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LATTER-DAY SAINT

BIOGRAPHICAL ENCYCLOPEDIA.

A Compilation of Biographical Sketches of Prominent Men and Women in the Church of Jesus Christ of Latter-day Saints

BY

ANDREW JENSON,

ASSISTANT CHURCH HISTORIAN

VOLUME III

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PREFACE.

The author takes pleasure in presenting to the public the third volume of the Latter-day Saint Biographical Encyclopedia, which, like its predecessors, contains life sketches of faithful and active members of the Church. The original plan has been carried out in almost every detail. The three volumes, for which a common index has been prepared, may be considered the foundation of a great literary work which ultimately may contain sketches of all faithful men and women who have devoted their lives to establish once more upon the earth the Church of our Lord and Savior Jesus Christ. As we have proceeded with our labors of compilation, we have been pleased to note on the part of intelligent readers an increased interest and appreciation of a publication of this kind, and we feel assured that the next decade (as we approach the centennial year of the organization of the Church) will witness still greater interest in the same as a work of reference. The three volumes now published, containing a vast amount of original matter which cannot be found elsewhere, will be valuable as a source of information for future historians and biographers.

The Encyclopedia is also valuable to Latter-day Saints from a genealogical standpoint, as each sketch is practically a link in the great genealogical chain, which reaches as far back into the mysterious past as there are records and traditions, and points indefinitely to the great future; the author has endeavored in each sketch to give the names of both parents and children.

The three volumes of the Latter-day Saint Biographical Encyclopedia now in print contain about 3,000 biographical sketches, 2,500 pages of closely printed matter and 2,147 portraits. It includes all the general authorities of the Church, a large percentage of the presidents of Stakes and Missions, Bishops of Wards, martyrs of the Church, missionaries dying abroad, members of Zion's Camp and the Mormon Battalion, pioneers, prominent members of auxiliary organizations, etc. We have on hand at least ten thousand more sketches in manuscript form, which may be made parts of future volumes.

In selecting material for the Encyclopedia, merit and not money has been the basis of operation; those entitled to notice, rich or poor, living or dead, have been considered alike in the writing of sketches. The literary work has been done as a

labor of love, the means realized from the sale of books having all been expended for printing, binding, making half-tone portraits, traveling, etc.

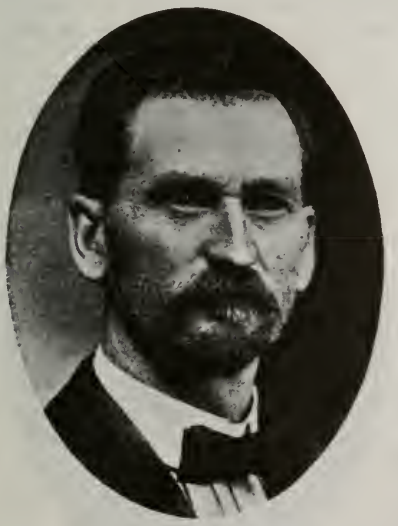
Through the generosity of President Heber J. Grant and counselors, Elders Jesse Knight, Jos. W. Taylor, P. W. Madsen, Thos. E. Jeremy, Wm. N. Williams, Stephen L. Chipman and others we have been enabled to defray the expenses of printing biographical sketches of many faithful men and women, long since gone to the "great beyond," who seem not to have been remembered by their relatives.

Trusting that our efforts in compiling and editing the Biographical Encyclopedia have not been in vain, we now dedicate the three volumes of the work to the Latter-day Saints and their friends who are students of Church history.

ANDREW JENSON.

LATTER-DAY SAINT
Biographical Encyclopedia.

ADAMS, John Quincy, Bishop of the Logan Fifth Ward, and a prominent and influential citizen of Cache valley, Utah, was born in Logan, Utah, Dec. 16, 1866, where he has resided during his whole life. He attended the common schools and the B. Y. College at Logan and was among the first to attend the now famous winter course of the Agricultural College. He was blessed April 4, 1867, by his father, Hugh Adams; baptized July 5, 1877, by C. L. Olsen, and confirmed on the

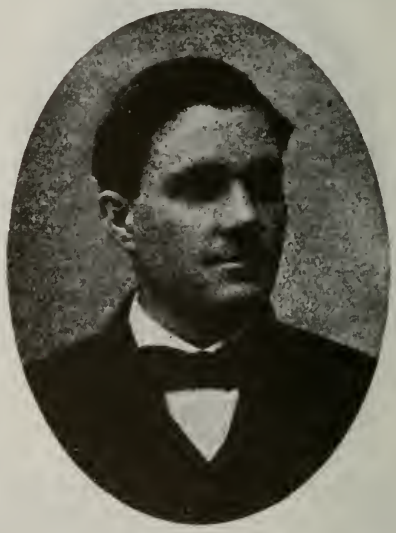


same day by Counselor Robert Henderson. He was ordained a Deacon Jan. 25, 1879, by Andrew King; ordained an Elder Dec. 14, 1891, by Bishop Wm. Hyde; ordained a Seventy March 23, 1898, by Apostle John Henry Smith, and a High Priest Jan. 20, 1901, by Stake President Joseph Morrell. Bishop Adams has filled many positions of trust in the Church. As a boy he was president of a Deacon's quorum for three years and later served for one year as president of the Y. M. M. I. A. of the Logan Fifth Ward. On Jan. 20, 1901, he was set apart as second counselor to Bishop Wm. Hyde of the Logan Fifth Ward, and on July 27, 1902, he was set apart by Apostle Marriner W. Merrill as first counselor to Bishop Hyde. On March 24, 1907, he was sustained as Bishop of the Logan Fifth Ward and on April 28, 1907, he was ordained and set apart to that position by Apostle George Teasdale. During the administration of Bishop Adams the Logan Fifth Ward has grown in all of its divisions, and is now one of the most prosperous Wards in the Church. It is fully and completely organized and a good spirit prevails among the people, who are loyally devoted to their untiring and self-sacrificing Bishop, who devotes practically all of his time to his labors in behalf of the people. Bishop Adams has also been successful in his temporal affairs. As a young man he was one of the pioneers of dry-farming in Cache county, and in the face of much doubt on the part of his neighbors he has successfully developed and now operates one of the best farms in Cache valley. His example has been followed by many to their great temporal good. Bishop Adams also took an active part in the construction of the West Cache Irrigation Canal, which has brought under irrigation many thousands of

acres of land which formerly could only be dry-farmed. He served as director of the canal for two terms. In 1907 (March 14th) Governor John C. Cutler appointed Bishop Adams a trustee of the Utah Agricultural College, to which position he has been reappointed each succeeding term since that time. He has worked untiringly as a trustee and has been an important factor in helping onward the work of the Utah Agricultural College. On March 23, 1898, he left for a mission to the Northwestern States, from which he returned March 23, 1900. From Jan. 16, 1913, to May 29, 1913, he also filled a short mission to the Central States. Bishop Adams is an active and energetic worker in behalf of the Church and the State, and enjoys the confidence and respect of all who are acqainted with him, whether in religion, business or politics. He is an excellent representative of the young men of "Mormonism."

AHLSTRØM, John Godfrey, third Bishop of the St. John Ward (Tooele Stake), Tooele county, Utah, was born Dec. 12, 1850, at Malmö, Sweden, the son of Ola Ahlström and Ingeborg Monson. He emigrated to America with his parents in 1856, crossing the Atlantic in the ship "Enoch Train;" lived four years at Burlington, Iowa, and was baptized at Burlington in 1856. His father was killed by a tree falling on him while working in a forest. His mother married again and in 1860 emigrated to Utah, settling at Shambip (now Clover), but became a resident of St. John in 1875. Bro. Ahlström was ordained a Deacon, a Teacher and an Elder in succession, the latter ordination taking place in 1877 under the hands of Geo. W. Burridge. He was ordained a High Priest in June, 1888, by Apostle Francis M. Lyman and set apart as first counselor to Bishop David H. Caldwell. In 1898 he was ordained a Bishop and set apart to preside over the St. John Ward, which position he held until May 21, 1905. He acted as superintendent of the St. John Sunday School from 1888 to 1898, and acted as president of the Ward Y. M. M. I. A. three years. He served as U. S. mail carrier under his own contract in Tooele county for eighteen years. In 1870 (Jan. 28th) he married Mary Ellen Arthur (daughter of Evan Arthur and Catherine James), who was born Dec. 28, 1850. The issue of this marriage is eight children, namely, John A., Minnie E., Mary Ingeborg, Catherine Ann, Wm. J., Ernest E., Edna A. and Elmer H.

ALLEN, Jonathan Alexander, Bishop of the Hubbard Ward (St. Joseph Stake), Graham county, Arizona, was born November 3, 1883, at Pine Creek, Arizona, the son of Jonathan A. Allen and Jane Nielson. He was baptized Nov. 29, 1891, by Joseph H. Lee; ordained an Elder Nov. 3, 1903, by John B. Hicks; married



Rozilpha Cheney March 24, 1907; filled a mission to Europe in 1907-1909, laboring in France and Belgium. He left home to fill said mission March 29, 1907, and returned Nov. 10, 1909. While filling his

mission his oldest boy, Orin, was born Jan. 15, 1908. Subsequently his household has been augmented by the birth of two other boys, namely, Bruce, born April 11, 1911, and Rial, born Oct. 16, 1913. Elder Allen was ordained a High Priest and Bishop March 15, 1914, by Apostle Anthony W. Ivins and set apart to preside over the Hubbard Ward.

ALLRED, Isaac, a member of Zion's Camp, was born June 28, 1813, at Nashville, Tenn., the son of James Allred and Elizabeth Warren. His parents being members of the Church he was baptized Sept. 10, 1832, by Geo. M. Hinkle. In 1834 he marched to Missouri as a member of Zion's Camp and afterwards located in Nauvoo, Ill. After working on the Nauvoo Temple he received his endowments in the same after its completion. At the age of nineteen years he married Julia Ann Taylor, daughter of Wm. Taylor and Elizabeth Patrick. Yielding obedience to the higher law, he married Mary Henderson as a plural wife in the Nauvoo Temple in 1846. He spent all his time working for the Church for several years and traveled much as a preacher of the Gospel in different States. Participating in the general exodus of the saints from Nauvoo in February, 1846, he spent a short time in the camp on Sugar Creek, Iowa, after which he crossed the prairies of Iowa to the Missouri river. Thence he crossed the plains in 1851 as captain of a company of saints and settled at Kaysville, Davis county, Utah. He filled a mission to Great Britain in 1851-1855, and through his labor in the States and in England many converts were brought into the Church. Soon after his return from this mission to Europe in October, 1855, he moved to Ogden, where he resided with his two families until the time of "the move" in 1858, when he settled at Ephraim, Sanpete county, where his parents resided. There he remained till the next year, when he was killed by Thos. Ivie, who assailed him over a trivial matter and beat him with a burning stick from the camp fire May 11, 1859. He died the next day. The difficulty arose over some sheep which Bro. Allred had in charge and which belonged to Thos. Ivie. His murderer was tried and condemned to death, but he managed to escape and went east. Pres. Young prophesied that Thos. Ivie would apostatize from the Church and that buzzards would pick his bones. This prediction was literally fulfilled, as the remains of Mr. Ivie were subsequently found in a corn field nearly devoured by buzzards. About 1856 Bro. Allred married Emma Dewey. He had ten children by his first wife, five by his second wife and two by the third wife. All of these grew up to manhood and womanhood, except one, and all have distinguished themselves as faithful Latter-day Saints.

ANDERSEN, George David, Bishop of the Thatcher First Ward, Bannock county, Idaho, was born Sept. 23, 1861, at Richmond, Cache county, Utah, the son of Jörgen Andersen and Mary Ann Davis. He was baptized when eight years old by Christian H. Monson; ordained successively to the offices of Deacon, Priest and Elder, and ordained a High Priest July 28, 1901, by Mathias F. Cowley and set apart as second counselor to Bishop Ira Hogan. He was sustained as a counselor to Bishop Nathan D. Thatcher, Aug. 11, 1907, and ordained a Bishop Aug. 11, 1912, by James E. Talmage and set apart to preside over the Thatcher First Ward. From his youth Bro. Andersen has been an energetic and successful Church worker, taking active parts as superintendent of the Ward Sunday school and Y. M. M. I. A. He settled at Thatcher, Gentile Val-

ley, Idaho, in 1894, and has helped materially to build up that country, both spiritually and temporally. In 1887 (Dec. 7th) he married Annie M. Hogan (daughter of Goudy Hogan and Ann Nelson), who was born



March 14, 1868, at Richmond, Cache county, Utah. This marriage has been blessed with seven children, namely, Annie Pearl, Geo. Ernest, Mary Zina, Inez, Leo Nels, Reed and Eva. Farming and stock raising have been the principal occupations of Bishop Andersen.

ANDERSON, Alice Brooks, wife of Andrew Anderson, was born Feb. 16, 1835, at Bolton, Lancashire, England, the daughter of Samuel Brooks and Sarah Ashley. Her father was a painter by trade and she was one of three children. When seventeen years of age, she became a convert to "Mormonism" by hearing Elders preach at Bolton and she was baptized June 26, 1849. Her parents being highly prejudiced against the saints, she labored hard to get the consent of her parents to be baptized. By working as a steam weaver in a cotton mill she earned means wherewith to emigrate to Zion, but experienced great difficulties in getting away from home, as her father and mother objected seriously to her going to Utah, but she finally succeeded in getting away and crossed the Atlantic in the ship "Horizon," together with nine hundred other saints. From Boston the journey was continued to Iowa, whence she crossed the plains in the ill-fated Capt. Edward Martin's handcart company. She writes concerning this journey: "Some days we traveled from ten to fifteen miles and one day we journeyed thirty miles. Two persons were assigned to each handcart and only seventeen pounds of baggage was allowed each passenger. Two ox teams accompanying the handcart company carried tents and rations. We usually pitched our tents at night near water and gathered buffalo chips for fuel. Having left most of our clothes behind, we were compelled to spread gunnysacks on the snow for bedding. We often sat and held our feet in our hands at night to keep them from freezing. Our eatables consisted chiefly of flour, tea and sugar, and



we had to depend upon the killing of buffaloes for meat. We had to wade rivers, and finally in a very exhausted condition we were helped to the Valley by teams sent out to meet us, but we had spent three weeks

in the snow before relief came. During that time, when our cattle gave out, we boiled their bones for soup, as there was no meat. We also roasted raw hides and ate them. At last we found ourselves encamped in a ravine near Devils Gate with just four ounces of flour to each person per day for four days. A great number of our people died, sometimes half a dozen a day, and on one occasion sixteen persons were buried in one grave. People would walk until exhausted and then drop down by the wayside dead, leaving their bodies to be eaten by wolves, as the survivors, on account of the frozen ground, were not able to dig graves deep enough to secure them from ravenous beasts. In their starving condition both men and women seemed to become devoid of all human feeling and lost all affection for each other. The children's faces sometimes assumed the appearance of monkeys, and they would frequently grab pieces of food out of each others mouths and die crying for bread. We climbed mountains to get icicles off the sage brush and melted snow to obtain water wherewith to mix our flour. At Devils Gate the people were called together for prayer and asked if they were willing to die if the Lord so willed it, or if they were sorry they had come. They all answered that they were willing to die if the Lord so willed it, but they were not sorry they had come. Almost at the same moment was witnessed the approach of Joseph A. Young on a white horse. He was hailed by us as the arrival of an angel. Men and women surrounded him, weeping and holding onto him, pleading with him to save them from death. Elder Young went back and reported, and the next night we received a pound of flour each. In traveling through Echo canyon, camp fires were built every quarter of a mile to thaw out those who lingered behind. At last we arrived in Salt Lake City, Nov. 30, 1856." In Dec., 1856, Sister Brooks went to East Weber, Utah, where she met Andrew Anderson, to whom she was married March 9, 1857, in the Endowment House in Salt Lake City. Together with her husband she participated in the "great move" south in 1858 on account of Johnston's army. They had piled straw around their homes before leaving them with a view to setting fire to them, if necessary. After "the move" the family located at Hyrum, Cache Valley, Utah, where they frequently were exposed to Indians. Sister Anderson is the mother of ten children, five boys and five girls; four boys and three girls are now living (1918). While in a starving and freezing condition on the plains, and also later when passing through great difficulties, Sister Anderson felt encouraged in remembering a prophecy uttered by a brother speaking in tongues in England, who blessed her and said she should gather to the land of Zion and become a mother in Israel. This prophecy was literally fulfilled. Sister Anderson died a faithful Latter-day Saint Aug. 24, 1915, at Hyrum, Cache county, Utah.

ANDERSON, Anton Edward, a veteran Elder of the Kaysville Ward, Davis county, Utah, was born Aug. 18, 1839, in Vestby, Præstegjæld, Norway, the son of Anders Andersen and Ellen Marie Bigmuldsen. He was baptized May 4. 1865, by Christopher Jensen Kempe and married Augusta Amelia Anderson, daughter of Guldbrand and Valby Anderson, April 22, 1866; she was born March 11, 1833, in Norway. Together with his young wife, Bro. Anderson emigrated to America in 1866, crossing the Atlantic Ocean in the ship "Humboldt," which sailed from Hamburg June 2, 1866, and arrived in New York July 18, 1866; they crossed the plains in Capt. Andrew H. Scott's company, which arrived in Salt Lake City Oct. 8, 1866. After a tempor-

ary residence at Provo they moved to Santaquin, Utah county, in 1868, where Bro. Anderson's wife died Sept. 4, 1874, after giving birth to three sons who all died in infancy.



In 1875 (March 1st) Bro. Anderson married Pernilla Johnson, who has borne her husband eight children. Bro. Anderson was ordained a Seventy March 24, 1867, by Wm. Tolbet, and filled a mission to Minnesota in 1877-1878. In the fall of 1879 he moved with his family to Fairview, and in 1882 to Mt. Pleasant, Sanpete county, Utah. In 1886 he moved to Evanston, Wyoming, and in 1889 he became a resident of Kaysville, where he was ordained a High Priest and died May 25, 1906. While residing at Santaquin Bro. Anderson acted as superintendent of the Ward Sunday school, and throughout his entire life he was an active and faithful worker in the Church.

ANDERSON, Pernilla Johnson, wife of Anton Edward Anderson, was born Sept. 16, 1850, at Annelöv, Skåne, Sweden, the daughter of Eskild Johnson, and Hanna Larson. She was baptized when eight years of age by Elder M. Rosenberg, emigrated with her parents to Utah in 1863, crossing the Atlantic in the ship "Electric," which sailed from Hamburg, April 18, 1863, and arrived at New York June 5, 1863. After crossing the plains in Capt. John F. Sanders' company (which



arrived in Salt Lake City Sept. 5, 1863) she settled at Provo, but moved in 1865 to Santaquin, where she became acquainted with Bro. Anton Edward Anderson, to whom she was married March 1, 1875. For many years Sister Anderson has been a most faithful and devoted Relief Society worker. She is the mother of eight children.

ANDERSON, Christian, Bishop of the Jameston Ward (Shelley Stake), Bingham county, Idaho, was born Jan. 31, 1867, at Ephraim, Sanpete county, Utah, the son of Christian Anderson and Annie C. Larsen. He was baptized Sept. 20, 1875, by A. C. Nielsen; was ordained a Deacon by Cornelius Collard; ordained a Priest by Geo. Crowther Jan. 17, 1886, and ordained an Elder by the late A. M. Bærentsen, Aug. 26, 1888. Three days later (Aug. 29, 1888) he married Martha Marie Christensen in the Manti Temple. This marriage has been blessed with twelve children namely, Terrance C., Randall L., An-

ton F., Mable E., Howard W. (now filling a mission in Samoa), Ernest D., Anna C. (deceased), Chas. I., Martha L., Mary L., Reed W., and Edward W. For a number of years Elder Anderson filled the position



of Sunday school superintendent in the Taylor Ward, Idaho, and in 1902 (Aug. 10th) he was ordained a Bishop by Pres. Jos. F. Smith and set apart to preside over the Taylor Ward, having previously acted as counselor to Bishop Wm. Priest. When the Jameston Ward was organized in 1907, Bro. Anderson was set apart to preside as Bishop of the same by Apostle Rudger Clawson, Oct. 13, 1907. Bro. Anderson has been active in both ecclesiastical and secular affairs from his early youth. For many years he acted as justice of the peace in the Taylor precinct, served as a member of the school board for fifteen years, acted as president of the Idaho Irrigation District seven years, etc. During his residence in the Snake River Valley for 25 years he has principally been engaged in farming and stock-raising and has taken a most active part in building up the country.

ANDERSON, Peter, Bishop and Patriarch in the Millard Stake of Zion, Millard county, Utah, was born Dec. 10, 1847, at Svendstrup, Denmark, the son of Jens Andersen and Anne Petersen. He was baptized in 1856; emigrated to America with his parents when a boy, leaving Copenhagen, Denmark, Dec. 22, 1853, and crossing the Atlantic in the ship "Jesse Munn," which arrived at New Orleans, Feb. 16, 1854. After traveling up the Mississippi river, he crossed the plains in Hans Peter Olsen's company, which arrived in Salt Lake City, Oct. 4, 1854. The family located at Fillmore, Millard county, where the father died Oct. 18, 1855, leaving the mother with three small boys without any support, and being unable to speak the English language, she passed through experiences which were calculated to test her faith to the utmost. In 1857 she married John Lovell, a good man, by whom she had five chidlren, and moved to Deseret, being one of the first settlers of that place. When Deseret broke up she moved to Oak City in the fall of 1868. Peter



Anderson was baptized in 1856 by Horace Owens; was ordained a Priest Feb. 2, 1868, by John Lovell; ordained an Elder by Platte D. Lyman; ordained a High Priest and set apart as Bishop of Oak Creek Ward Dec. 1,

1880, by Apostle Francis M. Lyman. He served as Bishop of said Ward from 1880 to 1907, and was ordained a Patriarch in the Deseret Stake at Delta, Dec. 27, 1914, by Apostle Rudger Clawson. In 1873 (April 14th) Elder Anderson married Martha Ann Lovell who became the mother of nine children, namely, Peter Edwin, John Lee, Sylvia Alice, Ann Elizabeth, Martha Ellen, Agnes Eleanor, Sarah Delilah, Geo. Hyrum and Joseph Elmer. In 1882 (Oct. 9th) Bro. Anderson married Annie Lyman, and the names of her children are Frederic Clisbee, Caroline Ely, Lucy, Mason Eldon, Lois, Don Lyman, Francis Ellis and Ethelyn. Patriarch Anderson is one of the strongest and most influential men in Millard county and has gained a great record for usefulness, stability and honesty. His occupation has been that of farming, fruit- and stock-raising and mining, and from the time he first set his feet on the soils of Utah he has been in the foremost ranks laboring for the upbuilding and improvement of the country.

ANDERSON, Peter, one of the early settlers of Morgan county, Utah, was born June 25, 1836, at Vestretoten, near Bergen, Norway, the son of Anders Peterson and Gunnel Knutson. Becoming a convert to "Mormonism" he was baptized August 5, 1860, by Peter Olson, and emigrated with wife and two children to America in 1861, crossing the Atlantic in the ship "Monarch of the Sea" which sailed from Liverpool May 16, 1861. He crossed the plains in Samuel A. Woolley's company, which arrived in Salt Lake City Sept. 22, 1861. In 1863 he settled at Peterson, Morgan county, Utah, and in 1882-84 he filled a mission to Norway. In 1856 he married Martha Hansen, who bore her husband nine children. In 1884 (Dec. 11th) he married Dorthea Maria Gulbrandsen, who bore her husband six children. Having thus yielded obedience to the higher law of marriage and refusing to forsake either wife or children, Brother Anderson was arrested on a charge of unlawful cohabitation, and being convicted served six months in



the Utah penitentiary, as a result of his faithfulness and honest convictions.

ANDERSON, Martha Hansen, wife of Peter Anderson, was born Feb. 27, 1829, at Elverom, Osterdalen, Norway, the daughter of Breda Hansen and Ingeborg Hansen. Becoming a convert to "Mormonism" she was baptized August 5, 1860, by Peter Olsen and emigrated with her husband to America in 1861. From Omaha to Salt Lake City she walked all the way and carried a baby in her arms. While crossing one of the rivers, where the water was very deep, she had to hold the baby above her head, the water reaching to her shoulders. As the stream was about to carry her and the baby away, a man by the name of Olsen jumped in the water from the opposite bank and saved them both. Sister Anderson became the mother of nine children, five boys and four girls; she was an active Relief Society worker

and presided over the Ward Relief Society at Peterson about six years. She was a remarkable woman of very strong character, and in early days was often termed the "Good Samaritan," as her house was always



open to hungry and weary emigrants or travelers. Her house was a typical country hotel, except that she never was known to make any charge. And when the appreciative traveler, whether stranger or acquaintance, would ask what the bill was for such royal good treatment, she would invariably answer with a pleasing and welcome smile, "Always care for those in need as I have cared for you and thus your bill will be paid in full." Sister Anderson died at Peterson, Morgan county, Utah, April 15, 1902.

ANDERSON, James Albert, fifth Bishop of North Morgan, Morgan county, Utah, was born Feb. 22, 1874, at Peterson, Morgan county, Utah, the son of Peter Anderson and Martha Hanson. He was baptized June 17, 1883. by Ola O. Wald; ordained a Teacher April 2, 1893, by Eli Whitear, and at the age of twenty-one he was ordained a High Priest and set apart as second counselor to Bishop Robbins, of the Peterson Ward; subsequently he acted as first counselor to Bishop Ezra Parrish of the same Ward. After following the occupation of a farmer and ranchman at Peterson, Utah, he commenced business as a wholesale produce dealer in 1901, and in 1903, together with others, he incorporated the company known as the Pingree-Anderson Company and purchased the flour mill at Morgan with a paid up capital stock of $15,000. In 1904 he incorporated the Weber Valley Produce Company with a paid up capital stock of $5000. In 1894, with James Pingree and others, he incorporated the Morgan Canning Company with a paid up capital of $10,000, and also organized the First National Bank of Morgan, together with capitalists from Ogden. The canning factory started as one of the smallest institutions of its kind in Utah, but increased its capacity and facilities for canning peas each year, and in 1913 the company built a large new factory at North Morgan,



which at present is the best equipped and one of the largest canning factories of its kind in the world. From 1910 to 1912 he was general manager and the largest stockholder of the Blackhawk Coal Company, a cor-

poration with a paid up capital of half a million dollars. Brother Anderson was ordained a Bishop April 3, 1910, by Apostle Orson F. Whitney. He has been very energetic in his Ward duties since he was ordained Bishop and has taken the lead in the erection of a beautiful gray stone meeting house at North Morgan, at a cost of $18,000. Bro. Anderson received a grammar grade education in the district schools and attended the Brigham Young College two years. He has served three terms in the Utah Legislature. On Oct. 10, 1907, he married Martha Sophia Heiner, who was born April 26, 1884, at Morgan, Utah. She is the daughter of Daniel Heiner and Martha Stevens. Bishop Anderson, together with his brother Joseph M. Anderson, now own and operate the Morgan Canning Company.

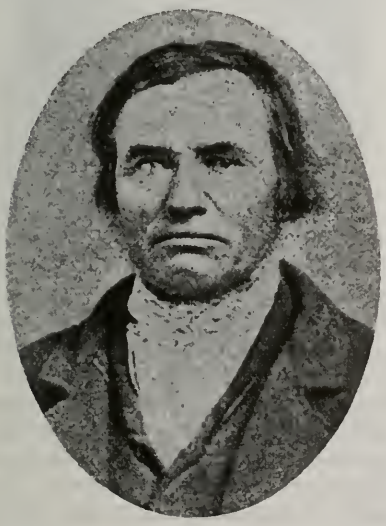
BALL, Samuel Frederick, a Patriarch in the Salt Lake Stake of Zion, was born April 14, 1849, at Stock Cross, Berkshire, England, the son of Samuel Leonard Ball and Hannah Maria Marshall. He was baptized July 2, 1876, by Wm. L. Binder; ordained a Priest April 1, 1877; ordained an Elder Nov. 4, 1877; ordained a Seventy March 31, 1884; set apart as a president of the 2nd quorum of Seventy Feb. 26, 1900; ordained a High Priest May 8, 1904, by Geo. R. Emery and set apart as first counselor to Bishop Theodore McKean in the Twenty-ninth Ward. He was ordained a Patriarch Sept. 28, 1914, by Pres. Francis M. Lyman; became a member of Pres. Geo. Q. Cannon's prayer circle Nov. 13, 1885; was appointed second assistant superintendent of the Fifteenth Ward Sunday School, Salt Lake City, in 1891; moved to the Twenty-second Ward in 1899, labored in that Ward as first assistant Sunday school superintendent and afterwards as superintendent. After the division of the Twenty-second Ward in 1902 he was sustained as superintendent of the Twenty-ninth Ward Sunday school and became Ward clerk in 1903. Before emigrating from his native land Bro. Ball acted as president of the Lambeth branch of the London conference three years and baptized many people, quite a number of whom were his own converts. He emigrated to America in June, 1881, crossing the Atlantic in the steamship "Wyoming," and arrived in Salt Lake City July 15, 1881. In March, 1873, he married Margaret Porney at Brighton, England, a Baptist minister officiating. This marriage was blessed with six children up to the time he



left London, one of whom died on the journey from England. Altogether this wife has borne him fourteen children. In 1882 he married Ellen Maria Powell, who became the mother of six children; afterwards he married Maggie Brown, who is the mother of four children. These mothers are all living as well as fifteen children. Owing to his marriage relations he was arrested and convicted of socalled unlawful cohabitation and was sentenced to a term of six months in the Utah penitentiary March 1, 1886. During the time of his imprisonment Gov. Caleb W. West paid the brethren a visit

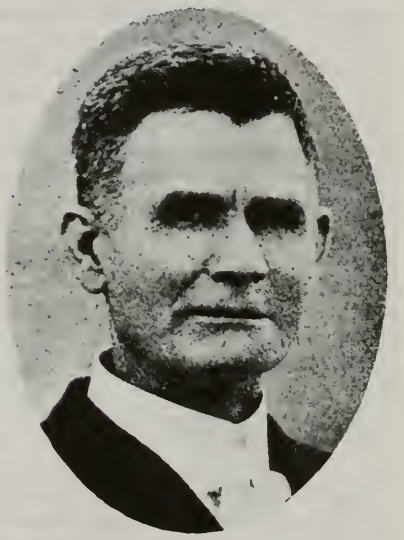
and offered them their freedom if they would promise to obey the law, but he was among the 49 Elders who replied in a manifesto that they would rather spend the remainder of their lives in prison or suffer death than go back on their wives. Many years ago Bro. Ball bought the old Globe bakery and was in business for many years, passing through all the changes known to Main street business. Throughout he has been very successful in business, being an expert in his profession, which he learned to a high degree of perfection in London. For many years he has had charge of the commissary department of the Old Folks' excursions.

BARNES, William Jeffries, one of the early settlers of Kaysville, Davis county, Utah, was born August 20, 1820, in Bedfordshire, England, the son of William Barnes and Elizabeth Jeffries. He emigrated to Utah in 1853 and settled at Kaysville, where



he took an active part in the building of the old fort, making canals and water ditches, fighting grasshoppers and crickets, building meeting houses, etc. He was always an active and faithful member of the Church. Bro. Barnes was twice married; his first wife Frances Chapman (whom he married in England) was the mother of eleven children; later he married Mary Symonds and Sarah Sugden. In 1870 he filled a six months' mission to the Muddy valley, in Nevada, and returned to Kaysville when the settlements on the Muddy were broken up in 1871. Here he died in November, 1893, 73 years old, leaving a large posterity.

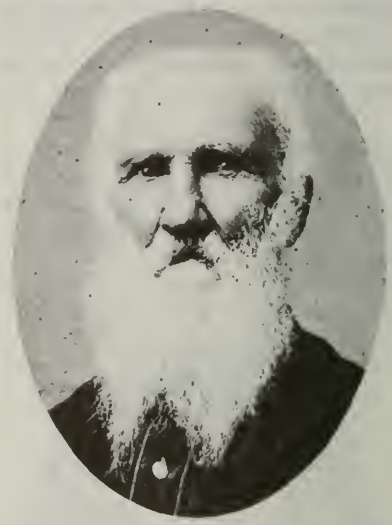
BARNEY, Alma, an energetic member of the High Council of the Panguitch Stake and a resident of



Panguitch, Garfield county, Utah, was born July 14, 1848, at Springfield, Ill., the son of Henry Barney and Mary Lucus. He migrated to Utah with his parents in 1850 and lived in Provo two years. The family thence moved to Manti, Sanpete county, later to Parowan, Iron county, thence to Harmony, and still later to Utah's Dixie, where they lived at Virgin City ten years; thence the family residence was changed to Kanarra. Bro. Barney was baptized by John D. Lee when eight years old; was ordained successively to the offices of Deacon, Teacher and Priest, and ordained an Elder Oct. 1, 1871, by Elias Smith. From 1872 to 1884 he acted as president of the first quorum of Elders in the Pan-

guitch Stake. He was ordained a High Priest April 3, 1887, by John Taylor and set apart as second counselor to Bishop Geo. W. Sevey. Subsequently he acted as first counselor to Jos. C. Davis of the Panguitch First Ward. In 1894 he was chosen as Stake superintendent of Sunday schools and acted for a number of years as a justice of the peace. In the early days he took an active part in the Navajo and Black Hawk wars. In 1871 (Sept. 22nd) Bro. Barney married Alice Ann Gardner (daughter of Henry B. Gardner and Harriet Ingram), who was born August 15, 1850, in Oving, Sussex county, England, and emigrated to Utah with her mother in 1854, crossing the Atlantic in the ship "Golconda," and the plains in Daniel Garn's company, which arrived in Salt Lake City, Oct. 1, 1854, She bore her husband ten children, namely, Alma, Harriet, George Henry, Mary Alice, Sarah Elizabeth, Edgar Lawrence, Josephine, Jesse Newton, Grace Odelia and Eva Delilah. The family moved to Panguitch in 1871, where Elder Barney has lived ever since.

BARRUS, Ruel, a member of the Mormon Battalion, was born August 11, 1821, at Villanova, Chautauqua county, N. Y., the son of Benjamin Barrus and Betsey Stebbins. His ancestors on both sides fought in the Revolutionary war, and his father also fought in the war of 1812 and was wounded at the burning of Buffalo. Ruel lost his father by death when an infant, and he was but seven years old when his mother died. At the age of nineteen he became a convert to "Mormonism" and went to live with his brother Alexander in Pennsylvania, but as his brother was unfriendly to the "Mormons," Ruel went to Nauvoo, Ill., in 1844, where he joined his brother Emery who had also become a convert to "Mormonism." In October, 1844, Ruel was baptized, and in 1845 he was ordained a Seventy in the Nauvoo Temple. When the call was made for a battalion to participate in the Mexican war, Bro. Barrus enlisted in the Mormon Battalion and became second lieutenant in Company B. He was with the battalion during the entire march to California, and on July 16, 1847, he re-enlisted and served the United States eight more months. After his release he accompanied Elder Parley P. Pratt on a two years' mission in Northern



California, spent a year in the Santa Clara valley and came to Utah in 1857, locating at Grantsville, Tooele county. In 1859 (August 10th) he married Ellen Martin, who bore her husband nine children, and died August 19, 1914. Five of these children are still living. After settling at Grantsville, Bro. Barrus engaged in cattle and sheep raising, in which he was fairly successful; he also followed farming to some extent. At the time of the Johnston Army troubles, Bro. Barrus organized a company of militia, of which he became the major. Throughout his life he rendered his country and Church efficient service. When he joined the Battalion he had a team and wagon for which he had been

offered $500; he gave it to the company with which he had been traveling. Bro. Barrus died Feb. 10, 1918, at the age of ninety-six and a half years. He has living five children, twelve grand children and eight great grand children. The names of his children are: Ellen P., born Feb. 2, 1861; Betsy A., born Nov. 11, 1862; Zelpha A., born March 28, 1864; Fannie Ida, born June 11, 1866; Loana, born August 12, 1870; Ruel Monta, born March 14, 1873; Darius Martin, born April 20, 1876; Royal Layton, born June 27, 1879, and Essie Glee, born March 13, 1885.

BARRUS, Ellen Martin, wife of Ruel Barrus, was born Sept. 23, 1843, in Bedfordshire, England, the daughter of Samuel Martin and



Priscilla Layton. Her parents joined the Church when she was but a child and left England for America Oct. 2, 1850, crossing the Atlantic in the ship "James Pennell," which arrived at New Orleans, whence the emigrants went up the Mississippi river to St. Louis, Mo., where the Martin family lived about five years. Here Sister Ellen's mother died and her father married a second time. The family left St. Louis in 1855 for Utah, crossing the plains in Richard Ballantyne's company which arrived in Salt Lake City September 25, 1855. The family located at Grantsville, Tooele county. Ellen Martin was married to Ruel Barrus, a member of the Mormon Battalion, Aug. 10, 1859. This union was blessed with nine children. Sister Barrus rendered much service to the Church and to the community at large; was a favorite nurse among the sick, and very generous and sympathetic in all her movements in life. She died at Grantsville August 19, 1914, mourned and missed by all who had been associated with her in life. She was survived by her husband Ruel Barrus, who died Feb. 10, 1918, 96 years of age. Two brothers, two sisters, five children, twelve grandchildren and eight great grandchildren survived Sister Barrus.

BATES, Orson Parley, president of the Batesville branch of the Tooele Ward (Tooele Stake), Tooele county, Utah, was born March 3, 1836, at Ellisburg, Henderson county, N. Y., the son of Ormus E. Bates and Phebe Maria Matteson. The Bates family descended from the New York stock of Revolutionary times, whose forefathers came from England about 1630. Orson P. was baptized in Nauvoo, Ill., in 1845, by his father, came to Utah with his parents in 1851, and as a member of his father's family he became one of the first settlers of Batesville in 1852. He moved to Tooele about 1865, but returned to Batesville in 1872. In 1871-72 he filled a mission to the United States and soon after his return (in 1873) he was appointed to preside over the Batesville branch. In 1877 he was chosen as a member of the High Council of the Tooele Stake, which position he filled until his death in January, 1899. In 1867 he married Ann Elizabeth Brower, daughter of Ariah C. Brower and Cordelia Ann Thompson, by whom he had eleven children, namely, Orson Parley, Martha

Ann, Ormus Ariah, Valeria, Alice, Franklin Lafayette, Harriet Elizabeth, Ida Leona, George Albion, Bertram Edward and Lyman William. He also married Harriet Bates, daughter of Cyrus and Harriet Bates, by whom he had three children, namely, Lula, Effie and Emily Elida.

BATES, Ormus Ariah, third Bishop of Batesville, Tooele county, Utah, was born Dec. 10, 1860, at



Bates ranch (now Batesville, Tooele county, Utah), the son of Orson Parley Bates and Ann Elizabeth Brower. He was baptized in 1869 by Geo. Atkin; ordained a Seventy Oct. 8, 1883, by Lorenzo Snow; filled a mission to the Southern States in 1883-86, laboring principally in Mississippi; ordained a High Priest April 2, 1899, by Francis M. Lyman and set apart as second counselor to Bishop Chas. A. Orme; acted as president of a Ward Y. M. M. I. A. and superintendent of the Ward Sunday school. He taught school at Holden, Millard county, Utah, seven years, at Nephi, Juab county, two years, at Tooele, Tooele county, thirteen years, and in Cassia county, Idaho, three years. Altogether he taught school 26 years, and has taken special interest in teaching his pupils music; thus he taught singing in schools and choirs in different Wards, both in Utah and Idaho. In 1892 (Nov. 29th) he married Sarah M. Martin (daughter of Robt. Martin and Susannah Thompson) who was born March 22, 1870. The issue of this marriage is ten children, namely, Ormus O., Hart, Robt. Orson, Anthony M., Lawrence Nelson, Edith Martin, Lucian, Alvin Dwight, Vane Quentin and Leneve. Bro. Bates was ordained a Bishop March 11, 1906, and set apart to preside over the Batesville Ward, which position he held until June 28, 1908, when he was released and moved to Tooele.

BAYLES, Hanson, Bishop of Blanding, San Juan county, Utah, was born Nov. 29, 1857, at Parowan, Iron county, Utah, the son of Herman Daggett and Anna Fredericka Easter.



As a child he attended such schools as his native village afforded and shared the hard work of making a living on the rugged frontiers. While still a boy he was ordained to the office of Teacher and at the age of sixteen to the office of Elder, the later ordination taking place under the hands of Wm. Woodward prepar-

atory to work which he did for the dead in the St. George Temple. In April, 1879, he accompanied an exploring party sent by the General Authorities of the Church to find a place for settlement on the San Juan river. Crossing the Colorado at Lee's Ferry, and traveling through Northern Arizona, they reached the present site of Bluff in June, 1879. Returning by way of Castle valley, they arrived home Sept. 16, 1879, after a most trying and eventful trip. In 1880 (Nov. 3rd) Bro. Bayles married Mary Ann Durham in the St. George Temple, John D. T. McAllister officiating. On Nov. 9, 1880, he started with his young wife for the San Juan Mission, reaching Bluff Dec. 22, 1880. In all the hardships, disappointments and perilous times incident to the early life of Bluff, Bro. Bayles took a most active part, laboring for the temporal and spiritual welfare of the little colony in whatever place he was called to fill. His wife died in child-bed Jan. 31, 1888, leaving him four small children. Nine years later (July 14, 1897) he married Evelyn Lyman. Bro. Bayles was ordained a High Priest Feb. 20, 1893, by Pres. Francis A. Hammond and set apart as a High Councilor in San Juan Stake. He served as a special Y. M. M. I. A. missionary in San Luis and San Juan Stakes during the winter of 1897-98. For several years he was assistant Stake superintendent of Sunday schools and from July, 1905, to August, 1908, he served as Stake Sunday school superintendent; he was ordained a Bishop August 16, 1908, and set apart as the first Bishop of Grayson (now Blanding), Utah. In the early days of San Juan he acted for several years as county assessor and also served a number of terms as county commissioner. He was always a strong factor in preserving law and order. Bro. Bayles is interested in cattle, sheep, land and merchandise. He is a director in many business concerns, a staunch pillar in San Juan county's financial well-being and always ready to assist the needy and boost every worthy enterprise. The live institutions of his Ward testify of his ability as a leader, and the phenomenal growth the settlement has had since his coming reflects the genuine effort and excellent judgment of his administration.

BAYLES, Mary Ann Durham, wife of Hanson Bayles, was born Dec. 6, 1861, at Paragoonah, Iron county, Utah, the daughter of Thomas and Mary Durham. From her early youth she was raised and tutored as one of the faithful daughters of Zion and



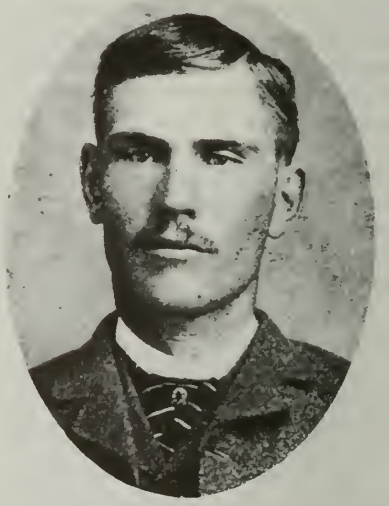
became the wife of Hanson Bayles Nov. 3, 1880. Accompanying her husband to the San Juan country in 1880 she became a veritable pioneer of that place and took part in all the hardships incident to building up of a new settlement in a desert. She died in childbed Jan. 31, 1888, leaving her husband four small children, namely, Mary Ann, Hanson D., Emma Juliet and Caroline Elizabeth. Her patience and good cheer through the privations of early San Juan days is still remembered by all who knew her.

BAYLES, Evelyn Lyman, wife of Bishop Hanson Bayles, was born Dec. 14, 1875, at Fillmore, Millard county, Utah, the daughter of Platte D. Lyman and Adelia Robison. She was married to Hanson Bayles in the



Manti Temple July 14, 1897, Bro. John D. McAllister officiating. Coming with her husband from Bluff to Grayson in 1908, she has since taken a prominent part in Relief Society work at Grayson (now Blanding), and in public affairs generally. The names of her children follow: De Lyman, Velyn, Clark L., Grant L., Adelia, Weston L., Wesley L., Mary and Scott L.

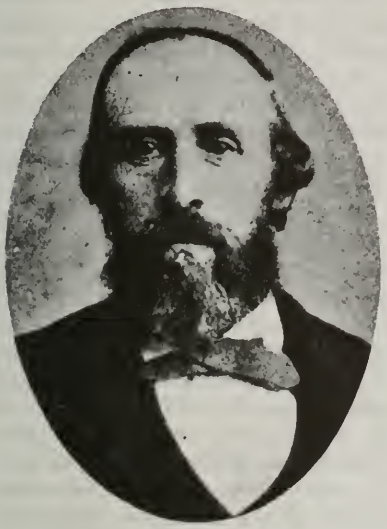
BECK, Joseph Peter, first Bishop of Lanark Ward (Bear Lake Stake), Bear Lake county, Idaho, was born March 29, 1867, at Paris, Idaho, the son of Anders Beck and Sophia Christina Hansen. He was baptized when eight years old by Wm. Budge; ordained a Deacon and Teacher when quite young; ordained a Seventy July 14, 1886, by Wm. Budge; ordained a High Priest and Bishop Nov. 5, 1893, by Pres. Jos. F. Smith and served as a Bishop until 1897. Bro. Beck was an active Church worker from his early youth and served as a counselor in the Y. M. M. I. A. of the Paris First Ward. In 1888-91 he filled a mission to New Zealand, acting as president of the Hawkes Bay district about two years and president of the Bay of Islands district six months. In 1893 (June 28th) he married Elizabeth Rogers (daughter of Frederick Rogers and Emma Shepherd), who was born March 16, 1876, in Middlesex, London, England; she became the mother of four children and died March 6, 1899. In 1900 (March 25th) Bishop Beck married Minnette M. Bunn (daughter of James F. Bunn and Minnette King) who was born Nov. 3, 1876, at Liberty, Bear Lake county, Idaho; she became the mother of eight children. Bishop Beck is a



farmer and stockraiser by avocation, and the names of his twelve children are: Joseph F., Leon A., Viola, Elizabeth, Rulon E., Mitchell, Marion, Edward P., Veda, Alfred W., Weldon and Mary L.

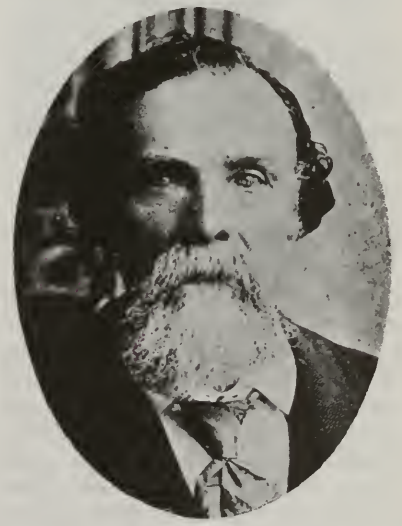
BENNETT, Ephraim, second Bishop of Mound Valley Ward (Bannock Stake), Bannock county, Idaho, was born Nov. 29, 1842, at Sugar's Brook, Worcestershire, England, the son of Thomas Bennett and Ann Lacy. Becoming a convert to "Mormonism" he was baptized May 24, 1851, by

Samuel Nichols and emigrated to America in 1861, crossing the Atlantic in a sailing vessel, and the plains in an ox train. On his arrival in Utah he located at Draper, Salt Lake county, and was ordained a High Priest in June, 1881. In 1871 he



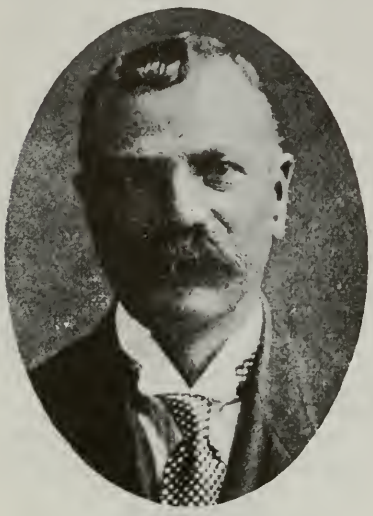
located in Mound valley, Idaho, and was ordained a Bishop Dec. 5, 1891, having previously served as a counselor to Bishop Robt. H. Williams from 1881 to 1891. Bro. Bennett continued as Bishop of the Mound Valley Ward until 1896. Bishop Bennett participated in the Black Hawk war in the sixties and otherwise took an active part in public affairs. In 1870 (Feb. 28th) he married Matilda Cutler (daughter of Harmon Cutler and Lucy Ann Pettigrew) who was born June 2, 1853, at West Jordan, Salt Lake county, Utah. This marriage has been blessed with eleven children.

BENNETT, George, a veteran Elder of the Kaysville Ward, Davis county, Utah, was born March 14, 1843, at Augusta, Hancock county, Ill., the son of James Bennett and Ellen Pincock. He emigrated with his parents to Utah in 1852, crossing the plains in Capt. Warren Snow's company and located at Kaysville. In 1862 he was called to Dixie as a colonization missionary, but returned to Kaysville in 1876. In 1889 he located at Camas Meadows, Idaho, where he remained four years. During the hard winter of 1889-1890 he lost cattle and horses to the value of $15,000. He afterwards moved to Alberta, but returned to Utah in 1909 and settled at South Hooper. He was ordained a High Priest in March, 1911, by Thos. Steed. Bro. Bennett has been married twice. His first wife was Nancy Melvina Taylor (daughter of Bishop Alley Taylor and Sarah Lovisa Allred, born May 30, 1846) whom he married August 26, 1861; she bore her husband eleven children, seven boys and four girls and died Feb. 6, 1885, at Kaysville. His second wife, Sarah Ann Wiggle, whom he married May 14, 1886, in the Logan Temple, was the daughter of Jeremiah Wiggle and Priscilla Tal-



bot, born April 17, 1862, in Salt Lake City. She became the mother of seven children, two boys and five girls. In his younger days Elder Bennett made twenty-four trips between Salt Lake City and St. George with team, two trips to Canada by train and one trip to Alberta, Canada, returning by team.

BENNETT, George Riley, Bishop of the West Point Ward (North Davis Stake), Davis county, Utah, was born March 17, 1864, at Kaysville, Davis county, Utah, the son of George Bennett and Nancy Melvina Taylor. He



was baptized May 23, 1875, by Lemuel H. Redd at New Harmony, Utah; ordained an Elder in May, 1866, by Henry Thornly, and ordained a High Priest August 31, 1896, by George Teasdale. He moved to South Hooper in 1886, and acted as assistant superintendent in the South Hooper Ward Sunday school, as counselor to Levi B. Hammond in the Ward Y. M. M. I. A., and as president of the Y. M. M. I. A. from 1893 to 1895; from 1894 to 1895 he also served as a counselor to Gilbert Parker in the Elders quorum. He served as second counselor to Bishop Antone C. Christensen of the South Hooper Ward from 1896 to 1898 and then as first counselor to Bishop Gilbert Parker for seventeen years. He was for many years a diligent Ward Teacher. In 1915 (August 8th) he was ordained a Bishop and set apart to preside over the West Point Ward by Apostle Francis M. Lyman. Bishop Bennett has also been active in secular affairs. Thus he served four years as constable of the South Hooper precinct, four years as a deputy assessor and a number of years as school trustee; he was also health inspector for eleven years. He has also acted as director in the local cheese factory and as a director in the Hooper Irrigation Company. In 1885 (Jan. 1st) Bishop Bennett married Mary Ann King (daughter of Hyrum Smith King and Alice Bennett), who was born May 28, 1865, at Kaysville. This marriage has been blessed with twelve children, eight boys and four girls.

BENNION, Samuel Otis, president of the Central States Mission, was born June 9, 1874, at Taylorsville, Salt Lake county, Utah, the son of John R. Bennion and Emma Jane Terry. He was baptized when about eight years old and was later ordained a Deacon and presided over the quorum of Deacons of which he was a member. In due course of time he was ordained an Elder and later a Seventy. In 1898 (August 25th) he married Miss Charlotte



Towler of Mill creek Ward, Salt Lake county, Utah. President Bennion received a fairly good education in his younger days and was occupied for many years in the sheep and farming business. He was called on a mission

to the Central States and left for his field of labor Nov. 9, 1904; after laboring as a traveling Elder for six months, he was chosen to preside over the South Texas conference and acted in that capacity until he was selected as secretary of the Mission, in November, 1905. He held that position until he was appointed president of the Central States Mission in October, 1906. In March, 1907, under the direction of President Joseph F. Smith and counselors, he moved the headquarters of the Mission from Kansas City, Mo., to Independence, Mo., which was the first time the Church had an established residence at Independence since the expulsion of the Saints from that county by the mob in 1833. Under the direction of Pres. Bennion the Church has built or bought some splendid meeting houses in different parts of the Central States Mission, notably at Independence, where a fine chapel was erected in 1914; a printing plant building was also erected there in 1915 and a good mission home was built in 1917. In addition to this the Church has purchased a substantial chapel at St. Louis, Mo., and erected a fine school building and a magnificent meeting house at Kelsey, Texas. Another meeting house has been built at Enoch, Texas, and others in different parts of the mission. President Bennion's mission so far has been a most successful one, and the Central States Mission with headquarters at Independence, Jackson county, Mo., is growing rapidly.

BIRCH, Erastus Franklin, Bishop of Silver City Ward (Nebo Stake), Juab county, Utah, was born August 24, 1877, at Bellview, Washington county, Utah, the son of Joseph F. Birch and Mary Silvester. He was baptized in 1886 by Erastus McIntire; became an active Church member in 1902; was ordained an Elder by Bishop John Roundy of Knightville in 1903; labored as an officer in the Knightville Ward Y. M. M. I. A. from 1903 to 1906; acted as Ward clerk from 1906 to 1910; filled a mission to the Eastern States in 1910-12, presiding a part of the time over the West Pennsylvania conference and later acted as assistant secretary of the Eastern States Mission. He was ordained a Seventy April 20, 1903, by Chas. H. Hart, and became a member of the 164th quorum of Seventy; ordained a High Priest and Bishop August 20, 1913, by Francis M. Lyman, and set apart to preside over the Silver Ward of the Nebo



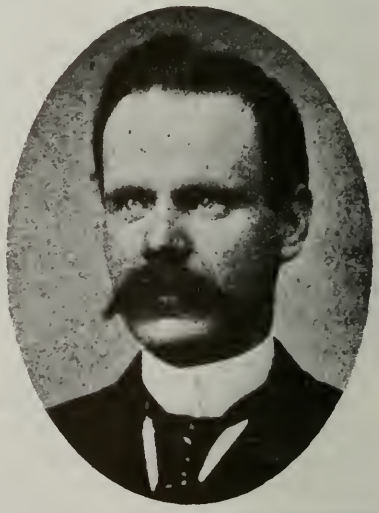
Stake. Bro. Birch worked with his father on a farm until he was seventeen years of age; after that he worked on a cattle and sheep ranch and finally engaged in a mining career at the age of nineteen; which occupation he still follows. From 1896 to 1904 he worked as a miner in different camps in Colorado, Nevada and Utah, and held positions as shift foreman, mine foreman and superintendent. Since 1912 he has acted as assistant general manager of the Knight mines in Tintic. In 1901 (Oct. 25th) he married Rosetta McEwan, daughter of Isaac McEwan and Rachel Ferre. This marriage has been blessed with seven children.

BJØRKMAN, Oscar Gotfred, an active Church worker in the Logan Fourth Ward, Cache county, Utah, was born Feb. 14, 1872, in Copenhagen, Denmark, the son of Gotfred Björkman and Marie Poulsen. He



was baptized when quite young by Hans J. Christiansen and emigrated to Utah when seventeen years old; ordained a Teacher, Priest and Elder by Bishop Christian J. Larson of the Logan Seventh Ward, the latter ordination taking place Dec. 8, 1894. He was ordained a High Priest Jan. 25, 1908, by Apostle Heber J. Grant, labored as second assistant Sunday school superintendent and afterwards as superintendent of the Logan Seventh Ward Sunday school; presided over the fourth quorum of Elders in the Cache Stake from October, 1904, to October, 1907, and acted as first counselor to Bishop Lorin A. Merrill of the Logan Seventh Ward from Nov. 17, 1907, to Sept. 7, 1913. He married Ollie M. Lloyd in the Logan Temple Dec. 19, 1894, which marriage has been blessed with seven children, namely, Cyril Oscar, born December 17, 1895; Lester Vernon, born May 15, 1898, and died July 17, 1902; Phyllis Margaret, born Feb. 18, 1901, and died May 9, 1909; Eva Helen, born July 28, 1904; Portia Bernice, born May 15, 1907; Alta Blanch, born Feb. 5, 1909, and Mary Katharine, born May 23, 1912.

BLACK, George, third Bishop of the Marion Ward (Panguitch Stake), Garfield county, Utah, was born May 23, 1854, at Fillmore, Millard county, Utah, the son of Geo. Black and Susan Jaquay. With his parents he moved to Southern Utah in 1861 and was baptized by Apostle Erastus Snow at St. George when about eight years old. He was ordained a Deacon at Rockville, whence the family had moved, and when seventeen years old, after residing a short time in Kanosh, they settled at Kingston, Circle valley, in May, 1877. After that George was engaged for some time herding in Grass valley; he was ordained an Elder by Abraham A. Kimball at Kanosh and ordained a Seventy Sept. 4, 1891, by Abraham H. Cannon, and set apart for a mission to Great Britain. He was ordained a High Priest and set apart as second counselor to Bishop



Culbert King of the Marion Ward Feb. 26, 1894, by Mahonri M. Steele. He served in that capacity until Culbert Levi King became Bishop of the Marion Ward, when Elder Black was chosen as first counselor in the bish-

opric, serving thus until Sept. 10, 1908, when he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Marion Ward. He also acted as first assistant superintendent of the Marion Sunday school. Bishop Black is a farmer and stock-raiser and served his fellow-citizens for a number of years as justice of the peace. In 1877 (Feb. 15th) he married Esther Clarinda King in the St. George Temple; she was the daughter of Culbert King and Eliza Esther McCullough. This marriage has been blessed with ten children, namely, Geo. K., Lois Clarinda, Bertha, Culbert Loren, Wm. Henry, John Edward, Collins R., Esther, Susan and Richard Levi. Of these children only four are now alive.

BLACK, William Morley, a Patriarch in the San Juan Stake of Zion was born Feb. 11, 1826, at Vermillion, Richland county, Ohio, the third child of John Black and Mary Kline. The family moved to Bridgeport, Ill.,



when William was eleven years old. Three years later his father died. When seventeen years of age, with the consent of the family, he left his mother's home to earn his own living. His education consisted of two winters' schooling. After leaving home he worked three years among the farmers. In 1846 he married Margaret Ruth Banks and settled with his young wife near Peoria, Ill. At the age of 22 he was elected county sheriff at that place. In 1849 he caught the gold fever, and on his journey west passed through Nauvoo, Ill., which he still found in ruins. Driving an ox team across the plains, following the old "Mormon" trail 1400 miles, he arrived in Salt Lake valley July 24, 1849. While camped near the Jordan bridge, he and a companion were invited to supper at the house of Uncle Buck Smithson. There he first heard of "Mormonism," and the Sunday following he attended a meeting in the brush bowery where he heard Apostle John Taylor preach. When that meeting closed his ambitious dreams for gold vanished, he having found a richer treasure. He forfeited his share of the team and outfit, and without a dollar in his pocket he cast his lot with the Latter-day Saints. He was baptized in 1849 by Levi Jackman, assisted in erecting the Council House, and worked as a mason on the tithing office, which was built on the ground now occupied by the Hotel Utah. Being called by Pres. Young to aid in settling Sanpete valley, he started for that part of the country, but was attacked by Indians in Spanish Fork canyon. By the heroic effort of Ephraim K. Hanks, peace was made with the Indians and the party reached Manti in a snowstorm. He was kindly received into the home of Patriarch Morley, to whom he soon became greatly attached, and lived with him two years. He then returned to Canton, Ill., for his family. Three days before reaching Canton he met with a severe accident, breaking three of his ribs. His wife and parents-in-law received him as one raised from the dead. His parents-in-law became very angry when they learned that he had joined the "Mormon" Church,

and he was told that he must leave the house before morning or renounce his "Mormonism." This was indeed a crucial test of his life, but he did not flinch. At daybreak he harnessed his team and without a word of goodbye he pulled out in the face of a fearful blizzard with his wife and two children and started for Utah. In the spring he joined a company of Saints at Omaha and was made a captain of a company of 40 wagons in which he crossed the plains. In his busy life Patriarch Black made homes at Manti, Ephraim, Nephi, Circle valley, Beaver, Glendale, Orderville and Huntington (Utah), Fruitland (New Mexico), and Pacheco, Mexico. His Ephraim home was valued at $6,000, and his Pacheco home about the same. Bro. Black was a miller by trade and followed that business more or less for sixty years. In July, 1912, when Gen. Salazar expelled 400 or more "Mormon" colonists from their homes in Pacheco and vicinity, Bro. Black and his last living wife (Maria) were among the exiles. In his last days Brother Black took pleasure in expressing his gratitude to Pres. Wm. H. Taft, the U. S. Congress and the citizens of El Paso for their wholesouled liberality to the "Mormon" people at the time they were expelled from Mexico. Bro. Black was ordained a Patriarch May 16, 1903, by Apostle Matthias F. Cowley, and while acting in that sacred calling he gave 900 blessings. But the crowning joy of his life was his family, he being the husband of six wives and the father of 40 children, twenty sons and twenty daughters. He passed to his final rest June 21, 1915, at Blanding, Utah. Patriarch Black was in life quiet and obliging in disposition, until old age rendered him helpless. He was always active, cheerful and strong in his love for the Gospel.

BLACK, Maria Hansen, wife of William M. Black, was born Nov. 19, 1840, in Veile amt, Denmark, the daughter of Anders Hansen and Ablone Knudsen. Becoming a convert to "Mormonism" she was baptized when quite young and emigrated from her native land in 1855, crossing the Atlantic and the plains in Canute Peterson's company. She became the wife of Wm. M. Black, Oct. 26, 1859, and has resided successively at Manti, Nephi, Ephraim, Circleville, Beaver, Washington, Glendale, Orderville, and Huntington, in Utah, Pacheco, in Old Mexico, and at Fruitland, in New Mexico, and is now living at Blanding, Utah. While residing in Sanpete county she wit-



nessed the terrors of the Black Hawk war, her husbands' brother and brother-in-law being killed by Indians. In Circle valley the family was robbed of their all and driven from their homes. Again, when her husband was 86 years of age, the family was driven from Old Mexico, losing their home and everything they possessed. Sister Black is a woman of great faith, having witnessed many instantaneous healings by the prayer of faith. She was a plural wife for forty years and rejoiced in that order of marriage, glorifying the name of the Lord for that grand principle which gave her a loving husband and a family of virtuous, noble children.

BLOOD, Henry Hooper, president of the North Davis Stake of Zion, Davis county, Utah, was born Oct. 1, 1872, at Kaysville, Davis county, Utah, the son of William Blood and Jane Wilke Hooper. He was baptized Oct. 23, 1880, by his father; ordained an Elder May 10, 1890, by William L. Galbraith; was ordained a Seventy April 22, 1901, by Geo. Teasdale, and ordained a High Priest March 25, 1906, by Hyrum M. Smith, and set apart as an alternate member of the Davis Stake High Council. In his boyhood days he acted as president of a quorum of Deacons at Kaysville. From 1901 to 1904 he filled a mission to Great Britain,



laboring first as president of the Grimsby conference with headquarters at Hull, and later as president of the London conference. After his return home he taught school for one year at the Brigham Young College at Logan, Cache county, Utah. In June, 1905, he was given the position of secretary, treasurer and manager of the Kaysville Milling Company, which position he still holds. From 1905 to 1907 he acted as superintendent of the Kaysville Sunday school, and in 1907 (Feb. 24th) he was ordained a Bishop by Apostle Rudger Clawson and set apart to preside over the Kaysville Ward. Prior to this he had acted as president of the Kaysville Y. M. M. I. A. and as a counselor in the Stake presidency of Y. M. M. I. A. For a number of years he also had charge of the Ward amusements. Of civil offices he has held many; at the age of 21 he was elected city recorder and held that office for several terms; he also acted as city councilman for a number of terms; served as county treasurer from 1897 to 1901, and as minute clerk of the State senate since 1901. When the public schools of Davis county were consolidated July 17, 1911, he was appointed one of the board of education of the county, and by the board elected president, which position he still holds under an election held in 1914. For seven years he received a business training as an employee of John R. Barnes of Kaysville. In 1911 he organized the Utah-Idaho Millers and Grain Dealers Association, acting at the present time as president of said association. He is also a director in the Barnes Banking Company, president and director in the Union State Bank of Bountiful, director and chairman of the executive committee of Clearfield State Bank, at Clearfield, Utah; director of the Kaysville Co-operative Mercantile Institution, secretary, treasurer and director of the Kaysville Livestock Company, the Kaysville Stock and Dairy Company and the Reflex Publishing Company. When the Davis Stake was divided in June, 1915, Bishop Blood was chosen as president of the North Davis Stake, which position he still holds. On March 20, 1917, he was appointed by Governor Bamberger as a member of the Public Utilities Commission of the State of Utah. In 1896 (June 4th) Pres. Blood married Minnie Ann Barnes (daughter of John R. Barnes and Emily Stewart), who was born in Kaysville Oct. 2, 1872. Four children have blessed

this marriage, namely, Russel Henry, Alan Barnes, Hazel Elaine and Evelyn.

BLOOD, William, one of the early members of the Church and the father of the late Patriarch William Blood of Kaysville, was born in 1806, in Derbyshire, England, the son of Thomas Blood and Ann Blood He became a member of the Church in 1842. In his early youth he was entrusted with the charge of a gentleman's estate which was a most responsible position, in view of the fact that the master and owner was an invalid, and the work and responsibility therefore fell upon Bro. Blood. While thus angaged he became acquainted with Mary Stretten, one of the maids employed on the estate, whom he married in 1836. One boy (the late Patriarch William Blood of Kaysville) and two girls (Ann and Mary) were the result of this marriage. Bro. Blood emigrated with his family to America in 1844, crossing the Atlantic in the ship "Fanny," which sailed from Liverpool, Jan. 23, 1844, and arrived at New Orleans March 7, 1844. The emigrant company arrived at Nauvoo April 13, 1844, and three weeks after their arrival Bro. Blood took sick and died. Soon after his demise his wife gave birth to a girl named Emma who died in infancy.

BOCKHOLT, Dirk, president of the Netherlands Mission from 1874 to 1875, was born Oct. 6, 1843, in Groningen, Holland, the son of Herman Henrich Bockholt and Anna Valk. Becoming a convert to "Mormonism" he was baptized Nov. 1, 1863, by John L. Smith. He emigrated to Utah in 1864, arriving in Salt Lake City, Oct. 26, 1864. In 1869 he married Christina Oliver, who bore him three children (Alice, Clara Belle and Nellie). In 1874-75 he filled a mission to Holland, presiding over the Netherlands Mission. In 1876 (April 10th) he married Anna Alida DeHaan, who bore him five children, namely, Dirk, Herman Henrick, Anna R., Adrian F. and Christina C. In 1883 he married Orian Parker. For fourteen years he held



the office of county clerk of Salt Lake county. After his return from his mission he assisted Judge Elias Smith, probate judge of Salt Lake county. Brother Bockholt died as a faithful Latter-day Saint very suddenly in Salt Lake City, Jan. 1, 1887, only 43 years of age.

BONE, Francis, counselor in the presidency of the High Priests quorum of the North Davis Stake, and a resident of Layton, Davis county, Utah, was born March 14, 1863, at Kaysville, the son of William H. Bone and Ellen Carter. He was baptized when about eight years of age, and ordained successively to the offices of Deacon, Priest, Elder, Seventy and High Priest. For many years he labored as a Ward Teacher, Sunday school teacher, Sunday school chorister, assistant superintendent and superintendent of the West Layton Sunday School, etc. He was also one of the seven presidents of the 158th quorum of Seventy. For fifteen years he acted as Ward chor-

ister. In 1912 he was set apart as second counselor to Bishop David E. Layton, and on June 20, 1915, set apart as second counselor to Pres. H. J. Sheffield in the presidency of the High Priests quorum. In 1888



(Dec. 19th) he married Lucy I. Layton (daughter of Christopher Layton and Isabella Golightly), who was born Nov. 7, 1865. This marriage has been blessed with seven children, three boys and four girls. Bro. Bone came to Layton with his parents at an early day and is one of the early settlers of what is now Layton, where his parents homesteaded a farm. He is a farmer, stockraiser and gardener by occupation.

BOND, Jesse, one of the first settlers of Heber, Wasatch county, Utah, was born Feb. 27, 1832, at Huntingford, Gloucestershire, England, the son of James Bond and Sarah Card. He was baptized Dec. 29, 1844, by Job Saltor, was ordained a Teacher in 1854 by Henry Alpin, and emigrated to America the same year, crossing the Atlantic in the ship "Clara Wheeler," which sailed from Liverpool, Nov. 27, 1854, and arrived at New Orleans, Jan. 11, 1855; he crossed the plains in Isaac Allred's company which left Mormon Grove, Kansas, July 28, 1855, and arrived in Salt Lake City, Nov. 13, 1855. The next year (1856) he located at Pleasant Grove, Utah county, and in 1859 settled in Provo valley as one of the first settlers at Heber City. In 1861 he went back to the Missouri river as a Church teamster after emigrants. On the return trip he acted as captain of ten. In 1863 he made another trip to the Missouri river after a load of stoves for the Heber City store. In 1867 he took part in the Black Hawk war. For many years he acted as a block Teacher. He served as janitor in the Heber City meeting house for 37 years, and during these years he rang the Church bell. For twenty years he also rang the curfew bell and he gained the reputation during that time that he never once missed ringing the bell on the minute. For 37 years Bro. Bond acted as stray-pound keeper. Since his early youth he has been a most diligent and faithful Church worker. He was ordained a Seventy May 30, 1857, by Joseph Young, and a High



Priest May 13, 1900, by Rudger Clawson. In 1861 (Sept. 24th) he married Sarah Adams, who bore him nine children, namely, Wm. J., Jane, Frank, Joseph T., Dora, Minnie, Gertrude, Zina and Lacy.

BOND, Sarah Adams, wife of Jesse Bond, was born May 12, 1843, at Bradley Edge, Staffordshire, England, the daughter of Samuel Adams and Bessie Mumford. She was baptized in 1851 by Samuel Adams and



emigrated to America in 1857. After a temporary sojourn in Iowa City, she went back to New York in 1861 and there met her parents with whom she emigrated to Utah that same year, crossing the plains in Capt. Ira Eldredge's company. On the journey she made the acquaintance of Jesse Bond, who was one of the teamsters, and she became his wife Sept. 24, 1861, having arrived in the Valley Sept. 15th of that year. She became the mother of nine children and died at Heber City Dec. 1, 1908. Sister Bond was a faithful and devoted wife, a loving and kind mother, and the friend of all her associates. She was united with her husband in all his faithful labors and always insisted on paying a full and honest tithing.

BOURNE, John Albert, a member of the High Council in the South Davis Stake of Zion, and a resident of Farmington, Davis county, Utah, was born Sept. 28, 1865, at Farmington, the son of Chas. Bourne and Jane Alder. He was baptized Dec. 6, 1874, by Thos. Workman; ordained a Deacon as a boy; ordained an Elder in 1892 by Oliver Wilcox; ordained a Seventy in 1904 by Amasa L. Clark; set apart as a president of the 56th quorum of Seventy in 1908, by J. G. Kimball, and ordained a High Priest March 13, 1913, by Apostle Geo. F. Richards, and at the same time set apart as a High Councilor in the Davis Stake of Zion. In 1905-1908 he filled a mission to the Northern States, laboring principally in Wisconsin and Illinois. In secular matters Bro. Bourne has always taken an active part. Thus he acted two terms as a member of the city council of Farmington and since January 1, 1914, has officiated as mayor of said city. He acts as president of the Farmington Land and Stock Company, president of the Windmill Land and Stock Company, secretary and director of the Haight Bench Water and Irrigation Company, director of the Davis County Bank, etc. Otherwise his occupation is that of a farmer and stockraiser. In 1892 (June 1st) he married Emmeline R. Hess (daughter of John W. Hess and Julia Pearson), who was born July 22, 1868, at Farmington.



BOWEN, Joseph Leonard, a pioneer of Utah and Idaho, was born July 5, 1837, about nine miles from Kirtland, Ohio. His parents had joined the Church about three months after its organization. His



father died when he was only nine years old, leaving his mother homeless with a large family traveling on the road between Kirtland and the "Mormon" settlements in Missouri. The family passed through some terrible experiences and hardships before they again were able to cast their lot with the Saints in the gathering places. In 1849 Joseph came West with his mother and first settled at Ogden, Weber county, Utah. Here he helped to build the two first forts erected at that place, namely, the so-called Farr fort and Mound fort. In the spring of 1855 he was called on the Salmon River Mission, and though only eighteen years old, he took the part of a man in every way. He acted as one of the guards on this mission and had some very hot skirmishes with the Indians. He remained in that part of the country three years, or until the mission was abandoned in 1858. While on Salmon river, he assisted in making the first irrigation ditch and the first grist mill built in Idaho. In 1858, after his return from the North, he participated in the general move South, and on his return became one of the early settlers of Cache valley in 1860. The Indians being very troublesome, he was called by Apostle Ezra T. Benson, with 49 others, to act as a minute man under the command of Col. Thos. E. Ricks to guard the lives and property of the settlers. After acting in this capacity in Cache valley a few years, he was called to go to Bear Lake valley by Apostle Benson for the same purpose, leaving his young wife, whom he had recently married, and he did not see her again for two years. In Bear Lake valley he helped to build the first house and established a large farm. He also opened up a number of the canyons in that part of the country. Bro. Bowen spent the better part of his life in doing good to others. He died in the Beaver Ward, Box Elder county, Utah, May 30, 1910, leaving a large posterity. Two wives and five children had preceded him to the great beyond.

BOWKER, John Squires, Bishop of the Groveland Ward (Blackfoot



Stake), Bingham county, Idaho, was born April 4, 1871, at American Fork, Utah county, Utah, the son of

John Bratton Bowker and Mary Emily Squires. He was blessed as a child by Bishop Leonard E. Harrington of American Fork in May, 1871, baptized in July, 1880, by Emanuel Richman, was ordained an Elder in 1895 by Bishop Anders O. Ingelström at Blackfoot, Idaho, and ordained a High Priest Feb. 5, 1898, at Iona, Idaho, by Robert L. Bybee. Bro. Bowker has from his early youth been an active member of the Church wherever he has resided; he always took an active part in any labor that tended to build up the country temporally as well as spiritually. In the Logan Temple, Nov. 27, 1895, he married Rosella M. Wilson, daughter of Lewis D. Wilson and Eliza E. Hunt. From February, 1898, to Sept. 17, 1899, he labored as a counselor to Bishop Hans P. Christiansen of the Moreland Ward, and in 1914 (May 24th) he was ordained a Bishop by Apostle Geo. F. Richards and set apart to preside over the Groveland Ward, in Idaho. Before laboring as a member of the bishopric he was an active worker in the Priesthood and the Y. M. M. I. A., and from his early youth he has been a strict observer of the Word of Wisdom. His marriage has been blessed with six children, namely, a boy who died at birth; Viola May, born May 21, 1898; Veda Elinore, born Dec. 31, 1899; John Lyman, born April 27, 1902; Cleo Arvilla, born July 30, 1903, and Elna, born Dec. 15, 1908. Bishop Bowker's occupation has been that of an agriculturalist.

BOWNS, James, Bishop of the Almy Ward (Woodruff Stake), Uintah county, Wyo., was born July 27, 1841, in Oldbury, Staffordshire, England, the son of James Bowns, and Harriet Harrison. He joined the Church in 1867, being baptized Nov. 30, 1867, by William Coulthard, was ordained a Priest May 2, 1869, by Lewis W. Shirtliff, and was ordained an Elder Nov. 27, 1870, by Geo. H. Peterson. He emigrated to Utah in 1871, arriving in Salt Lake City August 19, 1871, was called to preside over the Almy branch (then in the Bear Lake Stake) June 24, 1877, and on Feb. 10, 1878, he was ordained a High Priest and Bishop by Apostle Franklin D. Richards and set apart to preside over the Almy Ward. In 1898, when the Woodruff Stake was organized, the Almy Ward became a part of that Stake. In September, 1900, Bro. Bowns moved to Castle Gate, Carbon county, Utah, where he worked as general mine inspector for the Utah Fuel Company. While living there he was elected as a county commissioner



and served in that capacity from 1902 to 1906. He also served in the seventh session of Utah's legislature from Carbon county. In 1908 he returned to Almy, Wyoming, and was again sustained as Bishop of the Almy Ward, which position he still holds. On April 13, 1864, he married Sarah Ann Spencer of Sutton in Ashfield, England. She became the mother of four children and died Nov. 12, 1870. After Bro. Bowns arrived in Almy in 1871, he married Christina Spowart Nov. 27, 1871, who is the mother of eight children. Two children by his former wife, and four by his present wife are living today.

BRADY, Jordan, a Patriarch in the North Sanpete Stake of Zion, was born June 7, 1843, at Nauvoo, Ill., the son of Lindsey Anderson Brady and Elizabeth Ann Hendrickson. As a child in his father's family he left Nauvoo in 1846, and after spending some time at Winter Quarters came to Utah in 1850, after crossing the



plains in William Wall's company. The family settled at Union Fort, Salt Lake county, where young Jordan was baptized by Jehu Cox in November, 1852. In 1859 the family moved to Fairview, Sanpete county. Jordan Brady was ordained an Elder in April, 1866, and ordained a High Priest in 1883 (May 9th) by Apostle Brigham Young, Jr. In 1866 he went as a Church teamster to the Missouri river after emigrants. Subsequently he was called by Pres. Wilford Woodruff to settle in the San Luis valley, Colo., and help to build up that country. Elder Brady married Mary Lovina Howell Dec. 10, 1861, which marriage has been blessed with thirteen children, namely, Jordan H., Keziah L., Lindsey E., Martha Elizabeth, Mary E., Willis A., Sarah M., Ada C., Radna A., Warren A., Ophelia S., Millie R. and Samuel Joseph.

BRIGGS, George, Jr., Bishop of the Archer Ward (Fremont Stake) Fremont county, Idaho, was born August 13, 1883, at Lyman, Oneida county, Idaho, the son of George Briggs and Sarah Susannah Blackburn. He was baptized Nov. 22, 1891, by his father; ordained a Deacon and afterwards a Priest; ordained an Elder April 10, 1904, by Charles R. Thompson; ordained a High Priest March 2, 1907, by Henry Flamm and ordained a Bishop June 16, 1907, by Geo. F. Richards. While a youth he acted as president of a Deacons' quorum and later as president of the Ward Y. M. M. I. A. In 1904 (June 22nd) he married Martha Burns (daughter of Charles Burns and Susannah Stacey), who was born June 9, 1885, in Salt Lake City. This marriage so far has been blessed with three children, namely, Raymond George



(born May 23, 1905); Elda Susanna (born Oct. 16, 1909); and Chester Burns (born Oct. 19, 1911).

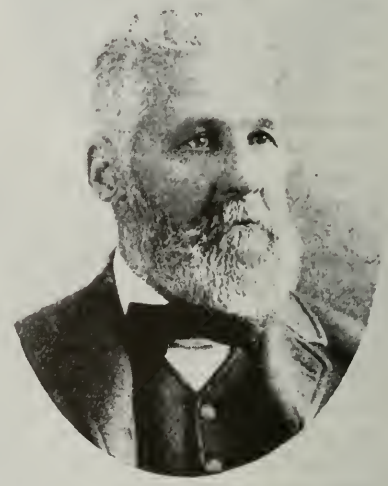
BRIMHALL, Norman Andrew, Bishop of the Taylor Ward (Snowflake Stake), Navajo county, Arizona, was born Oct. 20, 1863, at Hyrum, Cache county, Utah, the son of Noah Brimhall and Samantha Lake. He was baptized in December, 1871, by

John Boise, ordained an Elder Dec. 6, 1882 by Andrew Thomson, and ordained a High Priest in 1889 by John Henry Smith, and later ordained a Bishop. In 1898-99 he labored as a Y. M. M. I. A. missionary



in the Maricopa Stake, and in 1899-1902, he filled a mission to Colorado. He was raised principally in Oxford, Idaho, until twelve years of age, when he moved to Savoia, New Mexico with his mother's family. Here he became one of the earliest settlers and suffered many hardships. Here also his mother died with the smallpox. In 1878 he moved to the "Mormon" settlements in Arizona. His whole life so far has been spent in the interests of the Latter-day Saints, and in Northern Arizona he has been very busy as a builder of reservoirs, dams, ditches, churches and school houses, etc. He has witnessed great changes in the climate and seen the desert become productive fields, and pools of water spring up in dry places. In 1882 (Dec. 6th) he married Agnes Willis in the St. George Temple. The children from this marriage are: Mary, Andrew N., Logan, Dicie, Joseph, George, Mocella, Rulon and Elias. His wife Agnes died at Taylor, Navajo county, Arizona, March 12, 1913, and on Oct. 9, 1913, he married Caroline Smith. He was released from the office of Bishop in August, 1915.

BROWN, James Stephens, a Utah pioneer and a successful Latter-day Saint missionary, was born July 4, 1828, in Davidson county, North Carolina, the son of Daniel Brown and Elizabeth Stephens. Becoming a convert to "Mormonism," he was baptized in 1844 and joined the "Mormon" exiles as they were being driven away from Illinois. Bro. Brown participated in the exodus, and after the arrival on the Missouri river he enlisted in the Mormon Battalion and marched all the way to California as a member of that illustrious body. After his discharge in California in 1847, he, together with others of the "Mormon" boys, found employment with a Mr. Sutter on the Sacramento river and was one of those Mormon Battalion boys who first discovered gold in California. In 1848 he arrived in Salt Lake Valley, where he passed through all the experiences in-



cident to pioneer life. He was ordained a Seventy and became a member of the third quorum of Seventy. In the fall of 1849 he was called on a mission to the Society Islands, which mission he filled with great

diligence and much success, passing through experiences and hardships, which even for a "Mormon" missionary were exceptionally dangerous and hard. On one occasion, when the natives threatened to burn him at the stake, he was saved by the miraculous power of God. After being at length expelled from the Society Islands by the French authorities, he returned to Utah, and was for a number of years closely associated with Indian missions, in which labor he was again very successful. Sept. 23, 1862, he returned to Salt Lake City after having filled a successful mission to Great Britain. Soon after his return from that mission he met with a severe accident by which he lost one of his legs and was thus maimed for the remainder of his days. For a number of years he spent much of his time lecturing in different parts of the Territory, for notwithstanding his limited education he was a most interesting speaker. In 1892-1893 he filled another successful mission to the Society Islands. In 1898 he was invited to celebrate the 50th anniversary of the discovery of gold in California. He being one of the original discoverers, was made a guest of honor on that occasion. Bro. Brown died March 25, 1902, at his home in Salt Lake City, leaving a large posterity. Before his death he wrote an interesting sketch of his life which was published in book form under the title "Life of a Pioneer," being the Autobiography of James S. Brown," in which interesting work the details of Bro. Brown's life are depicted in a way calculated to inspire faith and confidence in the great Latter-day Work, to which Bro. Brown devoted his life's strength and energy. During his lifetime Bro. Brown married four wives. His first wife was Lydia Jane Tanner. The names of her children are Lydia J., Rachel Elizabeth, Emeretta, James T., Zina May, August, and Valentine. His second wife was Rebecca Ann McBride, whom he married in September, 1854. The names of her children were Deseret, Daniel, Alveretta, Vantile Mac, Burtina, Pauline, Homer, and Alphonso. His third wife was Eliza Lester, whom he married Jan. 31, 1863, and who bore him nine children. Their names are Leo, Zimania Wilford, Elando, Annie Eliza, Frank Lester, Charles, Sarah-Emma, and Ada. His last wife was Elizabeth Clegg, whom he married March 4, 1872, and whose children were named Mary Lillious, Gaurdello, Mark C., Benjamin Joseph, Louetta, and Myrtle J. At his death Elder Brown was survived by three of his wives and twenty-one of the above named children, all of whom are members of the Church in which Elder Brown had implicit faith and in whose service he spent the greater part of his life.

BUNKER, Edward, founder and Bishop of Bunkerville (St. George Stake), Lincoln county, Nevada, was born August 1, 1822, at Atkinson, Penobscot county, Maine, the son of



Silas Bunker and Hannah Berry. He was the youngest of nine children whose names were Nahum, Abigail, Martin, Alfred, Hannah, Kendall, Silas, Saben and Edward. When nineteen years of age he left a comfort-

able home and in company with his brother-in-law, John Berry, went west, going as far as Kirtland, Ohio, where they met Martin Harris, one of the three witnesses to the Book of Mormon, and attended the meetings of the Saints. He soon became a convert to "Mormonism" and was baptized in 1845. Subsequently he made his way to Nauvoo, Ill., where he worked on the Temple and the Nauvoo House. He also joined the famous Nauvoo Legion and as a member of that body did considerable military duty. In 1846 (Feb. 9th) he married Emily Abbott and almost immediately thereafter crossed the Mississippi river with his young wife and traveled as far as Garden Grove, Iowa, where he left his wife in a half-finished log cabin while he enlisted as a member of the famous Mormon Battalion in which he marched to California. He was detailed on that journey as assistant teamster to Hyrum Judd, which released him from carrying his gun and also exempted him from guard duty. After the arrival in California in January, 1847, he spent most of his time doing guard duties at Los Angeles until his discharge July 16, 1847. Starting together with many others of the Battalion boys he traveled by way of Sutter's Fort to Salt Lake Valley, where he arrived Oct. 16, 1847. After resting a short time he and a few others continued their journey east with sixteen pounds of flour to the man, and three mules (which Bro. Bunker had brought from California) between them. On this perilous journey they bought some buffalo meat from the Indians and also killed some buffalo for themselves. On arriving at Loupe Fork of the Platte river they found the ice running so thick that they could not cross. They remained in camp all day, exposed to a most terrific snowstorm, and ate their last provisions consisting of rawhides, saddle bags, etc. Continuing their journey through ten inches of snow they finally reached the Pawnee Mission where they crossed the river, but found the mission deserted and the corn all gathered. They succeeded, however, in finding a few ears of frost-bitten corn which the Indians had left. The brethren ate these uncooked and stayed all night in one of the vacated houses without bedding. They finally killed one of their mules and ate it to preserve their lives. Soon they took up their line of March for the Missouri river and arrived at Winter Quarters Dec. 18, 1847, where Elder Bunker found his wife, and a fine son, 11 months old. Soon afterwards he went to Missouri to work for provisions and finally located with his wife on Mosquito creek in Iowa, where he raised a good crop of corn the following season. Succeeding in getting an outfit, he started for the Valley in the spring of 1850, as a captain of ten in Mathew Caldwell's fifty and Capt. Johnson's hundred. On the journey they were attacked by cholera and eight of their number died. The company reached Salt Lake Valley Sept. 1, 1850, and Bro. Bunker located in Ogden City. The next year (1851), when a Stake of Zion was organized at Ogden, Bro. Bunker was chosen as a member of the High Council. In June, 1852, he married Sarah R. Browning Lang, widow of James Lang, who owned a small farm adjoining his. In October, 1852, he was called on a mission to England, where he first presided over the Bristol conference and afterwards had the pastoral care of the Sheffield, Bradford and Lincolnshire conference. Still later he was appointed to preside in Scotland, his field of labor including the conferences of Dundee, Glasgow and Edinburgh. He returned to America in 1856, and on the arrival at Iowa City in June, 1856, he was placed in charge of a hand cart company with which he crossed the plains, starting from Iowa City June 28, 1856, and arriving at Salt Lake City Oct. 2, 1856.

Most of the Saints in his charge were from Wales, and the company, being short of provisions all the way, would have suffered severely for want of food, had it not been for supplies sent them from the Valley. Soon after his return to Utah, Elder Bunker was chosen as Bishop of the Ogden Second Ward and labored in that capacity until he moved to Dixie in 1861. In April, 1861, he married Mary M. McQuarrie as a third wife, and in the fall of the same year with his wives, Emily and Mary, and their families moved to Dixie, or Southern Utah. His wife Sarah, who remained in Ogden, joined the rest of the family later. In the fall of 1862, Elder Bunker was called to preside as Bishop at Santa Clara, Washington county, and during the following years he and his family suffered many privations and hardships. Bro. Bunker also assisted in establishing a settlement in Clover valley (now in Nevada), and soon after moved part of his family there. Later he bought a place in Panguitch, where he located part of his family when that part of the country was resettled after the Indian troubles. Elder Bunker presided as Bishop of Santa Clara twelve years. During the latter part of his administration the United Order was introduced, which he and most of the members of his Ward accepted. After that, according to counsel received from Pres. Brigham Young he sought out a new location on the Rio Virgen, where he in 1877 settled and built the town of Bunkerville, Lincoln (now Clark) county, Nevada. He was chosen as Bishop of the new settlement from the beginning and presided there until his health failed, when his son Edward succeeded him as Bishop of this place. In starting this settlement all the people worked on the company plan which proved very successful in the beginning, but finally broke up as the Saints did not fully understand the stewardship plan. In May, 1901, Elder Bunker moved to Old Mexico, together with several other families and located at Moreles, where he died Nov. 17, 1901, leaving three wives, 22 children and a host of grand and great grandchildren. Bishop Bunker was one of those faithful and energetic Elders of the Church whose memory will live forever. (Compiled by Mrs. H. A. Crosby, daughter of Bishop Bunker.)

BUNTING, James Lovett, a member of the Stake presidency and of the High Council of the Kanab Stake of Zion was born Oct. 5, 1832, at Attleborough, Norfolk, England, the third son of Thomas Bunting and



Earley Lovett. Becoming a convert to "Mormonism" he was baptized March 7, 1853, by James Flowers at Beccles, Suffolk, England. Soon afterwards he was ordained an Elder by Charles A. Harper and called to labor as a local missionary in April, 1854. After laboring as a traveling Elder in the Norwich and Manchester conferences he was called, in 1857, to preside over the latter conference, holding that position until 1858, when he emigrated to Utah in company with the American Elders who were called home on account of the Johnston Army troubles. In 1859

(May 15th) he married Miss Harriet Dye (a daughter of Robert Dye and Harriet Coman), who subsequently bore her husband twelve children. Bro. Bunting was ordained a Seventy in 1861 by Geo. Snyder and became a president of the 33rd quorum of Seventy. In 1870, he was called to Kanab, together with about twenty-five other families, and for three years he acted as bishop's clerk of the Kanab Stake. He was ordained a High Priest April 18, 1877, by Lorenzo Snow, and acted for several years as a member of the Kanab Stake High Council. Subsequently he acted as second counselor in the Kanab Stake presidency. For several years he was also an active Sunday school officer both in the Kanab Ward and Stake. In 1878-80 he filled a mission to Great Britain, presiding over the Liverpool conference; returning home in May, 1880, he had charge of a company of emigrating Saints. During his presidency in Liverpool a Y. M. M. I. A. and a Relief Society were organized in the Liverpool branch; they are supposed to have been the first organizations of that kind in the British Mission. In 1893 he went to England on a genealogical mission and has succeeded in tracing his genealogy on his mother's side back twenty generations, or to about A. D. 1060. In 1897 he was called to labor as an ordinance worker in the St. George Temple, where he has spent twelve years of his life and at his instance more than one thousand persons have been endowed in the St. George Temple. Of civic offices he has acted as probate judge, been a member of the St. George city council, served as delegate to State conventions, etc. In the meantime he yielded obedience to the higher law of marriage by taking Ann Ashurst and Hester Mayer as plural wives. Elder Bunting is still a resident of St. George. He is the father of thirteen children and has sixty grand children and thirty-two great grand children.

BURNS, William Josiah, Bishop of the Milford Ward (Beaver Stake) Beaver county, Utah, was born Dec. 9, 1874, at Nephi, Juab county, Utah, the son of Miles Lamoni Burns and Julia Ann Blackburn. His parents removed from Nephi to Loa, Utah, when William was five years of age. Here they remained three years, but found the place too cold at that time to raise wheat. After enduring many privations the family located at Glenwood, where William received his first schooling, and afterwards, when the family moved back to Loa, he finished his studies in the district schools and afterwards attended the



L. D. S. College for three years, graduating from the Normal Department of that school, June 2, 1893. After his graduation he taught school at Molen, Emery county, Utah, and in following the profession of school teacher for twelve years he taught school at Gooseberry one year, Minersville three years (1897-1899), and Milford seven years. In 1907 he entered into the lumber business which he followed three years and then engaged in his present business, that of a furniture dealer. In a Church capacity Bro. Burns has been a diligent worker since his early youth and has acted as president of a

Deacons quorum, president of a Y. M. M. I. A., and served as a Bishop's counselor for six years. He was ordained a Bishop Sept. 1, 1909, by Apostle Geo. F. Richards and set apart to preside over the Milford Ward, which position he still holds. Bishop Burns has been engaged in municipal and civil affairs during the greater part of his life; thus he served as county commissioner of Beaver county from 1909 to 1912. He has also served as a member of the school board at Milford since 1907.

BURTON, Arthur Fielding, first counselor in the presidency of the Star Valley Stake, Wyoming, was



born June 30, 1873, at Ogden, Utah, the son of William Walton Burton and Sarah Ann Fielding. He was baptized in 1881 by Joseph T. Johnson; ordained a Deacon about 1887 and later ordained an Elder and acted as a counselor to Thos. R. Wilson of the Elders quorum. He was ordained a Seventy July 12, 1896, by Geo. Reynolds and became a president of the 103rd quorum of Seventy August 12, 1900. Finally he was ordained a High Priest, June 1, 1913, and set apart as first counselor to Clarence Gardner, president of the Star Valley Stake of Zion. In 1898-1900 he filled a mission to the Eastern States, laboring principally on Long Island and in several of the New England States; he also acted as mission secretary and the last five or six months as a counselor to Pres. W. H. Smart. At home he acted as first assistant superintendent of the Afton Sunday school from Dec. 15, 1895, to Oct. 31, 1904, and as superintendent of said school from the latter date to June 29, 1913. He also acted as a member of the Stake Y. M. M. I. A. superintendency from 1902 to 1905. In 1894 (Oct. 10th) he married Kittie C. Dixon, daughter of Harvey Dixon and Kittie E. Pritchett. Following are the names of the children from this marriage: Mable, born July 7, 1896; Arthur Dixon, born Nov. 28, 1897; Calpurna, born August 29, 1900; Helen, born March 17, 1902; Elia Mae, born Sept. 16, 1904; Bernice, born June 20, 1907; Eva, born Nov. 2, 1908; Ruth, born March 8, 1912, and Alta, born Sept. 7, 1915. Elder Burton is general manager of the Burton Creamery Association, general manager of the Burton Mercantile Company, which has branches at Afton and Freedom, in Wyoming, and Montpelier, in Idaho, president of the Afton Electric Company and secretary and treasurer of the Star Lumber and Milling Company.

BUSH, Richard, a member of the Mormon Battalion, was born March 2, 1826, in Ulster county, N. Y., the son of John M. Bush and Jane Osterhoudt. He remained under parental care until the age of fifteen, when he was bound to an apprenticeship. This was both oppressive and distasteful to him, and in order to escape these conditions he left home. Becoming a convert to "Mormonism" he was baptized about the year 1841 and journeyed to Nauvoo, Ill., where he worked on the farm of the Prophet Joseph Smith. He participated in the exodus from Nauvoo, and on his

arrival on the Missouri river enlisted as a member of the Mormon Battalion and marched with that famous body of men to California where he was discharged in 1848. He was at Sutter's Mill when gold was first discovered in California in January, 1848. Having joined his people in Salt Lake City, Utah, he met Maria Pettit whom he married May 10, 1849; this marriage was blessed with three children (Richard N., John P., and Ellen E), one of whom died in early childhood. Having received only a limited education, Bro. Bush acquired what he possessed by his own efforts, experiences and observations in life. He acquired considerable property in Utah and died June 21, 1883, in Salt Lake City.

BUSH, Richard Nelson, Bishop of the Clover Ward (Tooele Stake) Tooele county, Utah, was born August 2, 1850, at Farmington, Davis county, Utah, the son of Richard Bush and Maria Pettit. When Richard was twelve years of age his mother died, and his father being a partial invalid, the boy was forced to work his own way through the world. The only education he received was obtained from the proceeds of his own industry and research. In 1865 he drove a four- and six-horse team from Salt Lake City to Los Angeles, Cal. This trip was very hazardous and travelers along this trail were in constant danger from Indians. On one occasion, while herding the horses at night, he and his traveling companions were attacked by a band of Indians, and although no lives were lost, two of the animals were killed by poisoned arrows. During his early life Richard often passed through instances and experiences peculiar to the frontiersman. Later in life he worked for Pres. Brigham Young, and still later helped to build the Union Pacific Railroad through Wyoming. In 1868 he drove a large herd of cattle belonging to his uncle, Lorenzo Pettit, into Tooele county, Utah, for winter pasturage, and there pursued the vocation of a cowboy. At Tooele he met Hannah Maria Green, whom he married Oct. 31, 1870. This marriage was blessed with ten children, two of whom died in infancy, the others living to bring up families of their own. After his marriage he began to acquire land and pursued the industry of farming and stock raising. In 1884 he drove a team to Phoenix, Arizona, to visit his brother John P. Bush, who was located in that territory. En route he fell in



with a company of emigrants who made him their captain. He remained in Arizona one year, during which he was employed by the U. S. Government in carrying mail, on tours of exploration and in various other ways. During one of his trips he was ordered by the commander to take a young lady school teacher from Fort McDowell to the Tonto Basin, through the Mezetelle Mountains where they were belated. Having missed the station they camped out all night. The next morning, upon investigation, they discovered that all the people of the station, including the cowboys, had recently been killed and saw the bodies of the

dead strewn about the place. Returning to his post and reporting to his commander, he was informed he was the first white man to make that trip without an escort of troops. In early life Bro. Bush had many narrow escapes from drowning and encountered a variety of dangers incident to pioneer life so common during the pilgrimages in unexplored territory. Returning to his home in Utah from Arizona he visited California. During his residence in Clover, Tooele, county, Utah, he has served as constable for a period of 30 years, held the office of school trustee nearly 40 years, acted as registration agent, and in November, 1914, was elected county commissioner of Tooele county for a four-year term. In 1912 he took a trip to New York, New Jersey and other States in search of relatives, and met many of his kinsmen. Early in life Bro. Bush was ordained to several positions in the Priesthood and labored faithfully under the direction of Bishops John J. Child, Geo. W. Burridge and Francis De St. Jeor, successively. He was ordained a Bishop Jan. 1, 1913, by Francis M. Lyman and set apart to preside over the Clover Ward. Bishop Bush continues to retain possession of his lands, which he acquired after his marriage in 1870, and is still a prosperous farmer and stock raiser. He has sustained four of his sons on foreign missions, three (Charles C., Marinus M. and Edward Earl) of them having labored in Hawaii and one (Lorenzo L.) in Australia. The names of his children are Richard Randolph, born March 27, 1872; Charles Clarence, born July 5, 1873; John Wesley, born March 5, 1875; Daniel Donovan, born Oct. 17, 1876; Marinus Marlon, born April 11, 1878; Hannah Rosamond, born Dec. 25, 1880; Lorenzo Lionel, born May 29, 1883; Laurel Lillian, born June 3, 1886; Edwin Earl, born May 15, 1888, and Ivor Walter, born Dec. 25, 1896.

BUSH, Hannah Maria Green, wife of Richard N. Bush of Clover, Tooele county, Utah, was born August 3, 1850, at Newport, Monmouthshire, Wales, the daughter of Richard W. Green and Ann Phillips. She emigrated to America with her mother in 1853, crossing the Atlantic in the sailing vessel "Martha Whitmore," her father having sailed with the three other older children in the ship "International" in February, 1853. After residing in Missouri, Iowa and Nebraska, she emigrated to Utah in 1862, crossing the plains in an independent company which arrived in Salt Lake City Sept. 22, 1862. She located at Shambip, now Clover, and was married to Richard N. Bush



Oct. 31, 1870; she is the mother of ten children (eight boys and two girls), eight of whom are now living (six boys and two daughters). Four of her sons have performed missions for the Church. Sister Bush acted as president of the Clover Ward Primary Association four years, was secretary of the Ward Relief Society ten years, and has acted as president of said Relief Society since February, 1914.

BUTLER, Rufus Edgar, Bishop of Cornish (Benson Stake), Cache county, Utah, was born March 27, 1876, at Ogden, Utah, the son of Myron W. Butler and Miranda Stowell. He was baptized March 27, 1874, by Myron



W. Butler; was ordained to different offices in the lesser Priesthood; ordained an Elder in 1898 and filled a mission to the Southern States in 1898-1900 (laboring principally in the South Alabama conference). In 1906 (August 9th) he married Eliza May Clayson, daughter of Nathan Clayson and Annie Harriet Butler. This marriage has been blessed with six children, three boys and three girls. Bishop Butler has been an active Church worker since the days of his early youth. He acted as second assistant superintendent of the Cornish Sunday school and having been ordained a High Priest acted as second counselor to Benjamin Franklin Bingham; he was ordained a Bishop by Heber J. Grant August 4, 1907, and set apart to preside over the Cornish Ward. Bishop Butler's occupation is that of a farmer and stockraiser. He was honorably released from his position as Bishop Jan. 13, 1918.

BUTLER, Sarah Adeline, a faithful Temple worker, was born Feb. 15, 1841, at Nauvoo, Ill., the daughter of John L. Butler and Caroline Farozine Skeen . She was blessed by the Prophet Joseph Smith and baptized by her father when eight years of age, crossed the plains with her parents in 1852, and was married to Philo Allen March 9, 1857, in Salt Lake City. She became the mother of six children, namely, John Butler, Rachel Caroline, Gideon, Charity Louisa, Sarah Elizabeth and Keziah Milanda. She suffered the hardships of the early days in Utah and also became a pioneer in Southern Utah. After the separation from her husband by being a plural wife she remained a widow for many years and struggled to raise her children, but was married to John H. Tuttle in 1895. The same year she was called to labor as an ordinance worker in the Manti Temple, which labor she continued faithfully and diligently for fourteen years until her health failed.



She now resides with her daughter at Panguitch, Utah.

CALL, Josiah, first counselor in the presidency of the Rigby Stake, Fremont county, Idaho, was born April 18, 1862, at Willard, Box Elder

county, Utah, the son of Homer Call and Nancy Merrill. He was baptized in the spring of 1870 by Benjamin Jones, ordained an Elder when eighteen years old and presided over an Elders quorum for two years. In



1884 (Dec. 18th) he married Dove Facer in the Logan Temple. She was the daughter of Geo. Facer and Mary Pryor and was born Jan. 10, 1867, at Willard. In the spring of 1885 Bro. Call moved to Idaho and located at Rigby where he still lives. In 1897-1899 he filled a mission to the Southern States. When the Rigby Ward was organized May 22, 1886, he was ordained a High Priest and set apart as counselor to Bishop Geo. A. Cardon by Apostle John W. Taylor. He labored in the Bishopric 22 years, and when the Rigby Stake was organized he was set apart as first counselor in said Stake, which position he now holds. In a secular way Bro. Call has held many responsible positions. He acted as justice of the peace in the Rigby precinct from 1890 to 1892 and served as a member of the city council two terms. He is interested in banking and mercantile business, though farming is his main avocation. Elder Call lost his wife by death April 2, 1915. She had given birth to ten children, namely, Oel F., born Nov. 24, 1885, at Willard; Mary Nancy, born Nov. 28, 1887; Ethel May, born April 21, 1890; Elmo Josiah, born Jan. 25, 1893; Dove Alida B., born Oct. 3, 1895; Royal Glenn, born April 30, 1900; Vivian A., born April 9, 1902; Allen Willard, born April 29, 1904; Leland, born May 9, 1906, and Lola, born August 8, 1908; the last nine were born at Rigby, Idaho.

CAMERON, Benjamin, a High Councilor in the Panguitch Stake of Zion and a resident of Panguitch, Garfield county, Utah, was born April 20, 1858, at Provo, Utah county, Utah, the son of Wm. Cameron and Jane Francis Lint. He was baptized by Wm. Carter when about eight years of age, was ordained an Elder when quite young and married Sarah Elizabeth Allen Jan. 7, 1882, in the St. George Temple. This marriage has been blessed with ten children, namely, Benjamin, Allen, Millie, Wm. G., Stephen G., John A., Philo, Rachel



A., Alex H., and Jesse Orvil. Bro. Cameron was ordained a High Priest May 30, 1908, by David Cameron and was set apart as a member of the Panguitch Stake High Council. Prior to this he had acted as an

officer in the Ward Y. M. M. I. A. From 1910 to 1916 he officiated as a member of the presidency of the High Priests quorum of the Panguitch Stake. Not only in ecclesiastical matters has Bro. Cameron been a diligent worker, but he has also filled a number of positions of a civil nature. Thus he acted as city magistrate at Panguitch two years and served two terms as a school trustee.

CAMERON, Sarah Elizabeth Allen, wife of Benjamin Cameron, was born



July 30, 1866, at South Weber, Weber county, Utah, the daughter of Philo Allen and Sarah Adeline Butler. She was baptized July 18, 1887, by Joseph A. Young; was married to Benjamin Cameron in 1882 and became the mother of ten children, six of whom are still living. Before her marriage she moved considerably from place to place with her parents and first came to Panguitch in 1871. In 1873 she accompanied her parents to Upper Kanab, where the family resided about a year and a half and then returned to Panguitch. Sister Cameron has been a diligent Church worker since her early youth and for many years took an active part in the local Y. L. M. I. A. at Panguitch. From 1898 to 1911 she labored as a Stake missionary in the Panguitch Stake, after which she was chosen as president of the Panguitch Relief Society, which position she held until June, 1916, when she was chosen as president of the Panguitch North Ward Relief Society; this position she still holds.

CARBINE, William Van Orden, a Patriarch in the Union Stake of Zion and a resident of La Grande, Oregon, was born Feb. 17, 1835, at Carro, Greene county N. Y., the son of Edmond Z. Carbine and Adelia Rider. His parents became converts to "Mormonism" in 1841 in Greene county, N. Y., and migrating to Illinois in 1842, they located about six miles from Nauvoo, on the road to Carthage, and the father taught school at Camp Creek. When the persecutions



against the Saints subsequently broke out, the family were exposed to great danger and passed through many hardships. Together with the exiled Saints the Carbine family left Nauvoo for the wilderness in the spring of 1846. The father was stricken with the fever after they arrived on the Missouri river and died August 27, 1846. The widow with her children subsequently located at Winter Quarters, where William was bap-

tized by Benjamin L. Clapp in 1847. He migrated to Great Salt Lake Valley with Bishop Newel K. Whitney in 1848, crossing the plains in Heber C. Kimball's company, together with his uncle, the late Hector C. Haight. He located at Farmington in 1848. Attaching himself to Capt. Hancock's military company he served in the Walker war and later accompanied Col. Chauncey W. West's company on an expedition into Marsh valley. He participated in the Echo canyon expedition during the winter of 1857-8, and was one of the Relief company sent under Capt. Horton D. Haight to the relief of the Salmon river mission in 1858. In 1861 (Feb. 25th) he married Susan Hulda Miller, daughter of Daniel A. Miller. During the Black Hawk war in 1866 he served under Capt. Robt. T. Burton in Sanpete county. His wife Susan died May 26, 1867, and three years later (May 30, 1870) he married Sarah J. Miller, daughter of Henry W. Miller. His children by his first wife (Susan Carbine) were William Arnold (born Dec. 25, 1861) and Edmond Z. (born Sept. 25, 1864). His second wife's children are William H., Alma M., Sarah L., Horton David, Adelia E., Daniel A., Susan M., Lucy E., Everett V. O., Julia A., Francis H. and Clarissa J. Elder Carbine was ordained a Seventy by Truman Leonard in 1858, and in 1870 he moved to Clarkston, Cache county, Utah. He was ordained a High Priest May 20, 1877, and set apart to act as counselor to Bishop Jardine of Clarkston. Here he also served as postmaster for ten years, constable two years and justice of the peace six years. In 1886 he moved to Parker, Fremont county, Idaho, where he served as first counselor in the Bishopric for ten years, after which he served as an alternate member of the High Council of the Fremont Stake of Zion. He was ordained a Patriarch by John Henry Smith Jan. 20, 1902, and in the fall of the same year he moved to La Grande, Oregon, which is his present home. Bro. Carbine came with his parents to Nauvoo in 1842 and was present at the meeting held August 8, 1844, when the mantle of Joseph fell on Brigham Young. Writing of this incident Bro. Carbine says: "Though I was only a boy, I remember it quite distinctly, and I told my mother that the Prophet was not dead, for I had seen him on the stand."

CARLSON, Anders Alfred, Bishop of the Pratt Ward of the Teton Stake (in Lincoln county, Wyoming, and Fremont county, Idaho), was born



May 2, 1855, at Ringkarleby, Ørebro län, Sweden, the son of Carl Johan Anderson and Caroline Glanzelius. He was raised on a farm and labored as a farm hand until 1878, when he established himself as a shoemaker and dealer in footwear in the city of Vesterås. While thus engaged he became a convert to "Mormonism" and was baptized Feb. 19, 1890, by Jonas Matson. In 1892 he emigrated to Utah together with his family. He located temporarily in the Benson Ward, Cache county, and took charge of a rented farm about three years. After that he moved to the Teton

Basin where he has resided ever since, he being among the early settlers in that valley. Prior to leaving the old country he was ordained a Teacher March 2, 1892, by Jonas Matson and ordained an Elder August 7, 1892, by Carl Lundell. He was ordained a Seventy when the 144th quorum of Seventy was organized. Later he was chosen as a president of said quorum. In 1909-1911 he filled a mission to Sweden, during which he presided a part of the time over the Norrköping conference. He was ordained a High Priest and Bishop and set apart to preside over the Pratt Ward in the Teton Stake May 18, 1913, by Francis M. Lyman. Bro. Carlson married Anna Sophia Nygren Nov. 18, 1877, in Sweden, which marriage has been blessed with six children, namely, Anna Alfrida, Alfred Emanuel, Alma Matilda, Ada Sophia, Anna Carolina and Carl August.

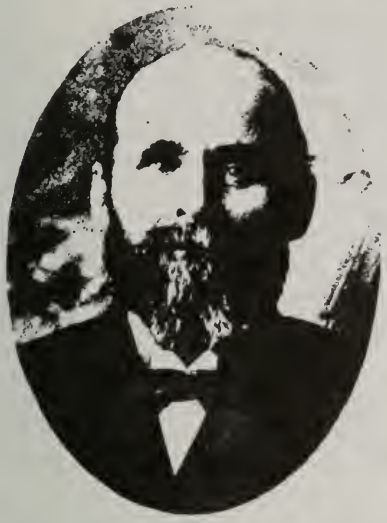
CAPENER, Arthur Rigby, second Bishop of the Garland Ward (Bear River Stake), Box Elder county, Utah, was born Jan. 20, 1869, in Salt Lake City, Utah, the son of Wm. Capener and Ellen Rigby. He removed with his parents to Centerville, Davis county, in 1874. While his home was with his parents he and his brothers spent part of their time working away from home in order to gain a livelihood. Thus Arthur spent a good part of his boyhood days in Salt Lake City. He was ordained a Deacon, afterwards a Priest and still later an Elder, the latter ordination taking place under the hands of Nathan T. Porter Jan. 9, 1891. In November, 1891, he located upon his present homestead in the Bear River valley, which at that time contained only a few families. In 1893 (July 12th) he married Miss Mary Larelda Garn. The first years of their residence in the Bear River valley was rather unpleasant, but after a while ecclesiastical organizations were effected in this locality and Arthur was chosen as superintendent of the Sunday school, which position he held for eleven years. In 1905-1907 he filled a mission to the Northern States, laboring principally in the Southern Illinois conference, part of the time as its president. He was ordained a High Priest and Bishop Oct. 11, 1908, by Rudger Clawson, and set apart to preside over the Garland Ward, which position he still holds. Bishop Capener's main vocation is that of farming, horticulture and buying and selling cattle, in all of which branches of business he has been very successful. Of civil positions which he has filled



in the interests of his fellow-citizens it may be mentioned that he acted as road supervisor for several years, was treasurer of the town of Garland and a member of the town board, and in 1916 was elected for a four year term as county commissioner of Box Elder county. He was also a member of the Bear River Stake Tabernacle Board and took an active part in the erection of that building in 1914; the building cost $55,000.

CARPENTER, John Stilley, fifth Bishop of Glendale (Kanab Stake) Kane county, Utah, was born Feb. 11, 1849, at Centerville, New Castle county, Delaware, the son of John

Steele Carpenter and Margaret McCullough. He came to Utah with his parents in 1857, crossing the plains in Jacob Hoffhein's company, and located in Salt Lake City (8th Ward). At the time of the move in 1858 the



family went to Lehi, Utah county, but soon returned to the City. John S. was baptized August 1, 1858, by Samuel Bringhurst and in 1866 he was ordained an Elder, and the same year went back to the Missouri river as a Church teamster after emigrants. In 1868 he was called to the Muddy Mission (now in Nevada), where he remained until that mission was broken up in 1871, when he became one of the first resettlers of Glendale. which then became his permanent home. He was ordained a High Priest by Erastus Snow, August 4, 1877, and set apart as second counselor to Bishop James Leithead of Glendale. In 1879 (Nov. 8th) he was chosen as first counselor to Bishop Royal J. Cutler, which position he held until the death of Bishop Cutler in 1894. In September of that year he was chosen as first counselor to Bishop Moses D. Harris, which position he held until March, 1898. After that he served eight years as a member of the High Council, and in 1908 he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Glendale Ward. He acted as Bishop five years. In 1881-83 he filled a mission to the Southern States, laboring part of the time as a conference president. For 25 years he served as a director in the Glendale Irrigation Company, and for 22 years was a member of the district school board. From April 20, 1844, to Jan. 12, 1896, he acted as superintendent of the Glendale Sunday school, after which he acted as assistant superintendent of the same school. Bishop Carpenter married Margaret E. Cutler Feb. 1, 1877; she was born July 29, 1860, the daughter of Royal James Cutler and Margaret Ross. She bore her husband two children (John Cutler and Rosanah), and died Sept. 12, 1880. Bro. Carpenter married Ann Elizabeth Hopkins Jan. 10, 1890. She had four children.

CARPENTER, Ann Elizabeth Hopkins, wife of Bishop John S. Carpenter, was born Feb. 23, 1867, at Toquerville, Washington county, Utah, the daughter of Lahrelet J. Hopkins



and Ann Spendlove. She was married to John S. Carpenter Jan. 10, 1890, in the Manti Temple, and is the mother of four children, namely, Ethel, born Oct. 27, 1890; Walter Stilley, born Oct. 29, 1894; Frank

Gould, born Sept. 16, 1898, and Ella born Dec. 5, 1905. Sister Carpenter has been an active Church worker for many years; she acted as president of the Y. L. M. I. A. in the Glendale Ward for about three years, served as secretary and later as a counselor in the Ward Relief Society.

CHAMBERLAIN, Henry, Bishop of Orderville (Kanab Stake), Kane county, Utah, was born July 6, 1879,



at Orderville, the son of Thomas Chamberlain and Ann Carling. He was baptized and confirmed by his father August 21, 1887; ordained a Deacon by H. W. Esplin Feb. 8, 1892; ordained an Elder by Isaiah Bowers Sept. 26, 1897, and ordained a High Priest by Hyrum M. Smith Sept. 6, 1910, and set apart as an alternate member of the High Council; ordained a Bishop by Geo. F. Richards Nov. 30, 1910, and set apart to preside over the Orderville Ward. While yet quite young he presided over a quorum of Deacons, labored as a home missionary and acted as choir leader. In 1901-1903 he filled a mission to the Northern States with headquarters in Chicago. While laboring in Chicago he acted as superintendent of the branch Sunday school and also as chorister of the branch. In 1899 (Oct. 11) he married Mary Esplin (daughter of Henry W. Esplin and Philema Cox), born Dec. 13, 1880, at Orderville. Bishop Chamberlain is a farmer by occupation and a much respected citizen.

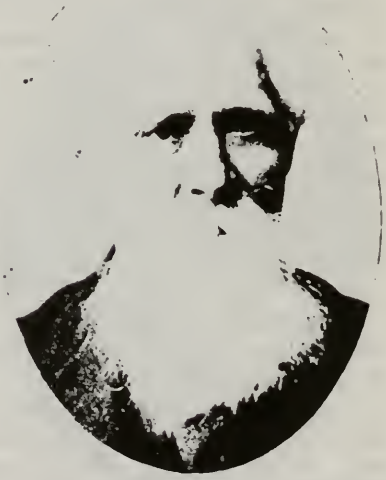
CHAMBERLAIN, Thomas, a Patriarch in the Kanab Stake of Zion, and a resident of Kanab, Kane county, Utah, was born July 14, 1854, at Tooele, Tooele county, Utah, the son of Thos. Chamberlain and Hannah Whaile. He was baptized by Geo. Atkins Nov. 9, 1862; ordained a Elder June 26, 1870, by Wm. Heaton, at St. Joseph, Nevada; ordained a High Priest April 20, 1877, by Apostle Orson Pratt, and set apart as one of the original High Councilors in the Kanab Stake of Zion; was ordained a Bishop, August 5, 1877, and called to preside over the Orderville Ward; was chosen as second



counselor to Pres. Edwin D. Woolley, president of the Kanab Stake, June 9, 1884, and became first counselor in the Kanab Stake presidency May 24, 1887, serving in the latter position until the reorganization of the Stake Dec. 4, 1910. Bro. Chamberlain's father died when Thomas was three years of age. His mother married again, after which the family

moved to the Muddy, Nevada, in 1868. In 1871 they settled in Long valley and subsequently were among the first settlers of Orderville, where they took a very active part in the United Order, Bro. Chamberlain acting as one of the board of directors and for nine years was president of said board. During the Indian troubles he made two trips across the Colorado river to the Moquis and Navajo Indians; he acted as treasurer of Kane county ten years and served as chairman of the board of county commissioners. He also served in the Utah penitentiary six months (in 1888-89) after being convicted of so-called unlawful co-habitation. Bro. Chamberlain was the husband of six wives, five of them still living, and the father of fifty-five children; of this number 24 sons and 16 daughters are still living. Of his 24 sons, ten are registered and three are now (1918) serving in the United States Army; seven sons have filled foreign missions, two of his sons now act as Bishops; another son is a High Councilor, and another a Bishop's counselor, while nearly all of them have or are filling positions in the various auxiliary organizations. His families all have comfortable homes and other property, and the children have all had the advantage of schooling; seventeen have attended high school. Bro. Chamberlain filled many positions of honor and responsibility in the community; thus he acted as school trustee for ten years. He was one of the first dry farmers in Kane county, and was until the time of his demise the most extensive farmer in Southern Utah. He was also a liberal subscriber to the Red Cross and Liberty Bonds, and was always one of the foremost donators to public enterprises. He was a farmer and stock raiser by avocation and also a merchant. Bro. Chamberlain was ordained a Patriarch by Apostle Francis M. Lyman Sept. 8, 1895. He gave several hundred patriarchal blessings free of charge and kept a neat creditable record of all he did in this capacity. Patriarch Chamberlain died March 17, 1918, at Kanab, Utah, not quite 64 years old.

CHRISTENSEN, Mads, a Patriarch in the Church, was born March 24, 1825, at Blands, Lolland, Denmark, the son of Christian Andersen and Karen N. Hansen. He learned the trade of a carpenter and followed that avocation in his native land. He was naturally spiritual minded, but did not believe in any of the sects. As a boy he received a special testimony in regard to true Christi-



anity, and becoming a convert to "Mormonism" he was baptized Jan. 23, 1857, together with his wife, Maren Johanne Jensen, whom he married Nov. 24, 1854. Disposing of his property in Denmark he emigrated to Utah in 1857, crossing the Atlantic in the ship "Westmoreland" and the plains in Christian Christiansen's handcart company, which arrived in Salt Lake City, Sept. 13, 1857. With his means he assisted a number of poor Saints to emigrate to Utah. He was ordained a Seventy by A. Milton Musser March 1, 1858. During the general move south in 1858 he went as far south as

American Fork, and later settled in the Fourteenth Ward, Salt Lake City. In 1861 he located at Farmington, Davis county, Utah, and in 1864 went back to the Missiouri river as a Church teamster after emigrants. From May, 1875, to October, 1876, he filled a mission to Scandinavia, and in 1883-1885 he filled a colonization mission to Arizona. While in Arizona he was ordained a High Priest Nov. 3, 1884, by Brigham Young, Jr., and set apart as a High Councilor in the St. Joseph Stake of Zion. In 1892 he moved to Idaho, locating on Robin creek, Marsh valley, Bannock county, Idaho, and was ordained a Patriarch in the Pocatello Stake Sept. 3, 1898, by Pres. Wm. C. Parkinson. Yielding obedience to the higher law of marriage by marrying Hannah M. Christiansen Dec. 29, 1881, he was arrested Feb. 13, 1888, on a charge of unlawful cohabitation, and being convicted he served a term of seven months in the Utah penitentiary, from which he was released Sept. 3, 1888. Patriarch Christensen died June 14, 1914, at Robin, Idaho,

CHRISTENSEN, Niels, an active Elder and a resident of Hyrum, Cache county, Utah, was born Dec. 11, 1816, in Randers amt, Denmark, the son of Christian Nielsen and Anna M. Johansen. Becoming a convert to "Mormonism" he was baptized July 6, 1858, by Rasmus Mikkelsen. He married Kirstine Nielsen and emigrated to Utah in 1860 with four children (Niels Christian, Christen, Niels and Maria Christine), leaving his wife behind. He settled at Hyrum, Cache county, Utah, and engaged in a number of activities, such as farming, shoemaking and carpentering. He married a second wife, Dorthea Christine Johansen, in 1860, by whom he had six children, namely, Joseph, Sophia, Dorthea, John and Samuel. In 1863 he married a third wife (Christine Anderson), by whom he had nine children, making nineteen children in all, ten of whom are now living. The names of his children by his third wife are Andrew, Ezra, Mary Ann, Heber, Joseph, Hyrum, Nephi Lehi, Wilford and Orson. Ripe in years and highly respected, Bro. Christensen died July 30, 1881, at Hyrum, He was a man of energy, a good provider and strong in the



faith. By his diligence and faithfulness he proved himself a true Latter-day Saint.

CHRISTENSEN, Niels Christian, one of the early settlers of Hyrum, Cache county, Utah, was born July 11, 1844, at Starbrand, Randers amt, Denmark, the son of Niels Christensen and Kirstine Nielsen. Becoming a convert to "Mormonism," he was baptized Dec. 23, 1859, and emigrated to Utah the following year with his father's family. In 1868 he married Karen Marie Christensen, by whom he became the father of eleven children. Ever since he joined the Church Elder Christensen worked with zeal and energy for the advancement of truth among his fellow men. At the time of his demise, which occurred at Hyrum, April 1, 1905, he held the office of High Priest. Elder Christensen seemed to be especially gifted with the power

of healing and was therefore called among the sick a great deal.

CHUGG, Moroni, fourth Bishop of Farr West, Weber county, Utah, was born Jan. 23, 1879, at Harrisville, Weber county, Utah, the son of John Chugg and Hanna Lee. He was baptized by Wm. A. Taylor, Sen.), when about eight years old; ordained a Deacon Jan. 24, 1894, by Jacob Thomas; chosen as secretary of the Farr West Sunday school Jan. 5, 1896; became secretary of the Ward Y. M. M. I. A. Oct. 11, 1896; acted as a block teacher when attending the Weber Academy; chosen as first counselor to John Larkins in the Deacons' quorum Jan. 15, 1897; labored as a Teacher in the Sunday school; was ordained a Priest Oct. 5, 1899, by Joseph Stephenson, and ordained an Elder Jan. 22, 1901, by Peter C. Stephenson. He married Ida Taylor Jan. 23, 1901, in the Salt Lake Temple, which marriage has been blessed with eight children, namely, Moroni Orrin, born Nov. 16, 1901; Carl Willis, born June 11, 1903; Leila Ida, born Dec. 17, 1904; Zola Philomela, born Feb. 26, 1907; John Andrew, born June 15, 1908, Melburne David, born Feb. 20, 1910; Oretta Hanna, born Oct. 13, 1912; and Duard Baily, born May 28, 1914. Bro. Chugg was appointed Ward clerk Oct. 12, 1902, and held that position till April 11, 1909; was ordained a Seventy March 3, 1904, by J. Golden Kimball; sustained as supervisor of parents' class January 28, 1906; chosen as first counselor to Geo. A. White in the presidency of the Ward Y. M. M. I. A.; set apart as a president of the 60th quorum of Seventy Dec. 6, 1906; sustained as principal instructor of the Seventy's class Oct. 27, 1907; ordained a High Priest August 2, 1908, by James Wotherspoon and set apart as an alternate member of the North Weber Stake High Council; ordained a Bishop April 11, 1909, by Hyrum M. Smith and set apart to preside over the Farr West Ward.

CLARIDGE, Samuel, Patriarch, and former Bishop of the Thatcher Ward (St. Joseph Stake), Graham county, Arizona, was born Dec. 5, 1828, at Leighton-Buzzard, Bedfordshire, England, the son of David Claridge and Elizabeth Hopkins, and baptized June 5, 1851, by George Coleman. He married Charlotte Joy, a refined and superior English girl in 1849. She was born Sept. 28, 1819, at Chatteras, Cambridgeshire, England. Three children were born to his first wife and came with the parents to Utah in 1853. Elder Clar-



idge and family finally settled at Nephi, Juab county. He was ordained an Elder and subsequently became president of the Forty-ninth quorum of Seventy. Directly after being ordained a High Priest by President Wilford Woodruff in August, 1868, he was called on a mission to the Muddy (now in Nevada), where he took a portion of his family and remained until 1871, sharing in the vicissitudes and pioneer struggles of that most difficult of all missions. He did not leave until all were released to return to Utah in 1871. He married for his second

wife Rebecca Hughes, born Nov. 15, 1847, in Liverpool, England. They were married July 3, 1865. Returning from the Muddy Bro. Claridge settled in Long valley, Kane county, Utah, locating at Mt. Carmel. When the United Order was started in 1874, Elder Claridge entered therein with heart and soul. He devoted every power of mind and body to the development of this divine plan. That wondrously successful experiment at Orderville will yet be studied as a pattern for the final adjustment of worldly affairs ere the Saints return to build up the Center Stake of Zion. Elder Claridge was appointed first vice president of the Order, and in 1875 became one of the founders of Orderville, where the United Order was continued under the direction of Howard O. Spencer. In 1877 Elder Claridge went to Great Britain on a mission. He left a sick wife and seven small children at home, but nothing daunted the ardor of his testimony or hindered the fulfillment of his glorious purpose. He devoted considerable time while there to gathering genealogy, and laid the foundation for his later tireless labors in the Temples in Zion. After his return he continued for ten years in promoting the interests and labors of the United Order. In 1883 he removed to Arizona and located at Thatcher. His first wife died one year later and was buried at Nephi, their old home. He was ordained a Bishop of the Thatcher Ward. His second wife, Rebecca, who has been his faithful and devoted companion during all his later years, has borne him fourteen children, nine sons and five daughters, twelve of whom are now living at Thatcher, Arizona. His posterity at the present time numbers about five hundred souls. He has performed a truly marvelous work in redeeming his dead, and loves to come to Salt Lake City to rest for a season in the home of his daughter, Mrs. A. W. McCune, while engaging in Temple work for his kindred dead. His second daughter, Lottie, by his first wife Charlotte, was a gifted actress, the wife of B. S. Young; she died several years ago. One of his sons by his second wife, —David Claridge—is now a Bishop and has served one term in the Arizona legislature with dignity and ability. All of his children are exemplary and gifted with intelligence and integrity. Elder Claridge is an Israelite "in whom there is no guile." Unworldly in spirit, faithful in friendship, honest in his dealings with his fellow-men, pure and exalted in his sentiments, he is beloved by all who know him, and as President Joseph F. Smith once said of him: "Brother Claridge was a Latter-day Saint before he came upon this earth."—(Susa Young Gates.)

CLARK, Edward Barrett, first counselor in the presidency of the South Davis Stake, Davis county,



Utah, was born April 7, 1859, at Farmington, Utah, the son of Ezra T. Clark and Mary Stevenson. He was baptized April 21, 1867, by Truman Leonard. As a boy he was active in the auxiliary organizations of the Church and was especially prominent in the Y. M. M. I. A., serving as second counselor, first counse-

lor and president for a number of years. From 1875 to 1877 he acted as Stake secretary of the Y. M. M. I. A. When sixteen years old he was ordained an Elder and received his blessings in the House of the Lord. A few months later he was ordained a Seventy by Ezra T. Clark; later he acted as senior president of the 40th quorum of Seventy. In February, 1881, he was chosen secretary of a local organization composed of all the Seventies of the Ward. As a civic worker he has been active from an early date and has taken part in most of the business enterprises of the community. In March, 1882, he was appointed county treasurer to fill a vacancy and on August 6, 1883, was elected to that office; he was re-elected August 2, 1886. He acted as president of the first commercial club at Farmington, and was appointed to that position a second time in 1914; he is now serving his third term as city councilman. Bro. Clark was ordained a High Priest by Joel Parrish May 9, 1886, and acted as counselor to Ezra T. Clark, who presided over the local organization of High Priests at Farmington. Later he was chosen as second counselor to Joel Parrish, president of the High Priests of the Davis Stake. This position he held until the death of Pres. Parrish Nov. 14, 1904. He was chosen first counselor to Thos. Steed, president of the High Priests quorum, Feb. 25, 1905; served as a home missionary in the Davis Stake and labored as a Ward teacher for 25 years. In 1908-10 he filled a mission to the Northern States, laboring mostly in Iowa; he presided over the West Iowa conference from August 28, 1909, to Sept. 25, 1910. Upon his return home he was chosen president of the High Priests quorum of the Davis Stake Dec. 24, 1910, succeeding Pres. Steed, deceased. He held that position until the Davis Stake was divided June 20, 1915, when he was chosen as first counselor in the presidency of the South Davis Stake. In 1879 (Sept. 25th) Bro. Clark married Wealthy Richards, who has borne her husband five children, namely, Edward F., Rulon W., Wealthy, Orson R. and Mary Lucille. In 1885 (April 2nd), he married Alice Randall, who bore him five children, namely, Walter E., Melvin J., Rhoda, Maurine and Bryant.

CLARK, Joshua Reuben, a Patriarch in the Tooele Stake of Zion, and a resident of Grantsville, Tooele county, Utah, was born Dec. 11, 1840, near the town of Navarre, Stark county, Ohio, the son of Hendricks



Clark and Esther Rinker. In 1865 he passed through Salt Lake City on his way to Montana, but returned to Salt Lake City in the spring of 1867, and becoming a convert to "Mormonism" was baptized April 14, 1867, by Isaac Laney. In 1868 he was sent from the Tenth Ward, Salt Lake City, to meet the Church emigration at Fort Benton on the Platte River. In November, 1868, he went to Grantsville, where he taught school for four years, and later taught private schools. Since then he has spent most of his time in farming. He was superintendent of the Grantsville Co-operative Store for six years; was ordained a Teacher in 1867, by Bish-

op John Proctor; ordained an Elder in June, 1868, by John D. T. McAllister; was ordained a Seventy in the spring of 1869, by John W. Cooley, and ordained a High Priest in 1908 by Pres. Hugh S. Gowans. He was assistant superintendent of the Grantsville Sunday school four years and acted as senior president of the 31st quorum of Seventy fifteen years. In 1894-96 he filled a mission to the Northern States and was president of the Mission from Jan. 1, 1895, to June, 1896. Bro. Clark labored as a home missionary for a number of years in the Tooele Stake, was superintendent of the district school in Tooele county ten years and acted as postmaster eleven years. On the 11th of July, 1870, he married Mary Louisa Woolley (daughter of Bishop Edwin D. Woolley and Mary Wickersham), who was born July 5, 1848, in the Black Hills, while his parents were traveling toward the Valley. Bro. Clark is the father of ten children, namely, Joshua Reuben, Edwin Marcelus, Elmer Dale, Mary Esther, Frank Rinker, Alice May, Samuel Woolley, Lucille Rebecca, John Woolley and Gordon Woolley. Bro. Clark was ordained a Patriarch by Francis M. Lyman, June 28, 1913; he has kept a daily journal for forty years, and is at present preparing a brief biography of his life from childhood. In October, 1916, he was chosen as president of the Clark and Clarke Genealogical Society which is intended to include all bearing that name in America and Europe.

CLIFFORD, Thomas Holman, Bishop of the Melba Ward (Rigby Stake), Fremont county, Idaho, was born Dec. 18, 1880, in Gentile valley, Oneida county, Idaho, the son of Leander T. Clifford and Melissa A. Gifford. He was baptized March 6, 1889, by Arthur Horsley, moved with his father to Rexburg, Idaho, in the spring of 1882, and moved with his parents back to Weston Idaho, in 1884. In 1885 he moved with his parents to Southern Utah, locating at Harrisburg. In the spring of 1886 he moved to Price, Emery county, and in 1889 located in the La Belle Ward, Bingham county, Idaho, still with his parents. He was ordained a Deacon in 1893, a Teacher in 1895 and a Priest in 1897. In 1897-99 he acted as an officer in the Ward Y. M. M. I. A., was ordained an Elder Nov. 11, 1899, by John Ririe, and chosen as president of the La Belle Ward Y. M. M. I. A. In 1899 (Nov. 22nd) he married Edith M. Birch of Ogden, Utah, and in 1902 moved to Annis, Bingham county, Idaho, where



he had bought a home. In 1906-1907, he filled a mission to the Northern States, having been ordained a Seventy by Rulon S. Wells Jan. 9, 1906; his principal field of labor was Wisconsin. After his return home, he presided over the Annis Sunday school, was chosen as an aid in the Stake Y. M. M. I. A., and later chosen as a president of the 130th quorum of Seventy. In 1910 he moved onto a homestead in a new unorganized district of country. There were only two neighbors within 15 miles, but people soon began to come in, and in June, 1910, a Sunday school was organized of which Bro. Clifford was chosen as

superintendent August 11, 1912. When the Melba Ward was organized Nov. 6, 1912, he was chosen as Bishop of the same, being ordained a High Priest and Bishop by Joseph F. Smith, Jr. Bishop Clifford has been a frontiersman all his life. His family consists of his wife and seven children (Melba A., Zelpha R., Derold B., Lorena M., Edith A., Florence B. and Geneve V.) He has been a most active Church worker and pioneer all his life and has assisted in the erection of three meeting houses.

COLEMAN, Henry Threlkeld, Bishop of the Midway First Ward (Wasatch Stake), Wasatch county, Utah,



born Nov. 20, 1863, in Big Cottonwood, Salt Lake county, Utah, the son of Henry Coleman and Mary Jane Threlkeld. He was baptized August 24, 1873, by Elijah Alder; ordained a Teacher April 3, 1881, by David Van Wagener; ordained an Elder April 19, 1890, by David Van Wagener and chosen as second counselor in an Elders Quorum Nov. 19, 1892; chosen as first counselor in the Ward Y. M. M. I. A. Oct. 29, 1905; ordained a High Priest and Bishop by Hyrum M. Smith May 7, 1906, and set apart to preside as the second Bishop of the Midway First Ward. He acted in that position until Oct. 26, 1913, when he was chosen as a High Councilor in the Wasatch Stake. Bishop Coleman married Emily Matilda Springer Dec. 31, 1889, by whom he had eleven children, namely, Henry Springer, born Jan. 13, 1891; Guy Elsworth, born May 10, 1892; Lethe Bell, born Dec. 28, 1893; Merle Vivienne, born April 23, 1895; Glen Roby, born March 17, 1897; Nathan Chatmond, born April 23, 1898; Keith Threlkeld, born April 10, 1901; Dale Franklin, born Jan. 16, 1903; Rhea Lillian, born May 19, 1907; Ruth May, born Nov. 3, 1908, and Jessie Chloe, born March 17, 1911. Bishop Coleman has filled many positions of a civic nature; thus he acted as county commissioner from 1902 to 1906, acted as president of the Midway Water Works Company for six years, and as councilman at Midway six years. Otherwise he is a farmer, sheep raiser and contractor by occupation.

COOK, David, Bishop of the Syracuse Ward, Davis county, Utah, was born March 15, 1847, in England, the



son of Mark Cook and Ann Evans. He emigrated to Utah with his parents in 1853, crossing the plains in Jacob Gates' company, which arrived

in Salt Lake City in October of that year. In 1856 the Cook family moved to East Bountiful, Davis county, and here David grew to manhood and his father and mother died, the former in September, 1895, and the latter July 23, 1882. David was ordained a Deacon while quite young and ordained an Elder in 1863 by Franklin D. Richards. For several years he presided over the Elders quorum at Bountiful. He was ordained a Seventy in 1888 by Henry Lee, became a president of the 100th quorum of Seventy in 1893, and was set apart as presiding Elder of the south part of the South Hooper Ward in 1893 by Franklin D. Richards. Finally he was ordained a High Priest Dec. 1, 1895, by Geo. Q. Cannon and set apart to preside over the South Hooper Ward, which position he held until 1909. Prior to this he had acted as assistant Sunday school superintendent of the South Hooper branch, acted as road supervisor three years, served as county commissioner two years and as school trustee six years. He was also director in the Syracuse Mercantile Company and other institutions. From 1880 to 1882 he filled a two-years' mission to Great Britain, laboring principally in the Liverpool conference. In 1866 Bro. Cook went to the Missouri river as a guide in Capt. Horton D. Haight's emigrant train. He married Hannah Holt (daughter of John Holt and Elizabeth Rhodes) March 21, 1871; his wife, who came to Utah with her mother in 1866, bore her husband nine children. Bountiful was the family home until 1890, when they moved to Syracuse, where the Bishop secured a farm of 160 acres. Two of the Bishop's sons have filled honorable and successful missions.

COOK, Phineas Woolcott, Bishop of the Goshen Ward, Utah county, Utah, from 1857 to 1860, was born August 28, 1819, at Goshen, Litchfield county, Conn., the son of Phineas Cook and Irene Churchhill. He was baptized Sept. 14, 1845, by Edward Webb and came to Utah in 1848, crossing the plains in Brigham Young's company. In 1840 (Jan. 1st,) Bro. Cook married Ann Eliza Howland (daughter of Henry Howland and Phebe Baker), who was born June 18, 1823, at Stillwater, New York. Sixteen children (Charlotte Aurelia, Daniel Webster, Harriet Betsey, Eliza Hall, Augusta Precindia, Phineas Henry, Phebe Irene, Vulcum, Ann Eliza and Alonzo (twins), Mary, Henry Howland, Martha, Wm., Aurelia, and Hyrum) blessed this marriage. Bro. Cook



married Amanda P. Savage, Dec. 18, 1853, the daughter of David Savage and Theodocia Finch, who was born August 23, 1836, in Canada; she came to Utah with her father in 1847, crossing the plains in Parley P. Pratt's company; she became the mother of four children, namely, David Savage, Rosali and Mary (twins), and Joseph, and died July 15, 1915. Bro. Cook's third wife was Catherine McCleave, whom he married Dec. 18, 1853; she was the daughter of John McCleave and Nancy Jane McFern of Belfast, Ireland. The only child by this marriage was Joseph Woolcott. Bro. Cook married Johanna C. Poulsen as a fourth

wife Sept. 13, 1878; she was the daughter of James Poulsen and Johanna U. Lundgren, and was born Aug. 8, 1845, at Malmö, Sweden, The children by this marriage were Carl, Moses, Kib, Emer and Omer (twins), Parley, and Idalia Johannette. Bro. Cook first heard the gospel preached during the winter of 1844-45 and came to Winter Quarters with his family in the fall of 1846. Two of his children died at Winter Quarters and the whole family passed through much sickness and privation. He reached Utah with his wife and two children, was a millwright, carpenter and cabinet maker, and worked on the first grist mills (Neff's and Chase's) built in Salt Lake Valley in 1849 and 1850. He located in Sanpete valley in the fall of 1850 and became one of the first settlers of Manti, where he built the first grist mill in connection with Pres. Brigham Young and Isaac Morley. This mill was burned by the Indians in 1853. Bro. Cook built a rock house at Manti and returned to Salt Lake City in the spring of 1853. Here he worked on the Bee Hive and Lion houses and made some of the first furniture manufactured from Utah pine. He made a bureau for Pres. Brigham Young which is now in the museum in Salt Lake City; built a house at Bountiful for Jedediah M. Grant, moved to Payson, Utah county, in 1855, built an Indian farm house west of Spanish Fork, and founded a settlement in the valley lying west of Payson in 1857, naming it Goshen for his birthplace in Connecticut. There he acted as Bishop for three years. In 1863 he went to Bear Lake among the first settlers; here he made a handmill to grind wheat, built a grist mill in 1865 and later a saw mill, a shingle mill, a wool carding machine, etc. Afterwards he moved to Logan and labored diligently in the Temple there for the dead of his father's family. Being arrested and convicted of so-called unlawful cohabitation, he served a term in the Utah penitentiary after being seventy years old. The last few years of his life he spent at Afton, Wyoming, and died a faithful Latter-day Saint July 24, 1900, at Afton, aged eighty-one years. Bro. Cook was the father of twenty-eight children, sixteen sons and twelve daughters. He was survived by eleven sons and four daughters, who were all faithful members of the Church. Bishop Cook was a farmer and stock raiser to a limited extent; he was known as a very kind, benevolent man, always ready to share what he had with any one in need.

CONDIE, Thomas A., counselor in the bishopric of the Croyden Ward, Morgan county, Utah, was born April



19, 1865, at Croyden, Utah, the son of Thos. Condie and Hannah Swann. He was baptized June 28, 1874, at Croyden, by his father; ordained a Deacon Jan. 19, 1878; ordained a Teacher Feb. 5, 1883, by Ephraim Swann; ordained a Priest Feb. 24, 1884, by Chas. Turner; ordained a Seventy Oct. 19, 1884, by Seymour B. Young; ordained a High Priest Feb. 14, 1897, and set apart as first counselor to Bishop Geo. R. Thackeray of the Croyden Ward by Francis

M. Lyman. He married Alice Rebecca London in the Salt Lake Temple Dec. 8, 1897. She is the daughter of John London and bore her husband five children, namely, Olive, born May 2, 1899; Alice Hannah, born May 8, 1905; Lula, born Dec. 15, 1907; Edna, born August 4, 1909, and Thomas Anson, born Feb. 7, 1913. Bro. Condie's occupation is that of a farmer. He graduated in the normal course of the Brigham Young College at Logan in May, 1892, and the following year had charge of the L. D. S. Seminary at Franklin, Idaho. Owing to conflicting water claims at Lost creek he took a leading part in organizing the Croyden Irrigation Company and was later instrumental in the adjudication of the water rights of Lost creek. He served as county attorney of Morgan county in 1901-1902, and when the Morgan county schools were consolidated Nov. 10, 1908, he was appointed representative for the Croyden precinct and served as vice president of the district for two years.

COPE, Francis, an active Elder in the Church, was born in Birmingham, England, March 31, 1846, the son of John and Elizabeth Cope (nee Markland). He emigrated to Utah in 1869, arriving in Salt Lake City August 20th of that year. The Cope family had been engaged in the business of operating a brass foundry in England, but as there was no openings in this trade it was necessary to accept whatever employment came to hand, and the first work was that of cook for a camp, working for John Snell in building salt works on the Great Salt Lake. Shortly after his arrival in Utah the work of building the Utah Central Railway was commenced by Brigham Young from Ogden south and Bro. Cope was engaged as clerk of construction. After the completion of the road he was employed as telegrapher in the station at Kaysville; afterwards he moved to Salt Lake City, working in the freight house. Later he was promoted to the position of station agent at Ogden. His next advancement was to the Salt Lake City local office, where he acted as agent for the local station. In 1879 he went to England on a mission, serving two years in the Liverpool office, then located at 42 Islington. On his return he was made general freight and passenger agent of the Utah Central Railway, in the place of James Sharp, who had been promoted to the position of general superintendent. On the consolidation of the Utah Central with the Utah Northern Railway of the Union Pacific system, he was advanced to the position of general



freight and passenger agent of the consolidated system. He was to have assumed this office on January 1, 1890, but having contracted a fatal illness during the previous month he died on Dec. 27, 1889, at the age of forty-three years. During his lifetime Francis Cope held many prominent positions in civil and religious life. He served as justice of the peace and city councilman and was a member of the bishopric of the Sixteenth Ward, associated with the late Bishop Frederick Kesler. He was associated in the founding of the Zion's Benefit Building Society, the Home Fire In-

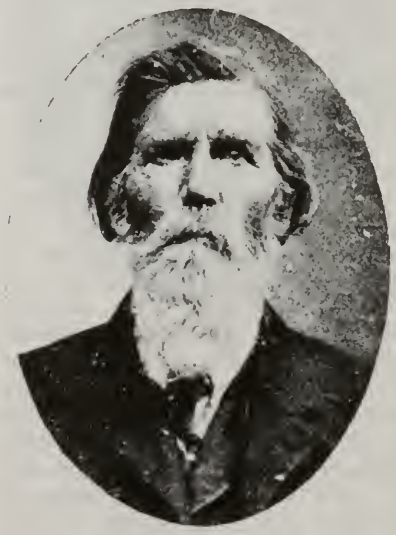
surance Company, the Latter-day Saints University and other Utah activities. Although deprived of an education in his boyhood by reason of the necessity for early employment he, by personal application, became an educated man, held in high esteem by all who knew him.

COX, Edward Isaiah, Bishop of the Bunkerville Ward (Moapa Stake), Clark county, Nevada, was born June



9, 1874, at St. George, Utah, the son of Isaiah Cox and Martha James Cragun. He was baptized April 1, 1883, by John Monson at Overton, Lincoln county, Nevada, ordained a Priest July 3, 1894, by Myron Abbott, ordained an Elder Feb. 25, 1897, by Edward Bunker, Jr., ordained a Seventy March 10, 1897, by Seymour B. Young, and filled a mission to the Southern States in 1897-99, laboring principally in Arkansas. In 1900 (March 8th) he married Mary Emily Bunker, daughter of Edward Bunker and Mary McQuarrie. He was ordained a High Priest and Bishop June 9, 1912, by Francis M. Lyman and set apart to preside over the Bunkerville Ward. After returning from his mission, Elder Cox spent two years in the B. Y. U. as a student, since which he has made his home in Bunkerville. He is a public-spirited and energetic man, interested in everything that tends to the uplift of the community. For many years he served as president and member of the school board in his district and took a most actitve part in securing a high school for his home town. At present (1918) he is assisting in promoting a scheme to build an expensive but permanent dam in the Rio Virgen, an undertaking which, if successful, will prove a great blessing to the whole lower Rio Virgen valley. Bishop Cox is the father of seven children, all living, namely, Edward Bunker, born Feb. 18, 1901; Fern, born Oct. 15, 1903; Kenyon, born June 27, 1906; Emlin, born April 11, 1909; Rose, born June 9, 1912; David, born August 4, 1914, and Mary, born Oct. 8, 1916.

CRAWFORD, William Robinson, Bishop of the Springdale Ward (St. George Stake), Washington county,



Utah, was born on an island in the Illinois river in Cahoon county, Ill., Sept. 29, 1842, the son of John Crawford and Marilla Terry. While quite small his father died, leaving a widow and two small boys (William R. and John); the later died while quite young. The widow married John A.

Hanson to whom she bore seven children, namely, Martha Jane, Andrew Jackson, Amy, Lafayette, Sarah, Hannah, and Julia. Mr. Hanson, not wishing to gather with the Saints to Utah, fitted his family out for the trip, while he himself went to California with his son Andrew Jackson. William R. took charge of his mother's outfit, together with his own, when he was only nineteen years old, and led them from their home at Glenwood, Mills county, Iowa, to the Great Salt Lake valley. While spending the winter at Draper, Salt Lake county, Wm. R. was converted to "Mormonism" through the influence of his uncle Joshua Terry, and was baptized when about twenty years old. In 1862 he made a trip to the Missouri river as a Church teamster after emigrants, and in the fall of the same year located in Rockville, Southern Utah, being among the first settlers at that place. Here he became acquainted with Miss Frances Lewis, whom he intended to marry, but she took sick and died. Later (Nov. 1, 1868) he married Cornelia Gifford of Shunesburg, who has borne her husband thirteen children, namely, John Robinson, Wm. Louis, Samuel Kendall, James, Daniel, Annie, Jacob, Fannie, Mary, Marilla, Emma, Lora and Joseph. In 1878 Bro. Crawford endeavored to establish a home for himself and family at Deseret, Millard county, Utah, but not succeeding, he returned to Southern Utah in November, 1878. In May, 1879, he located at Springdale, where he was made Bishop Nov. 6, 1887. He served in this capacity seven years. Bishop Crawford died suddenly Oct. 29, 1913, of heart failure, while at his work as a wheelwright.

DAVIDSON, Robert, Bishop of the Logan Third Ward, Cache county, Utah, was born Jan. 31, 1839, in Dundee, Fifeshire, Scotland, the son of Thomas and Annie Davidson. Becoming a convert to "Mormonism," together with his parents in 1852, he emigrated to America in 1853, and crossed the plains in Capt. Jacob Gates' company, the so-called Ten-Pound Company. In 1857-58 he participated in the Johnston campaign in Echo canyon and settled at Logan, Cache valley, in 1859. Here he took part in all kinds of pioneer labor, including guard duty against Indians. In 1861 he married Ada Hemenway, which union was blessed with nine children, namely, Herbert S., Elvira D., Annie, Ada, Amy, Robert, Isabelle and John (twins), and Jennie. After laboring as Ward clerk in the Logan Third Ward about two



years, he was chosen as first counselor to Bishop Thos. Tarbet of the Logan Third Ward, and held that position until the death of Bishop Tarbet, which occurred in November, 1872. He was then chosen as acting Bishop of the Ward, and at an important meeting held May 20, 1877, he was ordained a High Priest and Bishop by Apostle Franklin D. Richards and set apart to preside over the Logan Third Ward, which position he held until his death. Bro. Davidson served as a school trustee for several years. In 1880 he married Janet McNeil, who bore him five children, namely, Thomas, Joseph, George, Nettie and Edna. During the

anti-polygamy prosecutions he passed through severe trials. In 1886-88 he filled a mission to Great Britain, laboring in Scotland and later in the Liverpool office. After his return to Utah he was arrested on a charge of unlawful cohabitation and sentenced Dec. 5, 1888, in the First District Court at Ogden, to four months' imprisonment in the Utah penitentiary and to pay a fine of $100. Having served his sentence he was released April 15, 1889, after which he followed the vocation of a farmer, stockman and dairyman, and for a time also served as manager of the United Order dairy. He was one of the pioneers in dry farming in Cache valley, developing a tract of land at Cache Junction, long before the whistle of a locomotive was heard in that part of the valley. By his untiring energy and faithfulness he did much good for the community in the building of Church edifices such as meeting houses, tabernacles, and the Logan Temple. In the latter he labored much for the dead. Bishop Davidson closed his life's labor Dec. 23, 1899, after serving as Bishop of the Logan Third Ward about thirty years.

DAVIS, Edward, a Patriarch in the Boise Stake of Zion, Idaho, was born Nov. 11, 1842, at London, England, the son of George Davis and Mary Anthony Timpson. He was baptized in the early fifties by J. H. Harrison, and become a member of the Whitechapel Branch, London. When about eleven years of age he had to assist in helping his father's family, whose circumstances in life were poor. He was employed as a doctor's errand boy and also worked in a sugar factory in London. At the age of sixteen he went into training on the old British man of war "Neptune," which lay moored off Greenwich, during which service he became an expert at knotting and splicing rope, furling, setting and reefing sails, setting up masts, crossing yards, etc., and also learned the use of firearms. Later he was drafted into the merchants' service and made many voyages to the different countries in Europe and also to the West Indies and Africa. He finally landed in Queensland, Australia, in February, 1863, where he remained eleven years, mostly engaged in freighting, later he engaged in mercantile business. During all his travels and experiences in life the testimony of the divinity of the gospel of Jesus Christ as restored through the Prophet Joseph Smith never left him, though for sixteen years he was isolated from the Church. He was rebaptized by Mark Lindsey in 1874 in Salt Lake City, was subsequently ordained



an Elder and still later a Seventy, becoming a member of the 3rd quorum of Seventy. From 1874 to 1881 he was a member of the Salt Lake Tabernacle choir and also led the Fourteenth Ward choir; where he acted as a Ward teacher and was an active member of the Y. M. M. I. A. from its first organization. In 1881 he moved to Paris, Bear Lake county, Idaho, where he acted as a clerk of Seventies for four years. He also acted as a Ward teacher, Sunday school officer, etc. In 1885-1887 he filled a successful mission to Great Britain and succeeded William Hors-

ley as the president of the London conference. During this mission he baptized ten persons. Bro. Davis was ordained a High Priest June 10, 1888, by William Budge, and set apart as a member of the High Council of the Bear Lake Stake. After moving to Rexburg, Idaho, in 1891, he became an alternate member of the High Council in that Stake. In 1892 he moved into the Teton basin, where he acted as Ward chorister and teacher in the theological class; he also taught a district school during the winter of 1892-93 . He moved back to Paris, Idaho, in 1894, and to Star valley, Wyoming, in 1895. Here he acted as a member of the High Council and also labored in the Stake Sunday School Board. In 1894 he moved to Carry, Idaho, where he also became a diligent Sunday school worker. In 1909, when a branch Sunday school was organized in Roseville, he was chosen as its superintendent. Finally he was ordained a Patriarch Feb. 22, 1914, by Apostle Geo. F. Richards at Boise City. At the present time he is busily engaged in his calling as a Patriarch, traveling and visiting the different Wards in the Boise Stake.

DAYBELL, William, the second Bishop of Charleston, Wasatch county, Utah, was born Feb. 24, 1858, near Old Wittington, Derbyshire, England, the son of Finity Daybell and Mary Draper. He emigrated with his parents to Utah in 1864, crossing the Atlantic in the ship "General McClelland," which sailed from Liverpool, England, May 21st and arrived at New York June 23rd. From Wyoming, Nebraska, the family crossed the plains in Capt. Wm. S. Warren's company, which arrived in Salt Lake City, Oct. 4, 1864. Two months later they located at Charleston, Wasatch county, where Elder Daybell has resided ever since. Here he was baptized and ordained a Deacon. In 1885 (May 4th) he was ordained a Seventy by Heber J. Grant, and in 1885-87 he filled a mission to the Southern States, laboring principally in Tennessee. He was ordained a High Priest Nov. 1, 1891, by Francis M. Lyman and set apart to act as a High Councilor. He served in that capacity till Feb. 10, 1901, when he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Charleston Ward. Prior to this he had acted as assistant superintendent of the Ward Sunday school. Later he presided over the Sunday school fourteen years and also acted as president of the Ward Y. M. M. I. A. In a secular capacity Bro. Daybell has served as a county commissioner,



school trustee, etc. In 1879 (Nov. 12th) he married Annie Price, who bore her husband eleven children. Farming and stock-raising have been Bro. Daybell's principal avocations in life. He acted as Bishop until Nov. 11, 1904.

DAYBELL, Annie Price, wife of William Daybell, was born June 21, 1858, at Ludlow, Shropshire, England, the daughter of James Price and Ann Powell. She emigrated with her parents to Utah in 1864, crossing the Atlantic in the ship "General McClelland" and the plains in

Joseph S. Rawlins' company, which arrived in Salt Lake City Oct. 4, 1864. She went direct to Heber City, where she was baptized in 1866 by John M. Murdock and became a settler at Charleston in 1870. Seven



years later (Nov. 12, 1877) she married Wm. Daybell, to whom she bore eleven children, nine of whom she raised to man- and womanhood. SisterDaybell was for many years a diligent worker in the Ward Primary Association, acting for a number of years as president of that association. Since 1901 she has also been a diligent Relief Society worker and has performed a spècial work of looking after the sick and dead of the Ward.

DEE, Thomas Duncombe, counselor to Bishop James Taylor of Mound Fort Ward, Weber county, Utah, was born Nov. 10, 1844, at Llanelly, Caermarthenshire, South Wales, the son of Thomas Hill Dee and Elizabeth Reese. He was baptized March 20, 1860, and emigrated to America in 1860, together with 594 British and Swiss Saints who crossed the Atlantic in the ship "Underwriter" under the presidency of James D. Ross. The ship sailed from Liverpool March 30th and arrived at New York May 1, 1860. He crossed the plains in Capt. James D. Ross's company which left Florence, Neb., June 17th, and arrived in Salt Lake City Sept. 3, 1860. He located soon afterwards at Ogden, Utah. In 1871 (April 10th) Bro. Dee married Annie Taylor in Salt Lake City, Utah. Eight children blessed this marriage, namely, Thomas Reese, Annie Maud, Mary Elizabeth, Margaret, Edith May, Florence Emily, Rosabelle Cora and Lawrence Taylor. Having learned the carpenters' trade in England, Bro. Dee worked at this trade for several years after locating at Ogden. For a number of years also he engaged in the building and contracting business. Being a public-spirited man he acted eight years (1877-1885) as city assessor at Ogden, acted as justice of the peace and alderman of Ogden City, and police judge (1883-87). In 1891-92 he served as a member of the Ogden city council, and served as a member of the State Board of Equalization in 1896-1905. He was also closely identified with the public schools in Weber county



from 1870 to 1905, first as Ward trustee, and later (1890), when the Ogden City School Board was organized, he was chosen to represent the Third Ward, Ogden, holding this position successively until his demise,

serving much of the time as president of the board. For thirty years he acted as superintendent of Sunday schools, eight years in the Ogden Third Ward and 22 years in the Mound Fort Ward. In 1886 he was ordained a High Priest and set apart as first counselor to Bishop James Taylor of the Mound Fort Ward, which position he held until his death, which occurred at Ogden, Utah, July 9, 1905. Bro. Dee was connected with many industrial enterprises, such as the Eccles Lumber Company, Oregon Lumber Company, Amalgamated Sugar Company, Utah Construction Company, Utah Canning Company, Ogden Rapid Transit Company, First National Bank and Ogden Savings Bank, etc.

DEE, Annie Taylor, wife of Thomas D. Dee, was born Nov. 4, 1852, at Lostock, Graylam, Cheshire, England, the daughter of John P. Taylor and Ann Sanders. She emigrated to America with her father and family in 1857, crossing the Atlantic in the ship "George Washington," under the direction of Elder James Park. She resided with her parents in Iowa City, Iowa, where her father conducted a merchant tailor business, and acted as president of the branch of the Church. In 1860 the family crossed the plains, her father, John P. Taylor, being captain of the company which arrived in Salt Lake City Sept. 18, 1860. The family resided successively in the Second, Fourteenth and Ninth Wards, Salt Lake City. Sister Annie was a member of the Tabernacle choir, and as such sang first in the old tabernacle and afterwards in the new tabernacle. She was also a member of the choirs in the Wards where she resided. In 1871 (April 10th) she was married to Thomas D. Dee and moved to Ogden with her husband, becoming a resident of the Ogden Third Ward. During her residence there she became the mother of four children, namely, Thomas Reese, Annie Maud, Mary Elizabeth and Margaret. While a resident of that Ward Sister Dee took a most active part in the Ward Relief Society. In November, 1881, the family moved to Mound Fort Ward, where her children, Edith May, Florence Emily, Rosebelle Cora and Lawrence Taylor were born. Her husband died July 9, 1905. Sister Dee was set apart as president of the Ogden Eighth Ward Relief Society Nov. 19, 1908. During the past ten years she has been active in civic and charitable organizations. In 1910, together with her family, she built and founded the Thos. D.



Dee Memorial Hospital in Ogden, which institution was deeded to the Church of Jesus Christ of Latter-day Saints in 1915.

DEWEY, George Carlos, Bishop of Deweyville Ward (Bear River Stake), Box Elder county, Utah, was born Dec. 23, 1857, at Bountiful, Davis county, Utah, the son of John C. Dewey and Harriet May. He was baptized May 9, 1866, by Bishop Thos. Harper; ordained an Elder Oct. 19, 1875, by Lorenzo Snow; ordained a Seventy in 1884 by Jacob Gates, and ordained a High Priest and Bishop Oct. 24, 1896, by Lorenzo Snow. While residing at Washington,

Washington county, Utah, he acted as president of an Elders quorum and also acted in the Ward Y. M. M. I. A. and as assistant superintendent of the Ward Sunday school. He also served as city police and marshal four



years and constable two years. In 1875 he was called on a mission to Dixie to raise cotton, and while living in the Washington Ward he met Susan Emma Chidester, whom he married March 22, 1876. She was the daughter of John Peck Chidester and Susan Foy, and was born Dec. 2, 1857, at Spanish Fork, Utah. Her parents were among the first pioneers to Utah's Dixie in 1861. Nine children are the issue of this marriage, namely, Susan E., George C., John A., Harriet E., Bert A., Horace M., Lettie, Natella and Vera. In November, 1876, Bro. Dewey was released from his mission to Dixie and returned north with his wife, locating at Deweyville, but in November, 1877, he once more moved to Washington, where he then remained until 1893, when he returned to Deweyville, his present home. Bro. Dewey continued as Bishop at Deweyville until Aug. 20, 1911, when he was honorably released, and in June, 1912, he was chosen as a member of the High Council in the Bear River Stake of Zion.

DEWEY, James Ernest, fourth Bishop of Deweyville Ward (Bear River Stake), Box Elder county, Utah, was born June 12, 1866, at Deweyville, Utah, the son of John C. Dewey and Harriet May. He was baptized June 20, 1875, by John C Dewey; ordained to the offices of Deacon, Teacher and Priest when quite young; ordained an Elder in 1890 by Chas. M. Squires; ordained a Seventy Dec. 3, 1897, by Seymour B. Young; ordained a High Priest June 8, 1902, by Wm. A. Hyde; ordained a Bishop May 31, 1913, and set apart to preside over the Deweyville Ward. In his youth Bro. Dewey acted as president of the Ward Y. M. M. I. A. and as superintendent of the Sunday school. In 1897-98 he filled a mission to the Eastern States, laboring first in New York City and afterwards as president of the West Virginia conference. He moved to McCammon, Idaho, in 1902, where he acted as first counselor to Bishop Albert M. Boyce, being ordained a High Priest. He held this position till 1905, when he returned to Dewey-



ville, Utah, and in 1908 was chosen as a member of the High Council in the Bear River Stake. In 1889 (Jan. 23rd) he married Matilda B. Smith, daughter of Alfred B. Smith and

Lucy Smith; two children (James Leland and Horace Asa) have blessed this marriage. Bishop Dewey is a farmer and stockraiser by avocation.

DICKSON, Albert Douglas, Bishop of Richville Ward, Morgan county, Utah, was born Jan. 26, 1840, in



Porter county, Indiana, the son of Billa Dickson and Mary Ann Stoddard. He assisted in bringing emigrants and freight to Utah, having become a member of the Church in his early youth. He settled at Richville in 1863, and assisted in building canals and wagon roads in different parts of Morgan county. Among the many positions of honor and responsibility which he held, it may be mentioned that he was watermaster, road commissioner, school trustee, town trustee, etc. He acted as Bishop of Richville 37 years, from July 1, 1877, to Nov. 24, 1914. In 1861 (March 28th) he married Nancy Elizabeth Shipley (daughter of John Shipley and Sarah Perkins), who was born Dec. 12, 1840, in Illinois; she bore her husband nine children, namely, Mary Alvira, born May 20, 1862; Albert, born April 12, 1865; Lucy Louisa, born Oct. 4, 1867; John Sheldon, born Sept. 18, 1870; Judson, born Feb. 21, 1873; William Jasper, born May 24, 1875; George Henry, born Sept. 10, 1878; James Douglas, born August 17, 1880, and Moroni Denzil, born Sept. 4, 1882. Bro. Dixon also married Harriet Rozella Flint (the daughter of Wm. Flint and Mary Jane Goodrich) who was born Jan. 22, 1861, at Bountiful, Utah. She bore her husband the following children: Abel Josiah, born December 3, 1880; Asa Leonard, born Sept. 29, 1883; Nancy Elizabeth, born Oct. 7, 1885; Rufus, born Jan. 23, 1887; Sophia, born Sept. 12, 1888; Harriet, born Sept. 15, 1890; Stoddard, born May 2, 1892; Jared, born Nov. 24, 1896; Elbern Bert, born August 4, 1899, and Forde, born Oct. 6, 1902.

DIBBLE, Edwin Cleveland, second counselor to Bishop Samuel R. Corbridge, of Layton, Davis county, Utah, was born Sept. 1, 1869, at Centerville, Utah, the son of Philo Dibble, Jr., and Antoinette Cleveland. He



was baptized June 5, 1881, by Richard Prophet, and ordained a Deacon, Elder and Seventy successively. When a boy he commenced dry farming at what was then known as the Sand Ridge near Layton, his parents being among the first settlers who moved into that part of the country. In

September, 1890, he entered the Latter-day Saints' College (now University) graduating from that institution in June, 1893, and later taught in the public schools at Grantsville and at Bountiful, Utah. From 1894 to 1897 he filled a mission to the Hawaiian Islands, laboring as president of the Honolulu conference, and for a time taught the mission school at Laie. In 1900 (June 15th) Elder Dibble married Emma Jane Smith, daughter of Silas S. Smith and Martha E. Bennett. She was born April 4, 1876, at Paragoonah, Iron county, Utah, and has borne her husband four children: Edwin S., George S., Joseph S., and Ahahel S. In 1902-5, Bro. Dibble filled a second mission to Hawaii, taking his wife and children with him. While filling that mission he spent most of his time at Laie, and during the absence of Pres. Woolley, Bro. Dibble took charge of the mission. Elder Dibble acted as Ward clerk for some time, and for five years was superintendent of the West Layton Ward Sunday school. In 1914 (Dec. 26th) he was chosen as second counselor to Bishop Corbridge. He was ordained a Seventy Dec. 29, 1892, by Seymour B. Young, and a High Priest August 16, 1908, by Ezra F. Richards.

DUCKWORTH, James, president of the Blackfoot Stake, Idaho, was born November 10, 1865, at Preston, Lancashire, England, the son of James Duckworth and Alice Chippendale. He was baptized by George Crane May 22, 1880, and soon afterwards ordained a Deacon. He emigrated to Utah in 1880, crossing the Atlantic in the steamship "Wisconsin" which sailed from Liverpool, Oct. 23, 1880, and he arrived in Salt Lake City, Nov. 11, 1880. He was ordained a Priest at Taylorsville; ordained an Elder by Robert Walters August 14, 1892; ordained a Seventy by Abraham H. Cannon April 13, 1894, and filled a mission to Great Britain in 1894-96, laboring in the Liverpool conference, over which he presided the latter half of his mission. After his return home he labored as a home missionary in the Salt Lake Stake from 1896 to 1898 . He filled a mission to the Woodruff Stake in the interest of the Y. M. M. I. A. during the winter of 1898-99; acted as assistant superintendent of the Nineteenth Ward (Salt Lake City) Sunday school; was set apart as a president of the 30th quorum of Seventy, April 10, 1899; labored as a special missionary without purse or scrip at Mercur, Tooele county, from August 9, 1899, to July 13, 1900. In 1901 (July 8th) he left Salt Lake City for Australia, having been called to preside over the Australian mission, being accom-



panied by his wife; they returned home July 21, 1906, visiting New Zealand, Fiji and Hawaii on their way here. Bro. Duckworth acted as a member of the Stake Board of the Salt Lake Stake Sunday schools; was ordained a High Priest July 14, 1907, and set apart to preside over the Blackfoot Stake by Francis M. Lyman, being called specially from Salt Lake City to fill that position. Brother Duckworth married Elizabeth Hanson at Manti, Sept. 21, 1892. Having no children of their own, President Duckworth and wife have

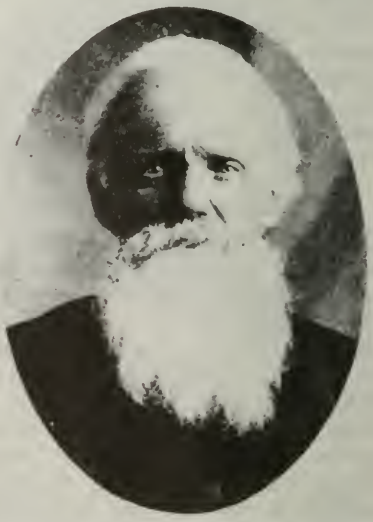
adopted four children. Brother Duckworth first labored on a farm upon his arrival in Utah; later he engaged in the sheep business, and upon his removal to Idaho he became identified with the mercantile and also the banking business. At present he is president of the Blackfoot Mercantile Company, vice president of the Blackfoot City Bank, and is also interested in several farms.

DUGMORE, Samuel, the second Bishop of Sunnyside Ward (Carbon Stake), Carbon county, Utah, was



born Nov. 27, 1851, at Tivedale, Staffordshire, England, the son of Thomas Dugmore and Eliza James. He married Elizabeth Esther Gould July 12, 1875, at Dudley, Staffordshire, England, who bore her husband two children, namely, Mary Ann (born March 2, 1896) and William (born Oct. 15, 1877). Becoming a convert to "Mormonism," Samuel Dugmore was baptized Oct. 10, 1883, by Elder Reuben Carter, and emigrated to Utah with his family in 1884, crossing the Atlantic in the steamship "Wisconsin." On his arrival in Utah he settled at Fountain Green, Sanpete county, May 1, 1884. He was ordained an Elder August 6, 1885, by Reuben Carter, took charge of the Deacons at Fountain Green from 1886 to 1888, and received his blessings in the Manti Temple August 22, 1888. He left Fountain Green for Sunnyside June 11, 1898, where he has followed the occupation of stationary engineer for the Utah Fuel Company for many years. He was ordained a High Priest by Pres. Reuben G. Miller Nov. 22, 1903, and set apart as second counselor to Bishop Potter of Sunnyside. Having been called to succeed Bishop Potter at Sunnyside, he was ordained a Bishop Jan. 16, 1906, by Apostle Hyrum M. Smith. Bro. Duckmore is still acting as Bishop of the Sunnyside Ward, at which place he has filled many positions of honor and responsibility; at present he is a member of the town board of Sunnyside.

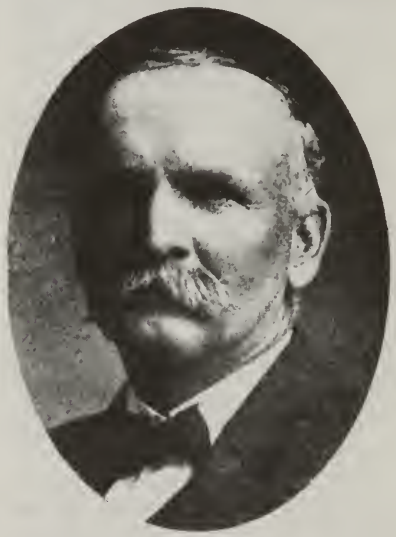
DUKE, John, a Patriarch in the Wasatch Stake of Zion and a resident of Heber City, Utah, was born Nov. 19, 1834, in Albany, N. Y., the son of Jonathan O. Duke and Mary Stone.



He was baptized when eight years old in the Mississippi river, and arrived in Great Salt Lake Valley with his parents in 1850, crossing the plains in Capt. Bennett's company. After a year's residence in Salt Lake City the family moved to Provo and later set-

tled at Heber City, where John was ordained successively to the offices of Deacon, Elder and Seventy; he also acted as president of a quorum of Seventy for several years. In 1884 he was ordained a High Priest and set apart as first counselor to Bishop Henry Clegg in the Heber West Ward, which position he held until 1894, when he was ordained a Patriarch. In 1857 (March 25th) he married Martha V. Young, daughter of Alfred and Rhoda Young, which marriage was blessed with eleven children. In 1857 (April 6th) he married Mary Jones (daughter of Elisha Jones and Margaret Tolbet) who bore her husband twelve children; twelve of Bro. Duke's children are still alive. In 1857 Bro. Duke was sent back east in the Y. X. Company, and in 1866 he took part in the Indian war. Being blessed with a special gift of healing he was called by the proper authorities to administer to the sick and was very much blessed in his administration. He has always been a steadfast Latter-day Saint, faithful in the discharge of all his duties, and is blessed with a mild and cheerful disposition.

DUKE, Robert, Bishop of the Heber First Ward (Wasatch Stake), Wasatch county, Utah, was born Dec. 4, 1857, at Provo, Utah county, Utah, the son of Robert S. Duke and Anna Ross Young. He was baptized June 30, 1867, by John Jordan; ordained an Elder in 1877 by John L. Smith; ordained a Seventy in October, 1884, by Andrew J. Rynearson, and ordained a High Priest and Bishop Feb. 10, 1901, by Apostle Reed Smoot and set apart to preside over the Heber East Ward. In 1903 (Feb. 8th) he was set apart as Bishop of the Heber First Ward. In his younger days he took an active part in the Ward Y. M. M. I. A. and also acted as a president of the 20th quorum of Seventy for fifteen years. He also performed missionary labors for the Y. M. M. I. A. in the Tooele Stake in the winter of 1898-1899. In 1890-92 he filled a mission to the Northern States, laboring principally in Indiana and Ohio; part of the time he acted as president of the Indiana conference. In 1882 (Feb. 9th) he married Anna Josephine Peterson, daughter of Swen A. Peterson and Britta Dahlman, born Feb. 21, 1860. This marriage has been blessed with eight children, namely, Adolphia R., Joseph Pratt, Mable R., Seymour B., Stirling S., Mina L., Dessie and Jerald Boyd. Bishop Duke has served four terms in the Heber City council, was president of the council one term, county treasurer



two terms, and is at the present time secretary and treasurer of the Heber Mercantile Company.

DUKE, Robert Stone, a Patriarch in the Wasatch Stake of Zion, was born April 14, 1837, at Albany, N. Y., the son of Jonathan O. Duke and Mary Stone. He moved with his father's family to Nauvoo, Ill., and has a vivid recollection of the martyrdom of the Prophet Joseph Smith and the Patriarch; he also remembers the Nauvoo battle and how the quails were caught by the famishing Saints on the banks of the Mississippi river. During the exodus of 1846 he moved

with his father's family to Mt. Pisgah, Iowa, where he was baptized August 10, 1846, by Hyrum Buys. In 1850 the family emigrated to Utah, crossing the plains in Capt. Pace's company, which arrived in Salt Lake City Oct. 3rd of that year. In 1851 he moved to Provo, and in the spring of 1860 settled at Heber City, Provo valley, which has been his permanent home ever since. In 1863 he was chosen as a counselor to Wm. M. Wall, the presiding Elder of Heber City. He took part in the Echo canyon campaign in 1857, and went back as a Church teamster to the Missouri river in 1866 after emigrants. As early as 1849 Bro. Duke was ordained a Teacher by his father. He was ordained a Seventy in July, 1857, by Joseph Young; ordained a High Priest and Bishop in November, 1884, by Francis M. Lyman and set apart to preside over the Heber East Ward. This position he held until Feb. 8, 1903, when he was ordained a Patriarch by Abraham Owen Woodruff. In 1882-1884 he filled a mission to Pennsylvania, etc. In 1857 (March 6th) he married Anna Ross Young and in 1872 (Nov. 9th) he married Rachel Horrocks. By these two wives he became the father of seventeen children, of whom thirteen are still living. In 1891 he was arrested on a charge of unlawful cohabitation.

DYE, Joseph Henry, president of the Shelley Stake, was born March 3, 1867, at Riverdale, Weber county, Utah, the son of Richard Dye and Mary Malden Peck. He was baptized June 30, 1877, by Wm. Stimpson; was ordained a Deacon Jan. 1, 1885, by Richard Dye; ordained a Teacher Feb. 6, 1886, by John C. Thompson; ordained a Priest March 27, 1887, by Warren G. Child; ordained an Elder Oct. 8, 1888, by Richard Dye, and ordained a High Priest Nov. 17, 1890, by William Rigby. While living in the parental home at Riverdale he took an active part in the Ward Primary, Sunday school and Y. M. M. I. A. After moving to Basalt, Idaho, in 1885, he took a prominent part in pioneering this section of the Snake River valley. From Nov. 25, 1888, to Dec. 31, 1899, he acted as superintendent of the Basalt Ward Sunday school. From Nov. 17, 1890, to June 19, 1904, he acted as second counselor to Bishop Anders O. Ingelström of the Basalt Ward. At that time he also acted as a Y. M. M. I. A. officer and Ward chorister. In 1898 and 1899 he labored as a missionary at Lost River, Idaho, and from Nov. 15, 1899, to Dec. 14, 1901, he filled a mission to the Southern States. After his return from that mission he



again acted as Sunday school superintendent, and in 1902 filled another short mission to Lost river valley. From 1904 to 1909 he acted as Stake superintendent of religion classes in the Blackfoot Stake, and was set apart as first counselor to Bishop Wm. M. Dye May 2, 1909. Finally he was set apart as second counselor to Pres. James Duckworth of the Blackfoot Stake May 18, 1912. He occupied this position until the Blackfoot Stake was divided and Shelley Stake organized, when he was chosen and set apart as president of said Stake August 16, 1914, by Apostle

Francis M. Lyman. President Dye was a successful farmer until 1909, when he engaged in mercantile business. He has also served the public in several secular offices. At the present time he is director of the Cedar Point canal and Snake River Valley Irrigation District, and also serves as a member of the district school board. In 1888 (Oct. 10th) he married Nellie Dora Child, daughter of Warren G. Child and Hannah Austin Wilder. This marriage has been blessed with eleven children, namely, Mary, born July 26, 1889; Joseph Alma, born March 8, 1892; Nellie Florence, born Jan. 28, 1894; Rachel, born Feb. 20, 1896; Alice Lucien, born April 4, 1899; Ethel Child, born Nov. 22, 1902, and died Dec. 10, 1902; Ida Irene, born May 5, 1904; Warren Ellis, born July 17, 1906; Arvilla, born May 21, 1909; Hannah, born June 16, 1911, and died June 19, 1911, and Lynn Austin, born June 6, 1915.

DYE, William Malden, Bishop of the Basalt Ward (Shelley Stake), Bingham county, Idaho, was born



March 26, 1865, at Riverdale, Weber county, Utah, the son of Richard Dye and Mary Alden Peck. He was baptized June 30, 1877, by Wm. Stimpson; he was ordained a Deacon Jan. 15, 1883, by Wm. C. Parker; ordained a Teacher Feb. 5, 1886, by Wm. C. Parker and was ordained an Elder March 27, 1887, by Chas. F. Middleton. In 1887 he settled in Snake river valley and built a log house twelve by sixteen feet at Basalt. It was the building in which the first school was held during the winter of 1887-88. In 1891 (April 15th) he married Julia Adelaide Child, daughter of Warren G. Child and Hannah A. Wilder. He was ordained a Seventy Feb. 14, 1891, by Francis M. Lyman and filled a mission to the Southern States in 1896-99, laboring principally in the State of Mississippi. He served as a justice of the peace of the Basalt precinct from 1892 to 1894, and was ordained a High Priest and Bishop July 24, 1904, by Geo. Albert Smith and set apart to preside over the Basalt Ward, which position he still holds. He has blessed seventy babies, ordained eighteen Deacons, eighteen Teachers, nine Priests and six Elders. Bishop Dye's occupation in life has been that of a farmer and stock raiser. His family at the present time consists of four sons and four daughters.

EARL, Sylvester Henry, one of the original Utah pioneers of 1847, was born August 16, 1815, in Ohio, the son of Joseph Earl and Dorcas Wixom. He was baptized Feb. 29, 1837, by Elder Chas. C. Rich. Immediately afterwards he migrated, in company with Elder Rich and Geo. M. Hinkle and others to Far West, Mo., arriving there April 1, 1837. Soon afterwards he purchased a tract of land and several cows and prepared to make a home. He was ordained an Elder by Hyrum Smith at a conference at Far West in November, 1837, and started on a mission through Illinois, Ohio and Indiana, Feb. 15, 1838. On the way he met the Prophet Joseph Smith (at Jacksonville) who gave him a blessing, promising him

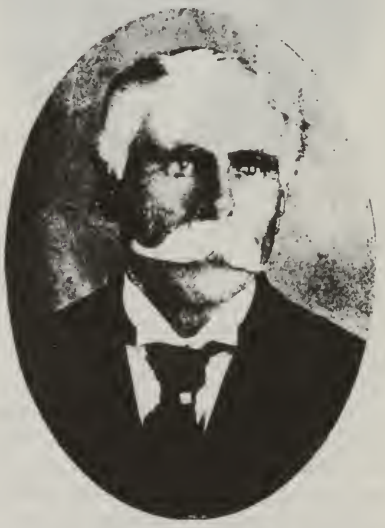
that he should never lack for words when preaching the gospel. After raising up a branch of the Church in Schuyler county, Ill., he continued his journey eastward into Ohio, preaching and baptizing by the way. His mother died Sept. 15, 1838, and was buried by him by the side of his father who had died sixteen years before. He then returned to Illinois, bringing his two younger brothers (Wilmer J., and James E. Earl) with him to a place, where he had previously raised up a small branch



of the Church. In 1839 (Jan. 28th) he married a young lady by the name of Lois Caroline Owen, whom he had previously baptized. By this time the Saints were settling in Illinois. In April, 1841, he was sent on a mission to Indiana and Ohio, and after his return from this mission he purchased a farm (near the city of Nauvoo) onto which he moved his family in the fall of 1842. In the spring of 1844 he spent several weeks preaching the gospel in the southern part of Illinois. Being impressed by the spirit of the Lord he returned home and found that the mob had begun their depredations against the Saints near Nauvoo, his family being threatened that if they did not move away in three days they would be burned out. The next day he went out to assist in keeping the mob out of Nauvoo and returned to his family in two weeks. Bro. Earl, as a member of the Nauvoo Legion, was present when the Prophet Joseph Smith made his famous speech before the Legion, just prior to his martyrdom. Soon after the death of the Prophet he moved his family into the city of Nauvoo. In the fall of 1844 he was ordained a Seventy and became a member of the 10th quorum of Seventy. Later he was set apart as one of the presidents of the 20th quorum. During the summer of 1845 he worked on the Nauvoo Temple and in the winter of 1845-46 he was one of the guards of the Temple and also assisted in guarding the homes of the leading men of the Church, sharing with the Saints in all the trials and afflictions of these days. Finally, on Feb. 10, 1846, he took his family and, together with many others, crossed the Mississippi, starting on their long journey to the West. They all suffered much, and many being destitute of food, Bro. Earl, together with nineteen of his brethren, was sent into Missouri, in March, 1846, to work for food. He returned two months later to the camps of Israel. He then moved on westward, crossed the Missouri river and prepared for the winter, during which many of the Saints lost their lives through exposure. In April, 1847, he left Winter Quarters as one of the original band of pioneers for the Rocky mountains, arriving in Great Salt Lake Valley in July, 1847. In August, 1847, together with a company of about forty men, he started back to the Missouri river. The company being very destitute of food, he on one occasion traded his shirt to the Indians for buffalo meat; afterwards he made himself another shirt out of his wagon cover. The company continued the journey and arrived at Winter Quarters Oct. 21, 1847. In May, 1848, together with a company of Saints, he again took

his journey across the plains, and on his arrival in the valley he built a home for his family in the Nineteenth Ward, Salt Lake City. In October, 1852, he was called on a mission to England. He started on this mission Sept. 15, 1852, and arrived in Liverpool Jan. 5, 1853. After laboring faithfully as a missionary in Great Britain, he returned to Salt Lake City in September, 1855, having been absent from home about three years. Soon after his return he was ordained a High Priest and set apart as first counselor to Bishop Alonzo H. Raleigh of the Nineteenth Ward. In October, 1855, he married Margaret Emily Jones. Together with his eldest son, Wilbert B. Earl, he spent part of the winter of 1857-58 in Echo canyon, together with others who were sent out to prevent Johnston's army from entering the Valley. In the fall of 1861 he was called to take his family and move into the southern part of Utah; he settled in Pine valley where he engaged in saw mill business and stock raising. In December, 1871, he moved part of his family to Middleton, near St. George, where he died, July 23, 1872. He was buried in the St. George cemetery the following day. Elder Earl was a stalwart defender of the eternal truths revealed to the Prophet Joseph Smith. He yielded obedience to the principle of plural marriage, and with his two wives became the father of thirteen children; seven of his children survived him.

EARLEY, Lehi Nephi, Bishop of Round Valley Ward (Bear Lake Stake), Rich county, Utah, was born August 29, 1855, at Brockenhurst, Hampshire, England, the son of Geo. Earley and Jane Burton. He emigrated with his parents to Utah in 1870, and after residing several years at Grantsville, Tooele county, became a permanent resident of Round Valley, Rich county, Utah, in 1878. He was ordained a Deacon when quite young and ordained an Elder Oct. 30, 1887, by Ira Nebeker; served as president of the Round valley Y. M. M. I. A. five years, was superintendent of the Ward Sunday school five years and Ward clerk from 1893 to 1912. He was ordained a High Priest and Bishop Sept. 15. 1912, by Jos. F. Smith, Jr., and set apart to preside over the Round Valley Ward. In 1886 (Sept. 12th) he married Elizabeth Loftus (daughter of John Loftus and Hannah Flowers), who was born Nov. 10, 1868, and died Oct. 5, 1899, after giving birth to six children (Ada, Frank L., Ella, Aleen, Chas. W., and Lewis. In 1903 (Dec. 2nd) Bro. Earley married Mary Jane Hayden (daughter of Jos. Hayden and



Mary Siddalls), who was born April 24, 1877, at Chastown, Staffordshire, England, March 22, 1917. By his second wife Bishop Earley is the father of Lydia M., and Joseph H. Farming and stockraising are his chief avocations.

EDGLEY, Joseph, a Patriarch in the Church and a resident of Pocatello, Idaho, was born August 25, 1843, at Wickhambrook, Suffolk, England, the son of Thomas Edgley and Amy Simpson. He was baptized June 11, 1882, by Joseph A. West and confirmed by M. F. Brown; or-

dained a Deacon in June, 1882; ordained an Elder in July, 1883; was married Sept. 5, 1864, in London, England, which marriage was blessed with eleven children. Emigrating to America with his wife and nine children he sailed from Liverpool, in September, 1886, in the steamship "Wisconsin" and arrived at Logan, Utah, Sept. 28, 1886. He located at Pocatello, Idaho, in 1887; was ordained a High Priest in 1896 by Apostle Marriner W. Merrill and was appointed to preside over the High Priests at Pocatello, May 28, 1890. He also acted as second counselor, and subsequently as first counselor, to Bishop Carl J. Cannon in the Pocatello Ward. Prior to this he acted as a Ward teacher from 1892 to 1897 and also presided over an Elders' quorum for several years. His first wife died in June, 1906, and in April, 1908, he married Mary Ann Price. Bro. Edgley was ordained a Patriarch August 15, 1915 ,by Apostle James E. Talmage.

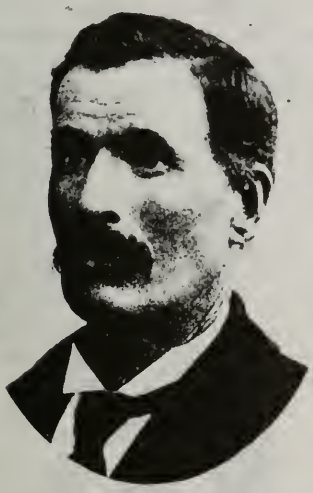


EGBERT, Joseph, one of the original Utah pioneers of 1847, was born March 10, 1818, in Sullivan county, Indiana, the son of John Egbert and Susannah Healm of Kentucky. He was raised as a farmer, and his parents, becoming converts to "Mormonism," removed to Jackson county, Mo. Joseph was baptized in May, 1833, by David W. Patten in Clay county, Mo., and soon after that the Saints were driven out of Jackson county. Later, the family settled at Far West, Caldwell county, Mo., and after passing through nearly all the Missouri persecutions, they settled temporarily at Quincy, Ill. Afterwards they became residents of Nauvoo, Hancock county, Ill., where Joseph married Mary C. Allred, and in 1846 was ordained a Seventy and became a member of the 4th quorum of Seventy. During the exodus he went with his family to Winter Quarters, and in 1847 traveled to the Great Salt Lake Valley as one of the original pioneers under Pres. Brigham Young, entering the Valley in Orson Pratt's advance company, July 22, 1847. He returned to Winter Quarters the same season, and came to the Valley a second time in 1849, bringing his family with him. After settling temporarily in South Cottonwood, Salt Lake county, he settled permanently at Kaysville, Davis county, in 1851, where he resided for many years and assisted in every way possible to build up that part of the country. Here he acted for many



years as a Ward teacher, and also served his fellow-citizens as constable, poundkeeper, watermaster, etc. For over twenty years he was the proprietor of a hotel at Kaysville. When a young man in Nauvoo he worked on the Nauvoo Temple until it was completed and received his endowments before starting for the West. On several occasions Bro. Egbert sent teams to the Missouri river after poor emigrants, and was as a rule liberal with his means when Church affairs were involved. Bro. Egbert died May 24, 1898, at Ogden, Utah.

ELDREDGE, Frederick Baker, was born Nov. 17, 1845, at Dennis, Barnstable county, Mass., the third son of Elnathan Eldredge and Ruth Bak-



er. Bro. Eldredge is a descendant of the old Pilgrim stock, his direct ancestor being Wm. White, who came to America in the "Mayflower" in 1620. Bro. Eldredge crossed the plains with his parents in John Nebeker's ten, Geo. B. Wallace's fifty and Abraham O. Smoot's hundred, and arrived in Salt Lake Valley Sept. 26, 1847. He passed through all the hardships of pioneer life, and his childhood days saw the cricket and the grasshopper famine. As a young man he spent his time, as nearly all the other pioneer boys did, in making roads, getting out timber, tending crops, etc. For several years during high water time, he worked in City creek to keep the water from flooding his father's and neighbors' homes. In 1869 (Jan. 4th) he married Almira Jane Nebeker, daughter of John Nebeker and Lurena Fitzgerald, both pioneers of 1847. After his marriage, Bro. Eldredge first resided in Salt Lake City and then removed to the Bear Lake country, Idaho, where he remained twelve years. In the fall of 1882 he returned to Salt Lake county and made his home at Granger, where he resided until a few years prior to his death. Bro. Eldredge held many positions of honor and responsibility in the midst of his fellow-citizens; thus he acted as school trustee about ten years and was a deputy assessor. He labored as assistant superintendent of Sunday school of the Granger Ward for a number of years, and was ordained a High Priest Oct. 27, 1907, by Wm. Asper. Bro. Eldredge died July 23, 1909, as a faithful Latter-day Saint. He was a quiet, unassuming man, beloved by all who knew him. The names of his children are Frederick Elnathan, Minnie, Delbert, Ashton Nebeker, Wm. N., Rosella Stocks, Laura, Lurena, Elias Asahel and Leone Almira.

ELDREDGE, James Alonson, first counselor in the Davis Stake presidency, was born Feb. 15, 1857, in Salt Lake City, Utah, the son of Horace S. Eldredge and Hannah Adams. He was baptized when about eight years of age and was ordained an Elder Oct. 22, 1876, by Horace S. Eldredge. At the age of five years he moved to Woods Cross (Bountiful) with his parents. In 1882 he moved to a ranch near Chesterfield, Idaho, where he took up ranching for a few years and then returned to Utah, and after residing two years in Salt Lake City, he became a per-

manent settler at Bountiful. He was ordained a Seventy May 24, 1885, by Wm. Woodward; ordained a High Priest Jan. 9, 1903, by Abraham O. Woodruff, and set apart as an alternate member of the Davis Stake High Council. He was set apart as first counselor to Pres. Joseph H. Grant of the Davis Stake Sept. 25, 1904. Prior to this (from 1877 to 1882) he acted as superintendent of the West Bountiful Sunday school. In 1883-84 he filled a mission to the Southern States, laboring principally in Kentucky and Tennessee. At Bountiful he acted as president of the West Bountiful Ward Y. M. M. I. A., and filled many other positions of honor and responsibility in the Church. In 1897 (Dec. 27th) he together with his wife left for a mission to California, where he labored in the Los Angeles conference several months, part of the time as president of said conference. He also opened missionary labors in Carson and Reno, Nevada, and returned to Utah Sept. 19, 1899. In 1907-08 he served a term in the Utah State Legislature, and he has been connected with many successful business enterprises. For two years he has acted as president of the Woods Cross Canning Factory; has been president of the Bountiful State Bank since its organization, is at the present time president of the Eldredge Brothers Livestock Company, which is doing business in Alberta, Canada; is vice president of the Davis County Bank of Farmington, director of the Deseret Savings Bank in Salt Lake City, and is connected with many other business enterprises. In 1879 (June 23rd) Bro. Eldredge married Jane Jennings.

ELDREDGE, Jane Jennings, wife of James A. Eldredge of West Bountiful, Davis county, Utah, was born March 19, 1856, in Salt Lake City, Utah, the daughter of William Jennings and Jane Walker. She was baptized Sept. 5,, 1867, by Chas. R. Jones and became the wife of James A. Eldredge June 23, 1879; she is the mother of two adopted children. Sister Eldredge labored as a teacher in the 14th Ward Sunday school, Salt Lake City, for many years, and was president of the West Bountiful Primary Association in 1881-82. From 1888 to 1894 she acted as president of the Primary Associations of the Oneida Stake. In 1897-99 she filled a mission together with her husband to Southern California. She acted as a Stake aid in the Y. L. M. I. A. of the Davis Stake from 1899 to 1902, and was president of the South District Y. L. M. I. A. of the Davis Stake from 1902 to 1909. Since the later date she has been busily engaged in genealogical work.

ELLERBECK, Thomas Witton, a prominent Elder in the Church, was born Sept. 14, 1829, at Pendleton, Lancashire, England, the son of Thomas Ellerbeck and Mary Witton.



He received in England only a common school education, but showed a wonderful aptitude for mathematics. His unusual mental alacrity placed him practically on a par with those men of unusual attainment in mental arithmetic who exploited their ability for a livelihood. Between the

ages of twelve and sixteen, while in England, as a mere boy, he had charge of the bookkeeping of a large wooden shoe manufactory. During the industrial war in England this manufacturing concern, failing to adopt modern devices for the production of its ware, became insolvent, and upon examination of the books, an old-time judge or justice, who had been on the bench for more than thirty years, claimed that the books of the company were clearer and better kept than any set of books that had ever been presented before the court. He was immediately given a responsible position with a railroad company in England, but choosing to cast his fortunes in America, he came to Utah, arriving in Salt Lake City Oct. 15, 1851. His splendid business aptitude was soon discovered by President Brigham Young, who used his services to very great advantage in the business affairs of the Church. Bro. Ellerbeck became chief clerk in President Brigham Young's office, and was largely instrumental in outlining a splendid system of accounting. During the building of the Union Pacific Railroad into Utah he had charge of all the business affairs incident to the contracts taken by Pres. Brigham Young for the construction of three hundred miles of that railway. Bro. Ellerbeck had charge of the construction of the first waterworks system for Salt Lake City, and in 1872, without any previous experience, he took charge of the then important enterprise of establishing a gas plant for Salt Lake City, of which he was general superintendent until 1890, being of course also largely interested in the financial affairs of the company. To Mr. Ellerbeck much of the credit must be given for the development of the early horticultural and agricultural efforts in Utah, he having started the first nursery for the sale of trees, shrubs and vines in Utah Territory. His sterling business honesty and great foresight, and his unusual natural capabilities as an engineer, made his counsel of great value to President Brigham Young, and, for that matter, to the people of the Territory at large, because of his contributing influences in the early development and material growth of various enterprises, and the agriculture of the territory, which were of vital moment. Bro. Ellerbeck died April 2, 1895, leaving a large family of children, all of whom have excelled in the various professions which they have followed, such as science, literature, art, etc.

ELLISON, Ephraim Peter, first counselor in the presidency of the North Davis Stake, was born June 10, 1850, in St. Louis, Mo., the son



of John Ellison and Alice Pilling. He was baptized when about eleven years old by his father. His parents settled at Nauvoo, Ill., early enough to become participants in the exodus of 1846. They went to St. Louis at that time, where they remained until 1852, when they crossed the plains and mountains to Utah. They settled on Heber C. Kimball's farm "over the Jordan," and the next year (1853) moved to Kaysville, Davis county, where Ephraim was baptized by his father and subsequently ordained an Elder, a Seventy and a

High Priest. The latter ordination took place in 1897 under the hands of President Joseph F. Smith, and he was also set apart as an alternate, and later as a regular member of the Davis Stake High Council. He acted in that capacity until June 20, 1915, when he was chosen as first counselor to President Henry H. Blood of the North Davis Stake. For many years Brother Ellison acted as Ward superintendent of the Sunday school at Layton. He served as county commissioner three years, has been manager of the Farmers Union of Layton since its organization in 1882; was manager and vice president of the Knight Sugar Company, in Alberta, Canada, for ten years; has served as president of the Ellison Milling Company of Alberta, Canada, since its organization in 1902; has been presiden of the Davis & Weber Counties Canal Company since 1900; is a director and manager of the Layton Milling & Elevator Company, of Layton; was a director of the Amalgamated Sugar Company from its organization until the year 1914; acts as vice president of the Pingree National Bank of Ogden, Utah, the First National Bank, of Layton, Utah, and the National City Bank of Salt Lake City, Utah; is also a director of the Winnemucca State Bank, of Winnemucca, Nevada, vice president of the Utah Ore Sampling Company, director in the Knight Woolen Mills, vice president and general manager of the Ellison Ranching Company, vice president of the Layton Sugar Company, and is also a director of the Beneficial Life Insurance Company and the San Joaquin Valley Sugar Company, of Visalia, California. In January, 1873, he married Elizabeth Whitesides (daughter of Lewis Whitesides and Susan Perkins), who was born Nov. 13, 1851. This marriage has been blessed with nine children.

ESPLIN, Henry Webster, Bishop of Orderville (Kanab Stake), Kane county, Utah, was born Oct. 20, 1854, at Nephi, Juab county, Utah, the son of John Esplin and Margaret Webster. He was baptized Nov. 9, 1862, by Thos. J. Scofield; was ordained an Elder Feb. 11, 1871, by Wm. Heaton; ordained a High Priest and set apart to act as second counselor to Bishop Thos. Chamberlain, which position he held until Dec. 7, 1884, when he was ordained a Bishop by Geo. Teasdale and set apart to preside over the Orderville Ward. This position he held until 1910. For a number of years Bro. Esplin acted as assistant Stake superintendent of Sunday schools, and acted as counselor and later as president in the Ward Y. M.



M. I. A. He has also served as county commissioner, and has acted on a number of boards of directors, and taken an active part in all public affairs pertaining to the growth and development of the settlements in which he has resided. He is one of the most successful farmers in Long valley, and one of the most energetic and hard working citizens in Southern Utah. In 1873 (Nov. 3rd) he married Philena Cox, who has borne her husband twelve children, namely, John O., Effie, Henry C., Mary E., Wm. C., Arletta, Edgar C., Alma C., Eleanor, Cora, Owen J.,

and Thos. C. In 1878 (Sept. 13th) Bishop Esplin married Keziah Ann Carroll, who is the mother of twelve children, namely, Sarah, Margaret, Keziah, Emily, Homer W., Geneva, Charles H., Evelyn, Bessie, Lucy, Verda and Lena. His first wife was the daughter of Orville S. Cox and Mary Elizabeth Allen, and was born Dec. 30, 1854, at Manti, Utah. His second wife was the daughter of Chas. W. Carroll and Keziah Giles, and was born Dec. 13, 1857, at Provo, Utah.

EVANS, John William, Bishop of the Raymond Second Ward (Taylor Stake), Alberta, Canada, was born August 15, 1875, at Layton, Davis



county, Utah, the son of Hyrum Evans and Annie Elizabeth King. He was baptized in June, 1884, by William Payne, ordained a Deacon when twelve years old and subsequently ordained successively a Teacher, a Priest and an Elder in the Layton Ward. He received a common school education and afterwards studied in the University of Utah and the Agricultural College of Logan, after which he taught school four years. He married Miss Phoebe Longstroth, June 7, 1899; was ordained a Seventy June 14, 1899, by John Henry Smith; filled a mission to California in 1899-1901, laboring principally at San Jose, Stockton, Sacramento, San Diego and Los Angeles. In August, 1901, he was called to act as second counselor to Bishop D. B. Harris of the East Layton Ward, being ordained a High Priest by Joseph Clark. In 1903 he moved to Raymond, Alberta, Canada, where he went to work for the Knight Sugar Company, in whose employ he remained nearly twelve years, filling successively the position of farm foreman, factory foreman, bookkeeper and field superintendent. In August, 1903, he was called to act as first counselor to Bishop John F. Anderson of the Raymond Ward, and when Raymond Ward was divided June 2, 1912, he was called to preside over the Raymond Second Ward as Bishop. In 1904-1905 he taught a Church school at Raymond. He has filled such public positions as school trustee, town counselor, mayor, justice of the peace, etc. His wife, a most faithful helpmate, has borne him seven children, namely, Charlotte Annie, Phoebe, Alice, George William, John Longstroth, Ruth and Alma Gill.

EVANS, William, Bishop of Logan Third Ward (Cache Stake), Logan, Utah, was born March 14, 1866, at Ystrad Mynach, Glamorganshire, South Wales, the son of Evan Evans and Mary Davis. He was baptized Jan. 2, 1884, by Wm. Watterson; ordained a Teacher Jan. 12, 1885, by Wm. Watterson; ordained an Elder Feb. 15, 1891, by James Z. Stewart; ordained a High Priest and Bishop April 28, 1907, by Orson F. Whitney, and appointed to preside over the Logan Third Ward. Prior to this he had acted as president of the Y. M. M. I. A. of the Logan Third Ward for nine years (1898-1907) and as superintendent of the Ward Sunday school from 1900 to 1907. He also acted as a member of the Logan city council from Jan. 1, 1904, to Decem-

ber 31, 1912. Being called on a six months' mission to Great Britain, he left home Feb. 10, 1914, and returned August 10, 1914. Bro. Evans emigrated to America in 1883, crossing the Atlantic in the steamship



"Nevada" with a company of Saints which sailed from Liverpool, England, August 28, 1883; the emigrants arrived at Logan, Utah, Sept. 19, 1883. In 1887 (Nov. 21st) Bro. Evans married Emma R. Williams, who bore her husband seven boys and five girls, namely. William, Emma Rachel, Phyllis, Benjamin Wyndham, Mary Gwyneth, Louis, Evan, Virginia, Harold, Ariel Gladwyn, Joseph Alton and Afton Lucile.

FARR, Lucian Cordian Jr., Bishop of Arimo (Portneuf Stake), Bannock county, Idaho, was born June 7, 1882, at Logan, Utah, the son of Lucian C. Farr and Sarah A. E. Holden. He was baptized by his father when about eight years old and was subsequently ordained to the offices of Deacon, Priest, Elder and Seventy. The latter ordination was by Chas. H. Hart. He was ordained a Bishop May 17, 1913, by Hyrum M. Smith, and set apart to preside over the Arimo Ward as its first Bishop. In his younger days he acted as a counselor in the presidency of a Deacons' Quorum, was secretary of the Ward Y. M. M. I. A. and later served on the Stake Board. He has been a constant worker in Sunday School and Y. M. M. I. A. matters. Otherwise he is a farmer by occupation.

FAWNS, David Fowler, a Patriarch in the Alberta Stake of Zion, Canada, was born June 9, 1853, at Dundee, Forfarshire, Scotland, the son of David Fawns and Elizabeth Davidson. He emigrated with his parents to Utah in 1876, crossing the Atlantic in the steamship "Anchoria," accompanied by his mother and stepfather. They had tickets to Portland, Oregon, but stopped off to visit relatives in Utah. Arriving at Payson, Utah county, April 3, 1876, they first heard the principles of the Gospel explained, and six months later young David, together with his mother, was baptized. They located on a farm west of Payson, and David was soon afterwards ordained a Priest; later



he was ordained an Elder by Wm. Paxman. He was ordained a Seventy Sept. 18, 1886, by Henry G. Boyle, and became a president of the 46th quorum of Seventy. In 1888-89 he filled a mission to the Southern

States, presiding over the Georgia conference. In 1906-1909 he filled another mission, this time laboring in the Western States Mission. He was ordained a High Priest Jan. 10, 1901, and set apart as first counselor to Bishop Jesse S. Taylor of the Payson Second Ward. In the spring of 1903 he moved with his family to Raymond, Alberta, Canada, and when the Taylor Stake of Zion was organized, he was chosen as a member of the High Council. He was ordained a Patriarch by Apostle Geo. F. Richards May 3, 1914. In 1881 (Sept. 29th) he married Hannah Olson, who has borne her husband seven children, namely, Arthur E., Elizabeth, William D., Nellie, Irvine, Charles E., and Laretta May.

FINLINSON, Joseph Trimble, first counselor in the presidency of the Deseret Stake, Millard county, Utah,



was born March 8, 1876, at Oak City, Millard county, Utah, the son of George Finlinson and Susan Trimble. He was baptized Sept. 29, 1884, by Christen H. Jensen. After finishing the public schools at Oak City, he attended the L. D. S. University in Salt Lake City from 1893 to 1897; was ordained an Elder June 26, 1898, by Geo. Finlinson, and ordained a Seventy July 1, 1898, by J. Golden Kimball. In 1898-1900 he filled a mission to the Eastern States, remaining in the field two years and a half, and presided over the East Pennsylvania conference a part of that time. From 1901 to 1909 he served as county superintendent of schools and also taught in the public schools of Oak City five years. He was ordained a High Priest and Bishop May 12, 1907, and set apart to preside over the Oak Creek Ward by Francis M. Lyman. He served in that capacity four years until August 11, 1912, when the Millard Stake was divided, and he was then chosen to act as first counselor to Pres. Alonzo A. Hinckley in the Deseret Stake of Zion, which position he still holds. Bro. Finlinson married Edith Zina Lyman (daughter of Frederic R. Lyman and Ann E. Lovell) Oct. 8, 1903. The children by this marriage are Burns L., Fred L., Ann, Joseph L., Rich L. and Elizabeth.

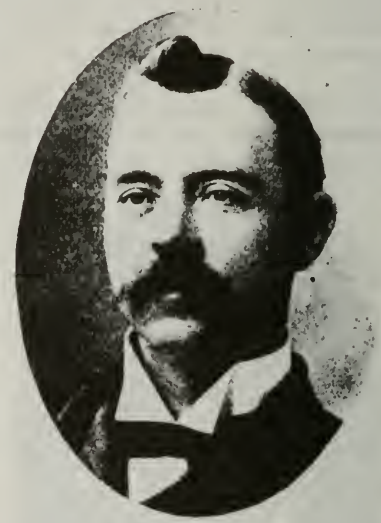
FISHER, Franklin Peirce, Bishop of Hill Spring Ward (Albert Stake), Alberta, Canada, was born July 4,



1882, in East Mill Creek, Salt Lake county, Utah, the son of James M. Fisher Jr. and Mary M. Neff. He was blessed Oct. 2, 1882, by Henry

E. Skidmore; baptized Sept. 21, 1890, by Jos. Hughley; confirmed Sept. 21, 1890, by Samuel Oliver; ordained a Deacon March 28, 1894, by Horace H. Cummings; ordained a Teacher August 1, 1897, by Bishop John Neff; ordained a Priest at Magrath, Canada; ordained an Elder Jan. 6, 1901, by Orson A. Woolley; ordained a Seventy at Raymond May 11, 1907, by John F. Smallis; ordained a High Priest June 12, 1910, by Zebulon W. Jacobs, and ordained a Bishop August 20, 1910, by Apostle David O. McKay. Bro. Fisher was called to Canada May 23, 1899, to assist in colonizing that country, and to work on the canal which was then being constructed by the brethren in Southern Alberta. From his early youth Bishop Fisher has been a faithful Church worker; he labored as a Sabbath school teacher in the McGrath Ward eleven years, or until he moved to Hill Spring in 1910. Soon afterwards he was called to act as Bishop. Prior to that he also labored in Religion Class work in the Taylor Stake, and as superintendent of Religion Class work for two years (1908-1909). He has also labored as government district weed inspector and district recorder of vital statistics. In 1901 (Jan. 16th) he married Sarah Gibb in the Salt Lake Temple, which marriage has been blessed with nine children, all born in Alberta, Canada, namely, Mary Phyllis, born Jan. 28, 1902; Orrin Peirce, born July 9, 1903; Glen Gibb, born Feb. 23, 1905; Emma, born July 20, 1906; Neff Gibb, born Jan. 29, 1908; Ethel, born Oct. 29, 1909; Ada, born Sept. 17, 1911; Minerva, born July 20, 1913, and Carol, born Dec. 25, 1914.

FLAKE, Osmer Dennis, Stake superintendent of Sunday schools of the Snowflake Stake, Navajo county, Arizona, was born March 6, 1868, at Beaver, Beaver county, Utah, the son of Wm. J. Flake and Lucy H. White. He was baptized by his father in 1876, moved to Arizona in 1877, was ordained a Deacon and subsequently a Priest, was engaged as a stockman in early life, and later served as a clerk in a store. He also served as the first clerk of the district court of Navajo county, Arizona (1894-97). In 1891 (March 11th) he married Elsie A. Owens, which marriage has been blessed with six children, namely, Ada, Lucretia, Geo. M., Grace, Lewis, and Elsie. His wife died March 25, 1908, and in 1911 (Oct. 4th) he married Ethel Ray in the Salt Lake Temple; four children are the issue of this marriage, namely, Wallace R., Lester W., Horace H., and Veoma. Bro. Flake was ordained



an Elder June 7, 1891, by John Hunt; ordained a Seventy Dec. 15, 1897, by Geo. Teasdale, and filled a mission to the Southern States in 1897-1900, laboring as president of the Mississippi conference the last year; he also suffered considerable from mob violence. His mother died two months before he returned from this mission. In 1913 he filled a short mission to South Texas. Both his missions were very successful. At home Elder Flake has labored as a Ward clerk, Sunday school superintendent, Ward sexton and has acted as Stake Sunday school superintendent since 1913. He has served as a

forest ranger six years, and was elected to the House of Representatives in the State of Arizona, Nov. 7, 1916; otherwise he is a stockman and farmer by vocation.

FLORENCE, Henry, a counselor in the Porterville Bishopric, Morgan county, Utah, was born April 11,



1841, at Norwich, Norfolk county, England, the son of Samuel Florence and Susan Waller. He was baptized March 11, 1857, by John Clark; ordained a Deacon March 25, 1857, by Wm. Jeffries; emigrated to Utah in 1859, crossing the Atlantic in the ship "Wm. Tapscott" and the plains in Capt. Rowley's handcart company. He pulled a handcart all the way, and arrived in Salt Lake City Sept. 27, 1859. Locating in Big Cottonwood, he resided there for three years. He was ordained an Elder Oct. 17, 1862, by Edward Stevenson; was ordained a Seventy Oct. 11, 1876, by Joseph Young, and ordained a High Priest Feb. 25, 1883, by Richard Fry. In 1876 he filled a short mission to Great Britain, but returned sick. He acted as president of the Ward Y. M. M. I. A. for some time, and was superintendent of the Ward Sunday school 30 years. In 1883 he was set apart as second counselor to Bishop Samuel Carter, which position he held till 1897. By occupation Bro. Florence is a farmer and sawyer. In 1866 he took part in the Black Hawk war, and went to Fort Benton on the Platte river after emigrants in 1868. He acted as school trustee in Porterville for twenty years. In 1861 (Nov. 13th) he married Sarah Jane Taylor, daughter of Stephen King Taylor and Caroline Rogers, who was born Nov. 16, 1844, at Bristol, Gloucestershire, England, and became the mother of fourteen children, eight boys and six girls. She presided over the Ward Relief Society twenty years, and died Dec. 17, 1908, at Porterville. Elder Florence married Ann Maria Cave May 13, 1909. She is the daughter of Wm. Henry Cave and Ann Grewcock and was born August 19, 1852, in Ashton, Birmingham, England. She is the mother of nine children, three boys and six girls.

FLORENCE, Samuel Stephen, second Bishop of the Porterville Ward, Morgan county, Utah, was born May



8, 1870, at Portervile, Morgan county, Utah, the son of Henry Florence and Sarah Jane Taylor. He was baptized by his father when eight years old; ordained a Deacon May 8, 1881,

by Edward W. Phillips; ordained a Teacher in 1891 by Bishop Samuel Carter; ordained an Elder in 1894 by Wm. G. Brough; ordained a Seventy March 3, 1897, by Seymour B. Young; ordained a High Priest in February, 1901, by Hyrum M. Smith, and ordained a Bishop March 8, 1907, by Francis M. Lyman and appointed to preside over the Porterville Ward. In his youth Bishop Florence acted as a counselor in a Deacon's quorum, presided over the Ward Y. M. M. I A., filled a mission to the Eastern and Northern States in 1897-99, and filled many positions of honor and responsibility at different times. In 1894 (Dec. 19th) he married Minnie Giles (daughter of John Henry Giles and Ann Kingman), who was born August 1, 1872, at Littleton, Morgan county, Utah. This marriage has been blessed with ten children, seven boys and three girls.

FLUCKIGER, John, Bishop of the Bedford Ward (Star Valley Stake), Lincoln county, Wyoming, was born August 28, 1856, in Bern, Switzerland, the son of Ulrich Fluckiger and Anna Käser. He was baptized Feb. 11, 1884, by Rudolf Hochstrasser, and emigrated to Utah in the Summer of 1884. In 1889 he located at Bedford, Lincoln county, Wyoming. He was ordained an Elder March 19, 1890, by Robert Henderson, and ordained a Seventy and set apart for a mission June 15, 1894, by Apostle Heber J. Grant. He filled a mission to Switzerland in 1894-96. When the Bedford Ward was organized in 1896 he was chosen as second counselor to Bishop John B. Thatcher, and after returning from his mission in October, 1896, he was ordained a High Priest and set apart to that position by Wm. W. Burton. Later he became superintendent of the Ward Sunday school and first counselor to Bishop Thatcher. He was ordained a Bishop Sept. 3, 1905, by Apostle Geo. A. Smith and set apart to preside over the Bedford Ward. In 1890 (April 2nd) he married Marian Von Almen in the Logan Temple. His children are Anna, born April 16, 1891; John Joseph, born March 29, 1894; Edna, born May 12, 1898; Lyman Wilford, born Dec. 18, 1900; Lillie, born Dec. 12, 1902; Mary, born Nov. 9, 1905, and Adeline, born July 24, 1907.

FORD, Joseph Nelson, Bishop of the Centerville Ward, Davis county, Utah, was born Nov. 12, 1872, at Centerville, the son of John Ford Jr., and Elizabeth Garn. He was baptized



by Micah Garn when about eight years of age and was ordained successively to the offices of Deacon, Teacher, Priest, Elder, Seventy and High Priest. He was ordained a Seventy in July, 1899, by Seymour B. Young and was ordained a High Priest and Bishop of Centerville Ward Feb. 5, 1911, by John Henry Smith. For a number of years he acted as superintendent of the Ward Religion Class and president of the Ward Y. M. M. I. A.; also as a counselor in the presidency of an Elders quorum and later as one of the presidents of the 70th quorum of Seventy. In 1889-1890 he filled a mission to Great Britain, laboring in the Liverpool conference, part of the time as

conference clerk. In 1904-06 he filled a mission to the Eastern States, laboring in Boston about six months and afterwards as secretary of the mission at the mission headquarters in New York. From July 1, 1911, to December, 1914, he acted as a member of the Board of Education of the Davis county school district. In 1905 (June 22nd) he married Algie Walker, daughter of William Walker and Anna Turner, who was born March 16, 1874, at Farmington. This marriage has been blessed with five children, namely, Ralph, Nora, Dale, Harold and Helen. Bishop Ford is by avocation a farmer and stock-raiser.

FOSTER, Solon J., Bishop of the Cedar City East Ward (Parowan Stake) and a resident of Cedar City,



Iron county, Utah, was born March 16, 1879, at St. George, Utah, the son of Solon Foster Jr., and Sarah Margaret Moody. He was baptized in 1887 by Walter Granger, educated in the public schools of St. George and in the State Normal schools at Cedar City. In the years 1901-1903 he filled a mission to Australia; he left Salt Lake City to fill said mission Jan. 12, 1901, and returned Dec. 23, 1903, via the Suez canal, thus circumnavigating the globe. In the spring of 1904 he was chosen as cashier of the Bank of Southern Utah, which at that time was organized in Cedar City, and he has been connected with that institution ever since. In November, 1906, he was elected a member of the Cedar City council and served a term of four years. In October, 1913, he was ordained a High Priest and Bishop by Apostle Orson F. Whitney and set apart to preside over the Cedar City East Ward. He resigned from the office of Bishop in October, 1916, owing to pressing business in other directions, and is now (1918) acting as Sunday school superintendent. In 1904 (May 29th) he married Emma Jessie Morris, daughter of Richard A. Morris of St. George. She has borne her husband five children, four girls and one boy. Bro. Foster is one of the leading business men of Southern Utah.

FRANCIS, Samuel, was born July 3, 1830, at Trowbridge, Wiltshire, England, the son of William Francis and Ann Phillips . His parents were poor, in consequence of which they were unable to give their children a liberal education, but they were fond of their children and sought their happiness in every possible manner. They were honest, industrious and affectionate. Young Samuel was early in life employed in the manufacture of cloth and continued in that business until after the death of his father. When about thirteen years of age he commenced the study of religion in earnest, but could find nothing in the sects of the day which satisfied him. Finally he heard of the Latter-day Saints and attended their meetings, and, although opposed by his folks and other relatives, he became a convert to "Mormonism" and was baptized Feb. 8, 1847. He was ordained a Priest by Elder John Halliday Jan. 16, 1848; although not yet eighteen years old he became an active worker, preaching the gospel in Trowbridge and adjacent towns

successfully. In November, 1849, his father was taken sick with inflammation of the lungs and brain, and died Nov. 21, 1849. This death brought great grief to Samuel and his mother. In March ,1850, Samuel went to London to assist his cousin Joseph Francis, who was doing a grocery and provision business there. Soon after that his sister Amelia took sick and died. Having returned to Trowbridge, Samuel was appointed by Geo. Halliday to take charge of missionary labors in Sherborne, and at a conference of the Saints held at Trowbridge, Dec. 29, 1850, he was



ordained an Elder by Geo. Halliday, after which he engaged most earnestly in missionary labors, passing through all the experiences which local missionaries met with in those days in England. By the middle of June, 1851, he had baptized about twenty persons. Afterwards he labored successfully in Cornwall and Brighton. In September, 1854, he was appointed to labor in the Swiss Mission under the presidency of Daniel Tyler. He bid good-bye to the Saints at Brighton Sept. 28, 1854, traveling through France, and arrived at Geneva, Switzerland, a few days later. He was appointed to preside over the Saints in Italy. Crossing the Alps he arrived at Turin Oct. 7th. The next day he went to La Tour where he commenced missionary labors and was successful in acquiring the language and making friends. In November, 1855, he accompanied a small company of Saints to England, arriving in London Dec. 4, 1855. After seeing the emigrants safely on board the ship he returned to his former field of labor in Italy. In February, 1856, he was called to Geneva, Switzerland, to attend to the Swiss emigration. This change improved his health which had become considerably impaired while in Italy. When Pres. John L. Smith left Geneva for England, Feb. 24, 1857, he left Elder Francis in temporary charge of the Swiss and Italian Mission. While engaged in missionary labors at La Tour, Italy, he met an accomplished young lady school teacher of German parentage by the name of Esther C. E. Weisbrodt, whom he converted to the gospel and whom he afterwards married at Geneva, Switzerland, July 1, 1857. The fruits of this happy union were ten children (seven sons and three daughters), all of whom were reared to man and womanhood. Elder Francis labored in the Swiss and Italian Mission until the spring of 1858, when he was called to labor in England under the direction of Elder William Budge. He was afterwards called to preside over the Durham conference. On receiving an honorable release from his missionary labors, after rendering eleven years of faithful service, he emigrated to America with his wife and two children, sailing from Liverpool in May, 1861, on the ship "Monarch of the Sea." Crossing the plains by ox teams he arrived in Salt Lake City in September, 1861. After his arrival in Utah he turned his hands to any employment that afforded a means of subsistance; he drove team, sawed wood, ran a cardlng machine and taught school. In August, 1863,

he moved into Weber valley and made Morgan county his permanent home, engaging principally in farming and stockraising. With the exception of a short sojourn in Ogden he remained a resident of Morgan county the remainder of his life. When the Morgan Stake was organized in 1877 he was chosen counselor to Willard G. Smith, president of the Stake and continued in the Stake presidency until the death of Richard Fry April 25, 1900, when he was honorably released and ordained a Patriarch. Samuel Francis was no less active in governmental affairs than those of the Church; he applied himself to study and qualified himself to occupy positions of honor and trust in the government of county and State. He filled the positions of justice of the peace, county clerk, county recorder, county commissioner, county attorney and probate judge. He also served a number of terms in the Territorial legislature and was also a member of the State Constitutional Convention when Utah was admitted into the Union as a State. During his early terms of office in the county he applied himself to the study of law, and for many years conducted almost the entire legal business of the county. He was admitted to the bar in 1888 and practiced in the courts of the State until the time of his death. He died May 26, 1906, at the age of 76 years. Possibly no other man in the history of Morgan county gave so much valuable service in both religious and civil affairs as did Samuel Francis.

FRANCIS, Esther Charlotte Emily Weisbrodt, wife of Samuel Francis, was born June 24, 1836, in Turin, Italy, of German parentage, her parents coming from Saxony. She received a high school education in the public schools of Turin. She first heard the gospel from Elder Samuel Francis, who was sent to Italy as a missionary from England; she afterwards accepted the gospel and was baptized July 26, 1856. Soon after joining the Church, through persecution, she was forced to leave Turin, and went to Geneva, Switzerland, then the headquarters of the Swiss Mission. Here she again met Elder Samuel Francis, to whom she was married July 26, 1856, by the English consul. About a year after their marriage they left for England and remained there from 1857 to 1861, her husband continuing in missionary work. Her two sons, Samuel and Joseph, were born there as the result of this union. The family came to



Utah in 1861, crossing the plains with ox-teams. They moved to Morgan county in the fall of 1863, where they spent the remainder of their days. Sister Francis was the mother of ten children, seven boys and three girls, all of whom she raised to man and womanhood and all survived her. She died Feb. 21, 1912, as a faithful Latter-day Saint.

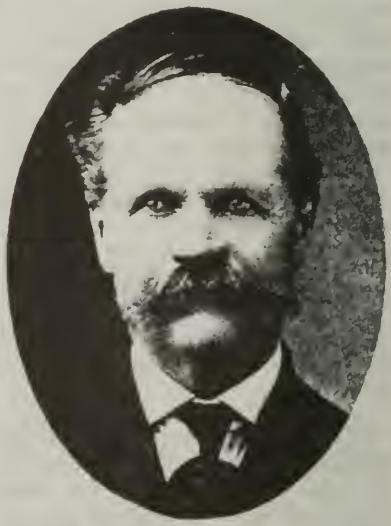
FRANCIS, Alonzo, second Bishop of South Morgan, Morgan county, Utah, was born July 8, 1862, at Farmington, Davis county, Utah the son of Samuel Francis and Esther C. E. Weisbrodt. He moved with his parents to Morgan county in 1864;

was baptized in 1872 and ordained successively to the office of Deacon, Teacher, Priest, Elder, Seventy and High Priest. To the latter office he was ordained July 15, 1906, by David O. McKay, who also ordained him a



Bishop and set him apart to preside over the Morgan Ward, then including both North and South Morgan. When the Morgan Ward was divided in 1910 he was sustained as Bishop of the South Morgan Ward. Prior to his becoming a Bishop he acted as president of a Deacons quorum; labored as a Stake aid in the Sunday school organization; filled a mission to Switzerland in 1894-96, laboring in the Geneva conference among the French-speaking inhabitants, and during the latter part of his mission presided over the conference named. In 1897 he filled a mission in Bear Lake county, Idaho, and Box Elder and Davis counties, Utah, in the interests of Y. M. M. I. A. In 1898 he was chosen as first assistant superintenent of the Morgan Stake Sunday schools and held that position until he was ordained a Bishop. He acted as county superintendent of schools one year. After attending the University of Utah two years (1883-84) he taught school for about ten years prior to going on his foreign mission and again taught school one year after his return. Bro. Francis is a farmer and stockraiser. In 1906 (March 28th) he married Selma C. Christofferson, daughter of Otto Christofferson and Petrea Erickson, who was born March 13, 1879, in Norway. This marriage has already been blessed with five children, namely, Carma, Lovinia, Alonzo C., Larene, and Irvin Wilson.

FRAUGHTON, Franklin Augustus, second Bishop of Wallsburg, Wasatch county, Utah, was born Jan. 31, 1846, at Westfield, Chautauqua county, N. Y., the son of George Fraughton and Heneretta Case. He emigrated with his parents to Utah in 1854, crossing the plains in an independent train. They settled in Provo, Utah county, where in the year 1855 Bro. Fraughton was baptized by John Sessions. The family remained in Provo until the spring of 1860, when they moved to what is now Heber City, Wasatch county, and in the year 1866 Bro. Fraughton went back to the Mis-



souri river after the "Mormon" emigration as night herder in an ox-train. In the fall of 1866 and the summer of 1867 he acted as scout in what is known as the Black Hawk Indian war, and on August 12, 1867,

he married Juliet Mott and made a home in Heber City. In 1870 he was ordained an Elder by Joseph Murdock and a few years later was ordained a Seventy and set apart as one of the presidents of the 20th quorum of Seventy. For a number of years he was in the Stake superintendency of Y. M. M. I. A. He sawed the lumber that made the first house built in Park City; he also, in connection with three other men, purchased and operated the first steam saw mill which ever came into Wasatch county, and sawed hundreds of thousands of feet of lumber for the Ontario and other mines in the Park. In 1885 he was called on a mission to the Southern States and labored principally in the State of South Carolina. His first companion was Elder Wiley G. Cragun of North Ogden, Utah, and he first labored in York county. About the first experience he had there was an attack on himself and companion by a mob of about twenty-five armed men. Falling into their hands he was given forty stripes with oak sprouts. Elder Cragun made his escape to the woods under fire of about twenty-five shots. Bro. Fraughton was among the first Elders called to the South after the Cane Creek (Tennessee) massacre. He filled his mission and returned home in 1887 and was called and sent to Wallsburg to act as Bishop of Wallsburg Ward, being ordained a High Priest and Bishop by Franklin D. Richards. He acted as Bishop until May 1, 1903, when he was honorably released from that office. Together with Wm. P. Fullmer, Bro. Fraughton raised the first sugar beets under contract to the Sugar company at Lehi. They were also the first beets raised in Wasatch county. In 1907 he was called to take a mission to the Northern States and labored mostly in Indiana, returning in 1909. In 1912 (Jan. 28th) he was chosen as first counselor to Bishop Wm. P. Fullmer of the Wallsburg Ward, in which position he labored until April 2, 1916, when he was honorably released.

FRAUGHTON, Juliet Mott, wife of Bishop Franklin A. Fraughton, was born Feb. 12, 1852, at Decatur, Green county, Wisconsin, the daughter of Daniel R. Mott and Elizabeth Graham. She emigrated with her parents to Utah in 1854, crossing the plains in an independent company, her father driving one yoke of oxen and one yoke of cows. Her grandparents, Samuel Mott and Elizabeth Dwight, were in the same company. The family first settled in Spanish Fork and later moved to Payson, Utah. Sister Fraughton's father went



back to the mountains on the old emigrant trail and assisted some of the belated and snow-bound handcart companies into the Valley in 1856. In 1866 Juliet came to Wasatch county, where she met Franklin A. Fraughton and later was married to him. While residing in Heber City she was appointed president of the Y. L. M. I. A. of one of the Wards, which position she filled for five years. At Wallsburg she has acted as counselor in the Y. L. M. I. A. and has filled the office of treasurer of the Ward Relief Society for a number of years. During the last seven

or eight years she has acted as a missionary, visiting the Relief Societies in all the Wards of the Wasatch Stake, and has performed a noble work. Sister Fraughton is the foster mother of seven children.

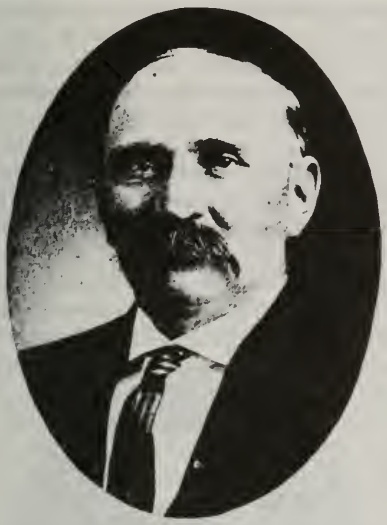
FRIDAL, Knud Hansen, Bishop of the Elwood Ward (Bear River Stake), Box Elder county, Utah, was born Jan. 21, 1854, on the island of Fyen, Denmark, the son of Hans Olsen and Karen Marie Jörgensdatter. When a boy about fourteen years old he first heard the gospel and was



converted to its truth, and although his relatives were adherents of the Lutheran faith and opposed to "Mormonism," he was baptized March 12, 1871, by Christian Nielsen and confirmed the same day by Niels C. Edlefsen. Bro. Fridal is the only one of his father's family so far who has become a Latter-day Saint. He was ordained a Teacher in 1872, emigrated to Utah in 1873, crossing the Atlantic in the steamship "Wisconsin" and arrived at Ogden July 24, 1873. Soon afterwards he located at Bear River City. In 1875 he was called by Pres. Lorenzo Snow to work for two years in the United Order, as it had been established in Box Elder county at that time, and spent most of his time as a herder of the co-op dairy stock. He remained with the Order until it was dissolved. He was ordained an Elder in 1878 by Bishop Wm. Neeley, labored as a Ward teacher, as an officer in the Ward Y. M. M. I. A. and Sunday school and as chorister in the Bear River City Ward for a number of years. He was ordained a Seventy Jan. 27, 1884, by Oliver G. Snow and later became one of the presidents of a quorum of Seventy. He filled a mission to Scandinavia in 1895-97, laboring principally in the cities of Esbjerg and Copenhagen, Denmark. When the Manila Ward was organized Dec. 16, 1900, he was chosen as second counselor in the bishopric, being ordained a High Priest Jan. 5, 1901, by Pres. Chas. Kelley. He held this position until Sept. 6, 1908, when he was set apart as first counselor in the bishopric of the same Ward, now called Elwood. When the Bear River Stake was organized Oct. 11, 1908, Elder Fridal was called and ordained Bishop of the Elwood Ward by Apostle Geo. F. Richards, succeeding Bishop Peter M. Hansen who had been chosen as a member of the Stake presidency. Bro. Fridal presided as Bishop of the Elwood Ward until the Ward was divided Nov. 12, 1914, into the Elwood and Tremonton Wards, when he was honorably released, and on Dec. 12, 1914, called to act as president of the High Priests Quorum of the Bear River Stake. Elder Fridal and his family have always been active citizens and been identified with the general development of the Bear River valley. His chief occupation has been that of a farmer and stockraiser.

FUHRIMAN, **Godfrey**, first Bishop of the Providence First Ward (Cache Stake), Cache county, Utah, was born June 15, 1859, at Durrenroth, Canton Bern, Switzerland, the son of Jacob Fuhriman and Barbara Loosli. He was baptized when nine years old,

having emigrated with his parents to Utah in 1860, crossing the Atlantic in the ship "Underwriter," which sailed from Liverpool March 30, 1860, and arrived at New York May 1, 1860. He crossed the plains in Capt. Ross's



company, which arrived in Salt Lake City Sept. 3, 1860. The family settled at Providence in Cache valley where Godfrey was ordained a Deacon and acted as a president of a Deacons quorum. He was also an officer in the Ward Y. M. M. I. A. and assistant Sunday school superintendent. He was ordained an Elder in 1881 and a High Priest in 1889, acted as counselor to Bishop Frederick Theurer from 1889 to 1909, and was finally ordained a Bishop May 1, 1909, by Hyrum M. Smith and set apart to preside over the Providence First Ward which was then organized. In 1884-86 he filled a mission to Switzerland, laboring part of the time as president of the Central conference. In 1881 (July 7th) at Mullheimthurgau, Switzerland, he married Bertha Mary Frederick (daughter of Arnold J. Frederick and Elizabeth Enz), who was born Jan. 7, 1860. After bearing her husband six children she died Feb. 11, 1895. In 1895 (July 10th) Bro. Fuhriman married Elizabeth Fluckiger Von Almen (a widow), who has borne her second husband four children. Bro. Fuhriman is a farmer and stock-raiser by occupation. He has served as school trustee, director and president of five different irrigation companies, director of a bank, etc.

GAILEY, John William, first counselor in the presidency of the High Priests quorum of the Davis Stake of Zion, was born Sept. 4, 1853, in Salt Lake City, Utah, the son of John Gailey and Mary Mills. He was baptized in April, 1862, by Jesse Dredge, ordained a Teacher and subsequently an Elder; ordained a Seventy Oct. 7, 1883, by Jacob Gates and ordained a High Priest in 1910 by James H. Eldredge. He moved to Kaysville in 1856 and was set apart as first counselor to Pres. Sheffield in the North Davis Stake High Priests quorum June 20, 1915. Bro. Gailey has filled many secular offices at different times; thus he acted as justice of the peace and mayor of Kaysville for many years. His principal avoca-



tion is that of a farmer and stock-raiser. In 1883-86 he filled a mission to the Southern States, laboring principally in Mississippi, part of the time as president of the Mississippi conference. In 1903-05 he filled a

mission to Great Britain, laboring in the Sheffield conference, part of the time as conference president. In 1878 (Nov. 28th) he married Mary Elizabeth Barnes (daughter of John R. Barnes and Emily Shelton), who was born Sept. 23, 1858, in Kaysville, Utah. She became the mother of two children (John Richard and Arthur Franklin) and died Feb. 20, 1881. In 1886 (May 25th) Bro. Gailey married Elizabeth Edmonds (daughter of Francis and Ann Brim) who was born July 28, 1854, in Lowestoft, England. She became the mother of four children (William E., Gordon C., LeRoy and Lilly) and died Oct. 15, 1898. In 1900 (Feb. 22nd) Bro. Bailey married Melissa A. Tucker (daughter of Samuel M. Tucker and Rebecca Rhodes), who was born August 14, 1868, in Mississippi. This last marriage has been blessed with three children, namely, M. Allen, Arnold and Vergil.

GARN, James E., Bishop of the Cedar Valley Ward (Alpine Stake), Utah county, Utah, was born Nov. 5, 1860, at Centerville, Davis county, Utah, the son of Samuel Garn and Paralee A. Harmon. He was baptized in May, 1869, moved with his father's family in 1876 to Sunset, Arizona, where he lived in the United Order until July 23, 1882, when he was sent to Sevoya, New Mexico. Here he followed the business of stock-raising, and went in 1885 to Old Mexico to assist in moving thither several families who were getting out of the United States owing to the anti-polygamy raid. In May, 1894, he moved to Cedar Fort, Utah county, Utah, and there acted as superintendent of the Ward Sunday school from 1895 to 1907. He was ordained a Priest in 1882 by Wilford Woodruff; ordained an Elder Oct. 26, 1889, by Elijah N. Freeman; ordained a Seventy Sept. 25, 1891, by John Morgan; ordained a High Priest Dec. 30, 1906, by Stephen L. Chipman, and set apart as second counselor to Bishop Wm. Cook of the Cedar Valley Ward. He was ordained a Bishop February 26, 1911, by Francis M. Lyman. Bishop Garn's occupation otherwise is that of a farmer. He has served his fellow-citizens in a number of positions, such as justice of the peace, notary public, etc. In 1889 (Dec. 20th) he married Martha J. White who has borne him eight children His wife died Oct. 20, 1914.

GIBBONS, Joseph, Bishop of Meadowville (Bear Lake Stake) Rich county, Utah, was born June 9, 1852, at Bath, Somersetshire, England, the son of James Gibbons and Ann Shuttleworth. He was baptized Sept. 13, 1865, by Elijah Harper and ordained a Deacon May 17, 1867. He emigrated to Utah with his father's family in 1868, crossing the Atlantic in the ship "John Bright" and the plains in John R. Murdock's company. His first Utah home was in Ogden, and in 1870 he located at Laketown, Rich county, Utah. He worked on the construction of the Union Pacific, Utah Central, Central Pacific, and Utah Southern railroads for a number of years. He was ordained an Elder Oct. 9, 1873, by Elias Smith and on the same day married Mercy Weston, daughter of



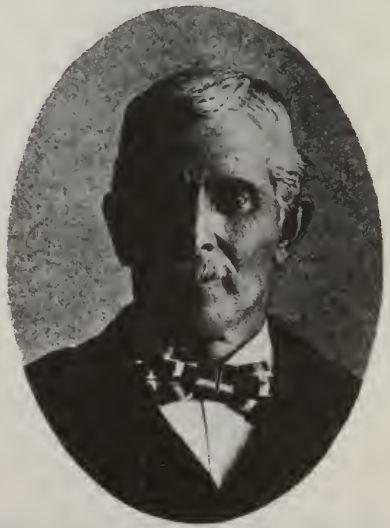
Nehemiah Weston and Rosana Gifford. They made their home at Laketown, Utah, where Bro. Gibbons became an energetic Sunday school worker and also a leader in Y. M. M. I. A. work. In 1883 he married Catherine Newcomb, and on July 6, 1884, he was ordained a Seventy. In 1889-91 he filled a mission to Great Britain. He was ordained a High Priest and Bishop May 10, 1893, by Geo. Teasdale, and set apart to preside over the Meadowville Ward, which position he held until the Meadowville Ward was united with the Laketown Ward. In 1902 he moved to Oregon and settled at Mt. Glen, where he was called to act as counselor to Bishop Edward Whiting. In 1909 he returned to Utah and located in the Eighth Ward of Logan, Cache county. He is now the father of eighteen children and his grandchildren number 28. Bishop Gibbons has always been active and successful in Church matters.

GILES, Franklin Moor, second counselor to Bishop Henry Clegg of the Heber West Ward (Wasatch



Stake), Wasatch county, Utah, was born Sept. 10, 1851, at Nottingham, Nottingham, England, the son of Thomas H. Giles and Elizabeth Moor. He was baptized when eight years of age; emigrated with his parents to America in 1856 and came to Utah in 1858. In 1873 (Dec. 22nd) he married Elizabeth Daybell (daughter of Finity Daybell and Mary Draper) who was born Jan. 24, 1856, in Derbyshire, England, and came to Utah with her parents in 1864. Some time after settling at Heber, Wasatch county, Bro. Giles was ordained a High Priest and set apart as second counselor to Bishop Henry Clegg, which position he held until 1894. He died August 8, 1912, as a faithful Latter-day Saint.

GILES, George Thomas, second counselor to Bishop William Foreman of the Heber City Ward, in Wasatch county, Utah, was born in Lincolnshire, England, April 16, 1846, the son of Thomas H. Giles and Elizabeth Moor. He was baptized when eight years of age, emigrated with his parents to America in 1856 and arrived in Utah in 1858. The following year (1859) he settled in Wasatch county, Utah. In 1864 he was sent back to the Missouri river



as a Church teamster after emigrants. He participated in the Black Hawk war in 1866, was ordained a High Priest and set apart as second coun-

selor to Bishop Foreman in 1877, and held that posittion until 1884. In 1867 (Jan. 28th) he married Sarah Daybell (daugther of Finity Daybell and Mary Draper), born March 11, 1850, in Lincolnshire, England; she came to Utah in 1864 in William Waren's train, arriving in Salt Lake City Oct. 4, 1864. This marriage was blessed with thirteen children, seven of whom are still alive . Bro. Giles died May 17, 1910, at Heber as a faithful Latter-day Saint honored and beloved by all who knew him. During most of his life Elder Giles followed farming for a living.

GREEN, Erban, Bishop of McCammon Ward (Portneuf Stake) Bannock county, Idaho, was born April 8, 1881, at Woodruff, Malad Valley, Idaho, the son of Jared Green and Delloretta Harris. He was baptized in August, 1889, by James Wm. Howell; ordained successively to the office of Deacon, Teacher and Priest; ordained an Elder March 18, 1909, by Wm. A. Hyde; ordained a Seventy March 19, 1911, by Geo. F. Richards,



and ordained a High Priest and Bishop February 19, 1916, by Apostle Rudger Clawson and set apart to preside over the McCammon Ward. He was a member of the presidency of a Deacon's quorum when quite a boy and afterwards labored as a counselor and president of the Ward Y. M. M. I. A. He was also superintendent of the Ward Sunday school and labored as a member of the Stake Board of Religion Classes. In 1909-10 he filled a mission to the Western States, laboring principally in Colorado and New Mexico. To fill this mission he left home April 11, 1909, and returned home sick August 14, 1910. About a year prior to his going on a mission (namely April 27, 1908), he married Sarah Fairzina Lish (daughter of Wm. S. Lish and Sarah Jane Moss), who was born Dec. 25, 1888, at Albion, Idaho. This marriage has been blessed with four children, namely, Rosamond, Erban L., Fannie R., and Richard L. Bishop Green's chief occupations in life have been those of farming and sheep-raising. He has been a resident of McCammon since 1896.

GREEN, George William, Bishop of the Lethbridge Ward (Taylor Stake), Alberta, Canada, was born



Feb. 27, 1868, at Enterprise, Morgan county, Utah, the son of George W. Green and Davinia Forbes. He moved with his father's family to Layton, Utah, about 1871, where George Wil-

liam resided for many years afterwards and where he was baptized May 8, 1881, by Wm. Beezley. He followed the occupation of farming until 1890, when he entered Layton Milling & Elevator Company as an employee. In 1893 he moved to Salt Lake City, and in 1894 (Feb. 28th) he married Mary Esther Nalder, daughter of Wm. N. Nalder and Emma Evans of Layton, Utah. In 1902 he moved with his family to Raymond, Alberta, Canada, where he became manager of the Ellison Milling & Elevator Co., a new mill just erected at that point. He served as mayor of Raymond in 1906-07 and moved to Lethbridge in 1910; he was chosen as Bishop of the Lethbridge Ward in May, 1914. Following are the children of George William Green and Mary Esther Nalder: Orlando W., George N., Viola, Josie, Arthur N., Emma, Gladys, and Thomas N.

GREEN, John Hyrum, second counselor to Bishop William Kay of Kaysville, Davis county, Utah, was born March 15, 1801, in Worcester, England, the son of William Green and Mary Steed. In 1825 he married Susannah Burrupp, who was born Nov. 22, 1816, in England. After giving birth to one child she died. In 1834 Bro. Green married Susannah Phillips, daughter of James Phillips and Mary Press Dee; she became the mother of fifteen children. In 1841 Bro. Green emigrated to Nauvoo, Ill., where he passed through the persecutions that befell the Saints in that place. During the exodus he started with his co-religionists to the West, but losing his property by fire, he did not reach the Valley until 1849. After wintering in Big Cottonwood, Salt Lake county, he settled permanently at Kaysville in April, 1850, and on Jan. 27, 1851, he was chosen as second counselor to Bishop Wm. Kay. He took an active part in the upbuilding of Kaysville, laboring diligently on the fort wall, the canals and ditches, the bridges, the roads, etc., and remained a faithful Latter-day Saint until his death which occurred April 16, 1886, at Kaysville. His wife died at the same place Oct. 2, 1902.



GLEASON, John S., one of the original Utah Pioneers of 1847, was born Jan. 13, 1819, in New York State. As a pioneer with the first company he was a veritable trailblazer with that historic band. Prior to making the journey he was identified with all the important move-



ments of the Church and its leaders since the date of his conversion in 1842. He was an intimate associate with the Prophet Joseph Smith, filled important missions for the Church, and was throughout his life an energetic worker for the advancement of its interests. As a military man he served as a major in the Nauvoo Legion. He married Desdemona Chase, daughter of Isaac Chase, and was one of the builders of the old Chase mill in Liberty Park, Salt Lake City. Making his home in several places in Utah, he assisted wherever he went, in building up the communities with which he became identified. His last home was in Pleasant Grove, where he died Dec. 21, 1904.

GOFF, Jedediah, a High Councilor in the Jordan Stake of Zion, Salt Lake county, Utah, was born July 5, 1857, at Long Whatton, Leicester-



shire, England, the son of Isaac Goff and Mary Naylor. He emigrated with his parents to America in 1863, crossing the Atlantic in the ship "Cynasure" and arrived in Salt Lake City Oct. 13, 1863, after crossing the plains in Capt. Rosel Hyde's company. He settled at once in West Jordan, Utah; was ordained an Elder in 1874 by Wm. Smith; ordained a Seventy about 1894 by Samuel Bateman, and ordained a High Priest Jan. 21, 1900, by Francis M. Lyman and set apart as a High Councilor of the Jordan Stake, which position he held until 1913. In his younger days Elder Goff acted as president of the West Jordan Ward Y. M. M. I. A., served 25 years in the Ward Sunday school, acted as a president of the 33rd quarum of Seventy from 1897 to 1900, filled a mission to the Southern States in 1881 and 1882, Georgia being his principal field of labor, and filled a mission to New Zealand and Australia in 1895-97, presiding a part of the time over the Sydney branch. In 1881 (March 3rd) he married Semira M. Grange (daughter of Samuel Grange and Ann Bunting) who was born March 2, 1858, at Springville, Utah county. Eight children (Anna, Jedediah H., Ethel T., Parlen L., Mary A., Wilburn R., Leland N. and Nola S.) have blessed this marriage. In 1912 Bro. Goff settled at Rigby, Idaho; his occupation is that of a farmer and stockraiser.

GRACE, Charles Howard, Bishop of the Nephi North Ward, Juab county, Utah, was born Oct. 6, 1864, at Nephi, the son of Isaac Grace and Elizabeth Williams Evans. He was baptized in August, 1877, by Joel Grover; ordained successively to the offices of Elder, Seventy, High Priest and Bishop, the last two ordinations taking place in August, 1914, by Joseph F. Smith, Jr., when he was set apart to preside as Bishop of the Nephi North Ward. In 1887-89 he filled a mission to the Northwestern States. He has also acted as a counselor in the Stake presidency of Y. M. M. I. A., counselor and president of the Nephi Second Ward Y. M. M. I. A., Stake superintendent of Sunday schools, and superintendent of the Second Ward Sunday school eight years. For twenty years he served as a president in the 71st quorum of Seventy. Otherwise he served as a member of the city council at Nephi

two years and was school director nine years, taking an active part in starting the high school at Nephi. Among his many secular occupations may be mentioned that for twenty years he had charge of Grace Brothers Library Company. He started the Excelsior Mercantile Company, was manager of the Nephi Creamery twelve years and is now cashier in the Nephi National Bank. Bro. Grace has introduced a combination which cuts and threshes 1000 bushels of grain a day and has also introduced the header in Juab county.

GROO, Isaac, president of the Australasian Mission, was born April 8, 1827, at Neversink, Sullivan county,



New York, the son of Samuel Groo and Mercy Tuttle. His father died when Isaac was about seven years old, leaving his mother with a large family of children. At eleven years of age he hired out to work on a farm and attended school during the winter, doing chores morning and evening for his board. At the age of sixteen he purchased a farm and turned his attention to farming. When twenty years old he married Sarah E. Gillett, a Mormon girl of Neversink, N. Y. Isaac sold his farm and went to school-teaching and also engaged in the grocery business. Becoming a convert to "Mormonism" he was baptized by Elder Royal J. Cutler Jan. 1, 1852, and was ordained an Elder soon afterwards. He was called to labor as a missionary in Sullivan county and traveled among the local branches of the Church. Being quite successful as a missionary he baptized a number of people. In 1854 he crossed the plains to Utah, and the company in which he traveled was visited with cholera, which claimed many victims, among them Bro. Groo's father in law (Horace Gillett). Bro. Groo himself was afflicted, but was healed by the power of God. The company arrived in Salt Lake City Sept. 19, 1854, locating in the Ninth Ward. Bro. Groo taught school during the winter of 1854-55; he also acted as first assistant superintendent of the Ninth Ward Sunday school in 1855; was ordained a Seventy and became a member of the 27th quorum of Seventy in 1855. In 1856 he was ordained a High Priest and set apart as a counselor to Bishop Seth Taft of the Ninth Ward. From 1858 to 1866 he served as a member of the Salt Lake City council. From 1859 to 1864 he served as street supervisor and water master of Salt Lake City. In 1864 he commenced work for John M. Woolley as foreman in a lumber business in Little Cottonwood canyon. He also acted as a regent of the University of Deseret and was a lieutenant-colonel in the Nauvoo Legion. In 1860 he was elected city recorder of Salt Lake City. After serving as a counselor to John M. Woolley until 1864, he was chosen as counselor to Samuel A. Woolley in the Ninth Ward and served thus until 1875. In 1875-76 he filled a mission to Australia, acting as president of the Mission. After his return home he engaged in the cattle business in Wyoming, but finally sold out his stock and returned to his home in the Ninth Ward, Salt Lake City, where he died Jan. 24, 1895. Bro Groo

married six wives, namely, Sarah E. Gillett (already mentioned) in 1847; Elizabeth Clark in March, 1856; Eliza Lyons, Feb. 20, 1864; Mary J. Whitney, July 4, 1865; Margaret C. Hunter Jan. 24, 1869 and Semira Mead. By these wives he became the father of 28 children, of whom his first wife bore him ten children, his second wife three children, his third wife five children, his fourth wife six children, his fifth wife two children, and his sixth wife two children.

GROW, Henry, a prominent Elder in the Church, was born Oct. 1, 1817, at Philadelphia, Pa., the son of Henry Grow and Mary Riter. His great grandfather, Frederick Grow, and his wife emigrated from Germany to Pennsylvania before the war of the revolution, took up a large tract of land and made it into five farms of 60 acres each, dividing the same among his five children, four sons and one daughter. This great grandfather was in the war of the revolution. Henry Grow was the youngest of seven children, five girls and two sons. He learned the trade of a millwright and bridgebuilder, after which he superintended the bridges, culverts, etc., on the Norristown and Germantown railroads, both in construction and repairing the works. Becoming a convert to "Mormonism," he was baptized in the Delaware river, Philadelphia, in May, 1842, by Wm. Morton. He emigrated to Nauvoo, Ill., in 1843, where he worked on the Nauvoo Temple until it was finished. He passed through all the troubles of those days and was one of the members of the Nauvoo Legion. He was one of the remnants that remained at Nauvoo after the departure of the Twelve, with the advance companies of the Saints for the West, but in April, 1846, before the vanguard of the pioneers had got barely on their journey, the anti-Mormons began to rise and the mob outrages on the Saints were terrible. Henry Grow was in the famous battle of Nauvoo. While this battle was going on he heard a voice one night distinctly say: "Get up and get out of here in the morning." He arose in the morning, hitched a yoke of cattle to his wagon, put in utensils, bedding and tent, leaving everything in the house, got his wife and three children in the wagon, and had moved about 50 yards from his house when the mob fired a 12-pound ball through the house, which was a frame building. After the entrance of the mob into Nauvoo he crossed over to Montrose, Iowa, where he had his family in a tent during the battle.



Starting on his jojurney westward, he traveled alone with his family across the prairies of Iowa to Winter Quarters, where they arrived late in October, 1846. He first built a log cabin at Winter Quarters and then went to Kimball's, six miles above, where he built himself a house and settled for a year; but in the fall of 1847, after the departure of the pioneer companies, he moved with his family into Missouri, locating on the Little Platte, twenty miles above Weston, where many of the old Missouri mobocrats dwelt. There he kept the saw and grist mill called Lester's mill in repair and did other carpenter

work. In the spring of 1851 he and his family again came up the Missouri river, bound for the Valley; he was organized in Capt. James Cumming's hundred, Alfred Cordon's 50 and Bishop Kesler's ten. Orson Pratt commanded the other fifty. On account of high water the companies headed the Elk Horn river and came on to the Platte below Laramie. On the Sweetwater, below Independence Rock, the company was surrounded by a war party of Cheyennes and had a narrow escape from being destroyed by the savages. The next day, above Independence Rock, they met a thousand Snake Indian warriors waiting for the Cheyennes. Henry Grow arrived in Great Salt Lake City on his birthday, Oct. 1, 1851, and located at Mound Fort, north of Ogden. In 1852 he was called to Salt Lake City by President Young to work for him in building mills, bridges, etc. In 1853 he built the first suspension bridge built in Utah across the Weber river. In 1854 he went to work at Sugar House to build the sugar works under Bishop Fred Kesler, and in 1855 he assisted in building the two saw mills in Big Cottonwood canyon known as A and B. In 1856 he moved a saw mill from Cottonwood to the forks of City creek, seven miles above Salt Lake City, for Pres. Brigham Young, and the same fall he went up Big Cottonwood again and framed and put up Mill D, sawed two logs and left Dec. 17, 1856, with five men on seven feet of snow with snowshoes. It took them two days to get out of the snow at the risk of their lives. In 1857 Elder Grow went up and built Mill E, at the head of Big Cotonwood canyon, near Silver Lake; in 1858 he went to Provo and put up temporary buildings at the time of the move; he also built the suspension bridge over the Provo river. In 1859 he tore the works out of the old grist mill at the mouth of Canyon Creek and placed the cotton and woolen machinery in the mill for Pres. Brigham Young. This was the first machinery of the kind put up in Utah, and this machinery was afterwards taken down to St. George. In 1861 he built a suspension lattice bridge across the Jordan river. At the time of putting up the theatre he built a water wheel on the water ditch opposite Dr. Sprague's house to hoist all the rock and timbers for the theatre. He also made the heavy beams and principal rafters out of plank for the work and fitted up the footlights. During the following years he did a great deal of mill work for Pres. Young at different places. In 1863 the President called on him in regard to the construction of the big tabernacle in Salt Lake City. Asked him if he could construct a large bowery after the same structural work as the Jordan bridge, drawing the outline on the ground with his umbrella, and he also asked Bro. Grow how large he could build it Bro. Grow replied, "One hundred and fifty feet wide and as long as you want it." Then they figured out the design and the dimensions of the contemplated building and Bro. Grow built the Tabernacle according to the directions given him by Pres. Young; the building was finished in 1867. In 1868 the President called on Bro. Grow to put up the Z. C. M. I. building; the plan was drawn by Obed Taylor and the work of construction was superintended by Henry Grow throughout. From that time till the spring of 1876 he had charge of all the carpentry work on the Temple Block. In 1876-77 he filled a mission to the United States, laboring principally in Pennsylvania, Delaware and Maryland, and visited all his relatives and the old family homestead. On his return from that mission he was engaged in tearing down the Old Tabernacle and erecting the Assembly Hall, superintending the practical work under Architect Obed Taylor. It was completed in 1879. Later Elder Grow built two brick houses for Pres. John Taylor and superintended

all the buildings and carpentry work for the Church, including the scaffolding and hoisting apparatus for the Temple. In 1880 he was called by Pres. Taylor to go east to look at improvements of paper mills for the purpose of putting up a new paper mill at the mouth of Big Cottonwood Canyon. After visiting the principal cities in the east, he returned home and drafted and commenced the building of the new Deseret Paper Mill at the mouth of Big Cottonwood canyon. This paper mill was completed and put in running order in 1883. Bro. Grow became known as a skilful mechanic and an experienced practical builder and was well liked by all the hands who worked under his superintendency; among all his works the roof of the Big Tabernacle in Salt Lake City is the most unique and stupendous of his works. Soon after he joined the Church Elder Grow was ordained to the Priesthood; he was ordained a Seventy in 1844, at Nauvoo, Ill., and for many years he acted as one of the presidents of the 30th quorum of Seventy and was a member of the Nineteenth Ward, Salt Lake City. He was also active in military affairs, and served as a member of the Salt Lake City council from 1870 to 1876. In the East he married two wives, Mary Moyer, who bore him six children, and Ann Elliott, who has borne him seven children. After arriving in Utah he married Julia Veach, who bore him fourteen children. Thus he became the father of 27 children. Bro. Grow died Nov. 4, 1891, in Salt Lake City, Utah, as a highly respected citizen and a faithful member of the Church.

GRIFFIN, Ernest Adelbert, second Bishop of the Escalante Ward (Panguitch Stake), Garfield county, Utah, was born March 3, 1863, in Salt Lake City, Utah, the son of Chas. Emerson Griffin and Sarah Smith. He was baptized August 17, 1873, by Josiah Rhead and ordained a Deacon and an Elder; was ordained a Seventy by Albert Norton; ordained a High Priest August 23, 1903, by David Cameron and set apart as second counselor to Bishop Andrew P. Schow. Prior to this he had acted as a counselor in the 86th quorum of Seventy. In 1892-95 he filled a mission to the Southern States, laboring part of the time as president of the North Carolina conference. He acted as county commissioner at home fourteen years, was a member of the first Escalante town board and a president of the second town board. Bishop Griffin is a farmer and stockgrower by vocation. He moved with



his father's family to Kanarra, thence to Long Valley, thence back to Kanarra, thence to Coalville, Summit county; thence to Farmington, Davis county, thence to Ogden, thence back to Kanarra and settled more permanently at Escalante in 1879. In 1885 (Oct. 28th), he married Christina Adams (daughter of David B. Adams), who was born April 3, 1868, at Adamsville, Beaver county, Utah, and died June 9, 1887. Bro. Griffin married Amanda E. Riggs, March 21, 1888; she was born Oct. 15, 1871, in Kanarra, the daughter of Wm. S. Riggs and Sarah Reeves. This marriage has been blessed with ten chil-

dren, namely, Sarah R., Ella May, Vaunie, Ernest D., Mildred, Harold, Albern S., Eva, Nellie and Edith.

GUNNELL, Charles Edwards, Bishop of Howell Ward, Bear River Stake, Box Elder county, Utah, was



born Sept. 8, 1861, at Wellsville, Cache county, Utah, the son of Francis Gunnell and Polly Ann Edwards. He was baptized in 1869 by Robert Leatham; was ordained to the lesser Priesthood and subsequently to the higher Priesthood. He was ordained an Elder in 1882, by Wm. Maughan; later he was ordained a Seventy, and ordained a High Priest Feb. 4, 1912, by Richard Brenchley. He labored in the superintendency of the Wellsville Sunday school for a number of years, presided over the Elders quorum at Wellsville, was appointed presiding Elder of the Howell branch, Bear River Stake, July 28, 1912, and labored in that capacity until April 18, 1915, when he was ordained a Bishop by Apostle Reed Smoot and set apart to preside over the Howell Ward. Bishop Gunnell has followed farming for a living, and his family consists of a wife and thirteen children. He married his wife (Sarah Ann Brown) Feb. 23, 1882; she was born at Wellsville, Cache county, Utah, Sept. 28, 1861, and is the mother of thirteen children, namely, Rosella B., born June 12, 1883; Sarah Vida, born April 27, 1885; Charles B., born March 5, 1887; Pollyann, born March 21, 1889; Mary, born July 13, 1891; Lorenzo, born July 8, 1893; Almeda, born Feb. 18, 1895; Francis, born Nov. 26, 1896; Melba, born August 8, 1898; Joshua, born Oct. 26, 1900; Margarite, born Dec. 18, 1902; Annie, born July 17, 1904, and Leo, born Oct. 11, 1908. All were born in Wellsville.

HALE, Heber Quincy, president of the Boise Stake of Zion, was born March 5, 1880, at Thatcher, Bannock county, Idaho, the son of Solomon H. Hale and Anna Clark. He was baptized March 5, 1888, by his father (Solomon H. Hale) and confirmed March 8, 1888, by Jeppe G. Folkman. When ten years old he moved with his parents to Preston, Idaho, where he subsequently entered the Oneida Stake Academy, from which he grad-

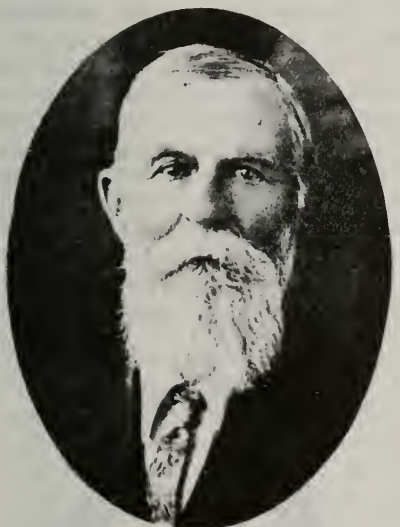


uated in 1899. The two following winters he attended the Brigham Young College at Logan, taking the business course and other special studies. He was ordained a Deacon Oct. 29, 1893, by Wm. C. Parkinson

and later acted as secretary of the Deacons' quorum; was ordained a Teacher January 9, 1899. Having joined the Ward choir, he was appointed secretary of the choir Feb. 19, 1899; became a member of the Oneida Stake choir Jan. 16, 1899, and appointed secretary of the choir the same day; appointed secretary of the Preston Ward Y. M. M. I. A. Oct. 1, 1899; was ordained an Elder March 20, 1901, by Marriner W. Merrill; ordained a Seventy April 24, 1901, by George Teasdale and filled a mission to Germany in 1901-04, laboring first in the Frankfurt conference and afterwards as president of the Stuttgart conference. On this mission he baptized 25 persons. At home Bro. Hale served as a Ward teacher at Preston and as a special missionary in the Oneida Stake in 1904; served as clerk in the Idaho State Senate in 1904-05 and at the close of the session was appointed By Gov. Frank R. Gooding, assistant commissioner of immigration, labor and statistics, which posittion he held until March, 1909. He was appointed by the State board of land commissioners to the more important position of assistant registrar of the State land department June 23, 1909. This position he held till Sept. 4, 1915, when he was made registrar of the department. In 1905 (April 23rd) he was set apart as second counselor to the President of the Boise branch of the Church, and on July 16, 1905, was appointed and set apart as president of the Boise branch. This position he held till Nov. 3, 1913, when the Boise Stake was organized and he was chosen as president of the same. On the same day he was ordained a High Priest and set apart to that position by Pres. Francis M. Lyman. From 1905 to 1913 Elder Hale was the special correspondent of the "Deseret News," and wrote during that time many illuminating articles for special editions of said paper and other periodicals and magazines on the great resources and beauties of his native State. In 1914 he was appointed a member of the board of education of the Cassia Stake Academy, and in September, 1915, he was appointed a member of the advisory board of the children's home-finding and aid society of Idaho. In 1906 (Jan. 17th) he married Miss Bessie Eleanor Gudmundson of Springville, Utah, who has borne her husband two sons, namely Stanton Gudman, born July 1, 1910, and Preston Quincy, born June 9, 1914. President Hale's home is in Boise, Idaho. On account of his public career and his travels he has a broad acquaintance and is everywhere respected. He takes a keen interest in all questions that concern the public welfare and is always found in the councils of his fellows. Politically, he is actively and prominently affiliated with the Republican party and is a man of the strong constructive and progressive type. President Hale can say with comparatively few men that he has never entered a saloon in his life or tasted tobacco or liquor. It is this rigid self-control and self-direction that have largely made him so successful in life.

HALLS, George, Bishop of the Mancos Ward, Colorado, was born Oct. 18, 1846, in the parish of Orsett, county of Essex, England, the son of John Halls and Susannah Selstone. His parents being quite poor, George had but little schooling, having to begin working for wages when yet very young. His parents became converts to "Mormonism" when George was six years old. His father died in 1861 and in 1862 George left his native land with his mother for Utah, crossing the Atlantic in the ship "Wm. Tapscott" and the plains in Horton D. Haight's company. He drove a team of four yoke of oxen across the plains. On his arrival in Utah he settled at Huntsville, Weber county, and in 1866 went back to the Missouri river as a teamster in Horton D. Haight's company after emi-

grants. During his first few years in Huntsville he worked for wages in the summer and attended school in the winter. He spent most of his time as a sheepherder, but used his leisure time in the camp studying grammar, etc., being very persistent in his efforts to obtain knowledge. While at home he was an active worker in the Sunday school and other associations, was a member of the Ward choir and a leading actor for many years in the Huntsville Dramatic Association. In 1876 (Oct. 13th) he married Mary Moiselle Hammond, daughter of Francis A. Hammond and Jane Dilworth. For twelve years, commencing with 1872, he engaged in farming and stock-raising, and in company with his brother, William, owned and operated a section of land, a dairy and a cheese factory with success. In 1885 he accompanied Francis A. Hammond to Bluff, San Juan county, and in 1886 moved to Mancos, Colorado. The same year the Saints at Mancos were organized as a Ward and Bro. Halls was chosen and ordained as Bishop of the same, which position he held for 25 years, when he was succeeded by his nephew, Thomas Halls. During this time he also acted as superintendent of the Ward Sunday school and as a choir leader, and was an active helper in Ward associations. His Ward accounts were always settled to date and nothing ever went by default. He served a term as commissioner of Montezuma county and has taken a prominent part in educational matters. Bro. Halls has the confidence of the leaders of the Church and the esteem and respect of the leading citizens of the county. He possesses an extensive library and is well informed on general history; is a constant reader of current literature and is up to date in a knowledge of the world's work. He owns a good home and farm with pleasant surroundings, where many prominent men and women of the Church and State have receeived a warm welcome and generous hospitality, for which he and his kind wife are especially noted. Many of the visitors have left their benediction of peace upon the heads of Bro. Halls and his wife. He is still healthy and active and bids fair to live to a ripe old age. He is firm in the gospel of Christ and has an abiding testimony in the Divine mission of the Prophet Joseph Smith.



HALLS, Mary Moiselle, wife of George Halls, was born May 18, 1857, at Beaver Dams, near the junction of the Santa Clara and Rio Virgen rivers in Southern Utah, the daughter of Francis A. Hammond and Jane Dilworth, her parents at that time being on their way home from a mission to the Sandwich Islands. After staying at Ogden the family moved to Huntsville in 1863, where Mary was baptized when nine years of age by Elder Thomas Wilson. As a young girl she learned to spin, knit, quilt and do all kinds of housework and to milk the cows and churn the butter. She attended school during the winter, but had very little chance for education. She was married to George Halls Oct. 13, 1876, and became active in the Ward affairs. She was a teacher in the Sunday school

and a counselor in the Ward Y. L. M. I. A. for six years and president of said association, and also president of the Primary Association for a number of years. In all these positions she acted with zeal and success.



In 1885 she accompanied her husband to Bluff, in the San Juan country, and the following spring went to Mancos, Colorado, where the family still lives. While at Bluff she acted as president of the Y. L. M. I. A. of the San Juan Stake, which position she held for 25 years. In the Mancos Ward she is a teacher of the Sunday school and was organist twelve years. When the Young Stake was organized she was appointed as president of the Relief Society in that Stake, which position she still holds. To visit all the Wards of the San Juan Stake she had to travel six hundred miles by team over a mountainous country and camp out, exposed to all kinds of weather, but she never hesitated, faltered or murmured. Her endurance is marvelous, and she never tires at Church work. For integrity and devotion to duty she has no superior, and now, though advanced in years, she has the fire and energy of impulsive youth, and is very hospitable and kind to all.

HAMBLIN, Jacob, a distinguished Indian missionary and faithful Church worker, was born April 2, 1819, at Salem, Ashtabula county, Ohio, the son of Isaiah Hamblin and Daphne Haynes. Becoming a convert to "Mormonism" he was baptized March 3, 1842, by Elder Lyman Stoddard in Wisconsin, and went to Nauvoo, Ill., that year. He had the privilege of baptizing his parents in Illinois on the 11th of April, 1845. He started for Utah in the spring of 1850, arrived in Salt Lake City with a number of his relatives, Sept. 1, 1850, and settled in Tooele valley, whence he was appointed to establish an Indian Mission in Southern Utah in 1854. With a few others he established a settlement on the Santa Clara, a tributary to the Rio Virgen. He was ordained an Apostle to the Lamanites on Friday, Dec. 15, 1876, at St. George by President Brigham Young. His direct experience with the native tribes of the West began in Tooele Valley in 1851, the valley then being sparsely settled by whites. It was in



that valley during an engagement with some maraunding Indians that one of the savages was entirely in Jacob's power, and with trusty rifle raised he was about to pull the trigger, when an inspiration came to

him: "If you do not shed the blood of an Indian, not one of them shall ever have power to shed yours." The rifle was immediately lowered and the astonished Lamanite was told to "go away." Jacob was a famous frontiersman, and under the "Mormon" rule assisted in locating and establishing settlements in Southern Utah, in Arizona and New Mexico. He enjoyed the confidence, friendship, esteem and trust of Brigham Young, as well as that of his entire acquaintance. His duties under the "Mormon" authorities required constant intercourse for many years with the wild Indians, and his life, on several occasions, was in imminent peril, but he possessed an abiding faith that he was in many instances protected from bodily harm from the wild Indians by special interposition of Divine providence. It can be said to his everlasting honor and wisdom that during all his business relations with them he never killed an Indian, and that they placed great confidence in him, saying that "Jacob never lied." Prof. H. A. Thompson, of the U. S. Geological Survey, said of him: "I would trust my money, my life and my honor in the keeping of Jacob Hamblin, knowing all would be safe." Bro. Hamblin removed from Kanab, Utah, to Arizona with part of his family in 1878; the rest of the family followed in 1881. He located in Amity and stayed there until the fall of 1882, when he moved to Pleasanton, New Mexico, where he died Aug. 31, 1886. As the settlement of Pleasanton was broken up, his brother, Frederick Hamblin, brought his remains to Alpine, Arizona, where several of his family resided. To the honor of the authorities of the Church, of which he had been a consistent and devout member for 44 years, five months and 28 days, we will state that a monument has been erected at his grave, bearing the following inscription: "In Memory of Jacob V. Hamblin, born April 2, 1819; died Aug. 31, 1886; Peacemaker in the Camp of the Lamanites; Herald of Truth to the House of Israel." Bro. Jacob was the husband of four wives and the honored father of twenty-four children.

HANSEN, Alfred, Bishop of the Clawson Ward (Teton Stake), Teton county, Idaho, was born June 10, 1877, at Providence, Cache county, Utah, the son of Poul Hansen and Marie Larsen Hansen. He was baptized August 11, 1889, by David Mathews; was ordained to the Aaronic Priesthood when quite young; was ordained an Elder by Fred Theurer March 10, 1899, and married Mette Sörensen of the Logan



4th Ward, March 22, 1899, in the Logan Temple. About two weeks after their marriage they left their home in Cache valley and journeyed by team to the Teton valley, a distance of about two hundred and fifty miles, where Alfred had previously taken up a homstead. There he found a small Ward called Leigh (since changed to Clawson), arriving April 17, 1899. He soon became an active man, both in ecclesiastical and temporal affairs. For years he labored as a Teacher and librarian in the Ward Sunday school and also took an active part in the Ward Y. M. M. I. A. He

finally became president of that association, and on May 21, 1905, he was chosen and set apart as second counselor to Bishop H. D. Fullmer of the Leigh Ward, being ordained a High Priest by Stake Pres. Don. C. Driggs. Later he became first counselor to the same Bishop and at a Stake conference held in November, 1913, he was called to act as Bishop of the Clawson Ward; he was ordained to that position Feb. 15, 1914, by David O. McKay. Bishop Hansen was a pioneer in the Teton valley, living there 16 years before any railroad was built into the valley He has followed the occupation of a farmer and stockraiser. Since he became Bishop a new chapel has been erected in the Clawson Ward. The names of Bishop Hansen's children are: Paul Wm., born April 25, 1900; James Cleve, born April 13, 1902; Arnold Peter, born Jan. 20, 1904; Oren Alfred, born Nov. 4, 1905; May Christine, born May 3, 1907; Dean Earlese, born April 1, 1909; Marie Marguerite, born March 7, 1911, and Metta Geneva, born Jan. 27, 1913.

HANSEN, Peter Marker, president of the Bear River Stake of Zion, was born May 24, 1855, at Aaker sogn, Bornholm, Denmark, the son of Mogens Marker Hansen and Cecelia Christina Hansen. He was baptized when ten years of age, had the privilege of attending a common school for a number of years and graduated from the college of "hard knocks" when sixteen years of age; his practical early training has always been a blessing to him in his journey through life. He emigrated to Utah in 1872. Leaving Copenhagen, August 29, 1872, he crossed the Atlantic Ocean in the steamship "Minnesota," and arrived in Ogden, Sept. 26, 1872. He was ordained a Deacon in December, 1875, and set apart as secretary of the Y. M. M. I. A. of Bear River City Ward; ordained an Elder in May, 1876; was called on a mission by President Lorenzo Snow to labor as a stone cutter on the Salt Lake Temple, June 1, 1876, and was honorably released June 9, 1877. He was called again to labor on the Logan temple as a stone cutter and mason August 1, 1877, and was honorably released from said mission Nov. 6, 1882. Bro. Hansen married Annie Anderson Dec. 2, 1880. The issue of this union is five sons and three daughters. In 1884 he married Hannah M. Anderson, by whom he has two sons and four daughters. He was ordained a Seventy Jan. 27, 1884, by Seymour B. Young and set apart as one of the presidents of the 5th quorum of Seventy by Christian D. Fjeldsted Jan. 3, 1886. He acted



as president of the Y. M. M. I. A. in Bear River City Ward from 1879 to Sept. 1, 1889; was superintendent of Fairview Branch Sunday school from Sept. 8, 1889, to Nov. 9, 1890, and labored as superintendent of the Bear River City Sunday schools from Nov. 23, 1890, to Jan. 6, 1901. In the fall of 1893 he received a call from the First Presidency of the Church to go to the B. Y. University of Provo as a Sunday school normal student and take a twenty weeks course. Being successful in his studies, he completed the course, received his certificate and returned

home May 26, 1894. Dec. 16, 1900, he was ordained a High Priest and Bishop and set apart by Apostle Rudger Clawson to preside over the Elwood Ward, which was organized at that time. At the organization of the Bear River Stake of Zion Oct. 11, 1908, he was honorably released as Bishop of the Elwood Ward and called to act as first counselor in the Stake presidency by Apostle George F. Richards. In civil life Bro. Hansen has held a number of political positions such as county commissioner, town board president, school trustee(for twelve years(, a member of the board of education of Box Elder county (for twelve years), etc. Six years of this period he was president of the board. In the discharge of his official duties he has ever sought and followed the advice of his superiors. He has the courage of his convictions and his fidelity to principles has never been questioned by anyone. He is outspoken in what he conceives to be right, correcting a friend as readily as those who are unfriendly. The same attribute has dominated his financial affairs to the extent that for years it has been the rule in his family that no debt must exist, and that there is safety only in living within the means they are able to acquire by right and honest living, and ever striving to keep the commandments of God. A few months ago Bro. Hansen succeeded M. H. Welling in the presidency of the Bear River Stake.

HANSEN, Peter O. Jr., fourth Bishop of Paradise Ward, (Hyrum Stake), Cache county, Utah, was born Feb. 12, 1868, at Mantua, Box Elder county, Utah, the son of Peter O. Hansen and Christina Larsen. He was baptized August 3, 1876, by Lars Halling; ordained a Deacon Dec. 16, 1882, by his father; ordained a Teacher Nov. 1, 1884, by Fred Christensen; ordained a Priest Nov. 29, 1885; ordained an Elder Dec. 31, 1892, by Pres. Chas. Kelley; ordained a Seventy Oct. 12, 1894, by Apostle John Henry Smith, and ordained a High Priest Sept. 28, 1901, by Ingvald C. Thoreson and set apart as a High Councilor in the Hyrum Stake. He labored in that capacity until June 22, 1907, when he was ordained a Bishop and set apart by Apostle Francis M. Lyman to preside over the Paradise Ward. Prior to this, while residing at Mantua, Box Elder county, Utah he had labored as a faithful and energetic Y. M. M. I. A. and Sunday school worker. In a civil capacity Bishop Hansen has filled a number of responsible positions and figures prominently in business generally.



He has acted as director and president of the Paradise Irrigation and Reservoir Company, is a director of the Farmers and Merchants Savings Bank at Logan, and has served as a director and officer in other corporations. In 1894-95 he was on a mission to Scandinavia, laboring principally in the Drammen branch of the Christiania conference. In 1890 (Jan. 2nd) he married Minnie Schow (daughter of Michael Schow and Christina Hansen), who was born Nov. 2, 1869, at Mantua. The children by this marriage are Orice S., Hazel S., Elmer S., Minnie S., Vernice S., Mattie S., Alton S., Ralph S.,

and Ellis S. Bishop Hansen is a farmer and stockraiser by occupation.

HANSEN, Victor Lavan, third Bishop of Elwood (Bear River Stake), Box Elder county, Utah, was born August 24, 1881, at Bear River



City, Utah, the son of Peter M. Hansen and Annie Andersen. He was baptized Sept. 5, 1889, by his father; ordained a Deacon by Jacob Hansen; ordained a Teacher March 16, 1901, and a Priest March 15, 1902, by James Peter Christensen, ordained an Elder Nov. 5, 1904, by John D. Burt; ordained a Seventy Nov. 19, 1910, by Jonathan G. Kimball and ordained a High Priest Dec. 13, 1914, by Jos. F. Smith . In 1911-13 he filled a mission to the Northwestern States, laboring principally in the State of Washington, and presided at Spokane for one and one-half years. In his early youth Brother Hansen acted as a counselor to the president of a Deacons' quorum, was second assistant superintendent in the Elwood Ward Sunday school from June, 1901, to December, 1904, first assistant from December, 1904, to December, 1910, and superintendent from December 1910, to August, 1911, at which time he left for his mission. On returning (September, 1913) he was sustained as second assistant in the Stake Y. M. M. I. A., and was also chosen as one of the presidents of the 153rd quorum of Seventy, both of which offices he held at the time he was ordained a Bishop Dec. 13, 1914. He also acted as Ward clerk from 1906 to 1911. In 1905 (Nov. 22nd) he married Lettie Munns (daughter of Charles Munns and Annie Austin), who was born March 21, 1885, at Lehi, Utah. A pair of twins (Vernon and Vera) were born to them Dec. 3, 1906. Bishop Hansen is a farmer by occupation.

HARKER, Levi, Bishop of the Magrath Ward, Alberta, Canada, was born April 16, 1865, at Taylorsville, Salt Lake county, Utah, the son of Joseph Harker and Susan Sneath. He was baptized in April, 1874, by his father; ordained a Deacon when about twelve years old; ordained an Elder in November, 1884, by Robert Walters; married Miss Martha Burns, Nov. 21, 1884, in the Logan Temple; resided at Taylorsville until 1892,



when he removed to Cardston, Canada, arriving there June 10, 1892. Here he acted as a Ward teacher, school trustee and as an assistant superintendent in the Cardston Ward Sunday school. Being chosen as first

counselor to Bishop Josiah Hammer, he was ordained a High Priest by Apostle John W. Taylor in 1895. He filled this position until June, 1899, when he was chosen and ordained a Bishop by Apostle John W. Taylor and set apart to preside over the Magrath Ward. He spent some time in locating people on lands obtained by the Church for building the first large irrigation canal in Canada, and the following year took contract from the Irrigation Company to build the Magrath lateral for irrigating the Church lands, thus securing work for the people of his Ward. The following year he took a contract for the building of eleven miles of railroad and sub-contracted the same to the people in small jobs. In 1903 he was elected president of the Deseret Agricultural Society and served ten straight terms. He was elected the first mayor of the town of Magrath, and served two terms. His wife has borne him nine sons and one daughter as follows: Nephi, Levi Linus, Joseph Charles, Earl, James, Mable, Orrin, Rulon, Golden, and Burns. In taking contracts Bro. Harker has merely kept enough money to pay his expenses, as he gave the people all there was in the contract. The Bishop's principal avocation is that of farmer and stockraiser.

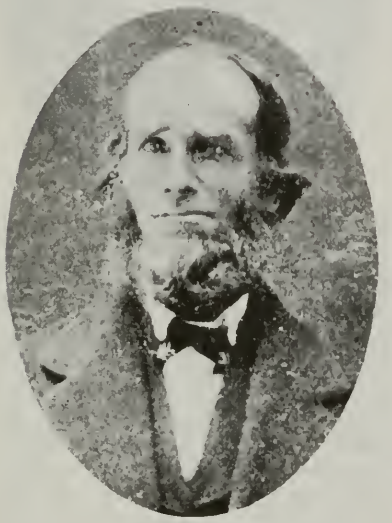
HARRIS, Charles Zera, a prominent Elder of Richmond, Cache county, Utah, was born March 9, 1864, at Richmond, Utah, the son of Wm. Harris and Emmeline Whittle. He was ordained an Elder in 1886; ordained a Seventy Nov. 27, 1910, by Charles H. Hart; acted as assistant Sunday school superintendent of the Benson Stake in 1888-1890, and was president of the Stake Y. M. M. I. A. He has also held several civil offices; was city recorder at Richmond from 1886 to 1890; served as a member of the house of representatives in the Utah legislature in 1899-1900; was a member of the Cache county school board and mayor of Richmond in 1914 and 1915. Having graduated from the Deseret University in 1885 he taught school at Richmond for five years; was secretary and treasurer of the produce firm of Gibson & Smurthwaite six years; manager of the Peoples Mercantile Company and



Union Creamery Company for seven years (1896-1903); was one of the principal organizers and managers of the Utah Condensed Milk Company (1903-1907), and is now owner of the Peoples Mercantile and Creamery Company. Bro. Harris is public spirited, and as a result of his enterprise it may be mentioned that he was the main mover in securing water works for the city of Richmond, in the establishment at Richmond of the Utah Condensed Milk Company and the Carnegie Library of which he is now president. In 1886 (April 14th) he married Sarah Alice Anderson of Richmond who bore him three sons, namely, M. C. Harris (now an attorney at Logan, Utah), Wm. Z. Harris and George McGee Harris, now residents of Richmond, Utah.

HARRIS, Martin Henderson, a pioneer and missionary, was born Sept. 29, 1820, near Mehoopany, Wyoming county, Pa., the son of Emer Harris and Debora Lott. He

was a nephew of Martin Harris, one of the Three Witnesses to the Book of Mormon, and a descendant of Thomas Harris, companion in exile of Roger Williams, and one of the founders of Providence, R. I. His parents being members of the Church, Martin was baptized in September, 1842, by Milton Stow, near Nauvoo, Ill. While a youth he served as a guard in Nauvoo to protect Joseph the Prophet against surprises by mobs. He also served in the Nauvoo Legion and witnessed the laying of the corner-stone of the Nauvoo Temple. After being driven with the Saints from Nauvoo in 1846, he resided temporarily in St. Louis,



Mo., until 1850, when he went to Kanesville, Iowa, and thence crossed the plains to Utah in Wm. Snow's company, which arrived in Salt Lake City, Sept. 23, 1850. He went to Ogden that fall and spent the winter in the so-called Brown's Fort. In 1851 he commenced farming at Harrisville, built a house and fenced some land, his being the first house built west of Four-Mile creek, and the only house which remained standing in that neighborhood during "the move," in consequence of which the Ward, when organized some years afterwards, was named Harrisville after him. Bro. Harris soon became known as a horticulturist and planted trees from many climes. He was president of the first co-operative store in Ogden, served as road commissioner of Weber county eleven years and assisted in locating most of the highways of that county. Bro. Harris was ordained a Seventy Sept. 5, 1853, by Luman A. Shurtliff, and was secretary for many years of the 38th quoroum of Seventy. In the summer of 1863 he was appointed presiding Elder of the Eighth ecclesiastical district (later Harrisville). When the so-called Eighth District was organized with a president Nov. 15, 1863, he was set apart as first counselor to Luman A. Shurtliff. He taught the first school in the Harrisville district in his own house without pay, and acted as the first superintendent of the district Sunday school when that was organized in May, 1865; he held that position till Sept. 13, 1868. He acted as district or Ward clerk for many years and culled data from private records and other sources in compiling the Harrisville Ward history for 25 years, beginning with 1850. He was the first missionary called from the district or Ward to Salmon river, and during the move in 1858 he went South. He was also fifer in the first military band of Weber county. In 1877 he filled a one year's mission to the Eastern States. On account of sickness he returned, and never fully recovered. He died Feb. 14, 1889, of palsy at Harrisville. Bro. Harris married Georgiana Maria Aldous Jan. 18, 1855; she died Oct. 30, 1858, leaving a son Emer, born August 6, 1856. Bro. Harris married Louisa Sargent April 3, 1859, by whom he had six children, namely, Leander S., born April 20, 1860; Louisa G., born March 4, 1862; Nathan J., born March 29, 1864; Martin D., born May 4, 1856; Louisa P., born May 30, 1868, and Ida E., born Nov. 27, 1875.

HARRIS, Louisa Sargent, wife of Martin Henderson Harris, was born Dec. 18, 1841, at Newberry, Berkshire, England, the daughter of John Sargent and Sarah Allen. She was baptized in 1850 by John Spiers;



emigrated to Utah in 1852, crossing the Atlantic in the ship "Kennebec," and the plains in Eli B. Kelsey's company. On the passage by steamboat up the Missouri river at Lexington, Mo., the boat was blown up by an explosion; a number of people were killed and Sister Louisa was badly scalded and picked up unconscious. Her father and brother were both killed by the explosion. This left her an orphan, as her mother had died when she was quite young. At the time of the explosion her father had $3,000 on his person, but when his body was found the money was missing. This left her in a destitute condition financially. In crossing the plains she narrowly escaped death by an accident; she was walking by a wagon still suffering from the effects of the scalding received at the time of the explosion and stumbling, she fell under the wagon, which stopped with the wheel on her head. Her jaw was injured for the rest of her life. She became the wife of Martin H. Harris April 3, 1859, and bore her husband six children, all born at Harrisville, Weber county, Utah. Sister Harris was the first treasurer of the Harrisville Relief Society, which position she held for 28 years. She also acted as a Sunday school teacher and as president of the Ward Primary association. She introduced silk culture in Harrisville and wore a silk dress of her own production. Sister Harris died May 29, 1915.

HARRIS, William Mc Ghee, first Bishop of Trout Creek Ward (Bannock Stake), Bannock county, Idaho, was born May 23, 1862, at Richmond, Cache county, Utah, the son of Wm. Harris and Emmeline Whittle. He was baptized when eight years old by Christian H. Monson; ordained a Deacon at the age of twelve years and acted for some time as a president of a Deacons quorum; ordained an Elder and afterwards a Seventy; ordained a High Priest and Bishop Dec. 25, 1891, by Apostle Marriner W. Merrill and held the position of Bishop till 1915. Bro. Harris acted as Sunday school



superintendent of the Trout Creek Ward three years and served in the Idaho legislature in 1896-97. In 1885 (Feb. 24th) he married Harriet Ann Carson (daughter of David Carson and Lillie Jane Rawlins), who

was born June 18, 1861, at Draper Salt Lake county, Utah. Seven children (Millie, Emmeline, Byron McGee, David, Earl, Thomas Glen, Guy Viola and Florence) are the issue of this marriage. Bishop Harris is a self-educated man, attending only a common district school as a boy. He has been a resident of Trout Creek since 1885 and follows farming and stockraising for a living. Bro. Harris retired from his position as Bishop and moved to Grace, Idaho, Dec. 10, 1916, and was elected one of the village board in February 1917. He was ordained a Patriarch Nov. 17, 1917, by Hyrum M. Smith.

HARRISON, James Parry (Continued from Vol. 2:133). Emigrating to Utah from his home in England Bro. Harrison crossed the plains in



Joseph Horne's train, which arrived in Salt Lake City Sept. 13, 1861. After his ordination to the office of a High Priest Nov. 20, 1880, he was set apart to act as second counselor to Geo. Stewart in the Malad Ward and was ordained a Bishop August 27, 1884, by Francis M. Lyman and set apart to preside over the St. John Ward. Being called on a mission he left for the Southern States Jan. 24, 1886, and returned about two years later. Having been convicted on a charge of alleged unlawful cohabitation he served a term in the Boise penitentiary (from June, 1888, until December, 1888). Being released from his position as Bishop of the St. John Ward in 1908 he was set apart, Sept. 27, 1908, to preside over the High Priests of the Malad Stake by Rudger Clawson. He was elected coroner for Oneida county, in 1914, and served in that position two years. By his first wife, Elvira Ann Williams (whom he married Dec. 13, 1869), he had but one child (Elvira Jane). By his second wife (Emma Dredge), whom he married Nov. 26, 1884, he had eight children, namely, James Exile, Nora, Zenith D., Jesse D., Ellen, Priscilla, Emma, and Purry D. Bro. Harrison has throughout his entire life been known as a most liberal and benevolent citizen, and a faithful and energetic Latter-day Saint, ever ready to assist with his talents and means to promote the cause of the Lord on the earth.

HARTVIGSEN, Jacob L., second Bishop of Woodland (Portneuf Stake), Bannock county, Idaho, was born Sept. 27, 1872, at Hyrum, Cache county, Utah, the son of Niels J. Hartvigsen and Amelia Skanchy. His mother died at the time of his birth and he was reared in the home of Lars K. Larsen of Hyrum, Utah. He was baptized and confirmed Nov. 9, 1880, by Christopher S. Winge; ordained successively to the offices of Deacon, Teacher and Priest. He was ordained an Elder Jan. 3, 1894, by Lars K. Larsen; ordained a Seventy April 17, 1906, by J. Golden Kimball; ordained a High Priest Nov. 20, 1908, by Orson F. Whitney, and ordained a Bishop June 19, 1909, by John Henry Smith. In 1906-1908 he filled a mission to Scandinavia, laboring principally in the Trondhjem conference. Prior to his being chosen as Bishop he acted as second counselor to Bishop H. H. Wakeley. In 1896 (Dec. 17th) he married Wilhelmina Rose

(daughter of Ola Hansen Rose and Christina Jensen), who was born May 16, 1874, at Hyrum, Cache county, Utah. This marriage has been blessed with four children, namely, Leona A., Cora A., Dora R., and Ruby Isabelle. Bishop Hartvigsen's principal avocation is that of a farmer and stockraiser.

HATCH, Stearns, first counselor in the presidency of the South Davis Stake, Davis county, Utah, was born



Dec. 6, 1853, at South Bountiful, Davis county, Utah, the son of Ira S. Hatch and Jane Bee. He was baptized June 21, 1863, by Henry Lee and ordained an Elder Feb. 7, 1868, by Anson Call, and for ten years he acted as president of an Elders quorum in South and West Bountiful. He also acted as assistant superintendent and later as superintendent of the Ward Sunday school, was counselor and secretary in the Ward Y. M. M. I. A. and served as a counselor in the Stake organization of Y. M. M. I. A. He was ordained a Seventy by Jacob Gates August 7, 1887; set apart as one of the presidents of the 74th quorum of Seventy Sept. 7, 1890, and ordained a High Priest by George Q. Cannon June 1, 1892, and set apart as a High Councilor in the Davis Stake. He held this position until April 30, 1905, when he was ordained a Bishop by Pres. Joseph F. Smith and set apart to preside over the Bountiful South Ward. In a secular way Bishop Hatch has served three terms as a member of the Bountiful city council, and was constable for the precinct two terms. In 1876 (Oct. 9th) he married Elizabeth J. Ellis (daughter of John Ellis and Harriet Hales), who bore her husband twelve children, nine of whom are living. Bishop Hatch's main avocations have been those of railroading, farming, sheep and stockraising, and he has for a number of years been one of the leading business men of Davis county. When the South Davis Stake was organized July 10, 1915, Bishop Hatch was chosen as second counselor to James H. Robinson, president of the South Davis Stake.

HAWKES, Nathan, a Patriarch in the North Weber Stake of Zion, was born Nov. 15, 1840, at Hockley, Essex, England, the son of Peter Hawkes and Ann Brookman. He was



baptized Nov. 9, 1863, by David Hawkes, emigrated to Utah with his parents in 1866, crossing the Atlantic in the ship "American Congress,"

which arrived at New York July 4, 1866, and the plains in Benjamin Halliday's company, which reached Salt Lake City, Sept. 25, 1866. Bro. Hawkes has followed the occupations of a farmer and merchant. He acted as school trustee for five years and as a director in the Hooper Irrigation Company. He was ordained a Teacher by John Rider in 1864, was ordained a Priest by David Hawkes in 1865, was ordained a Seventy by Isaac Isaacsen, July 9, 1869, and was ordained a High Priest by Hans Madsen, March 30, 1907. He married Elizabeth Bowman in November, 1869, which union has been blessed with five children, namely, Margaret Ann, Sarah Elizazeth, Julia Emily, Nathan Andrew and Heber Bowman. Bro. Hawkes has labored in the Sunday schools for 35 years, twelve years of that time as superintendent, fourteen years as assistant superintendent and the balance of the time as a teacher. He has filled two missions, one to Indiana in 1881-83, and one to Great Britain in 1896-98; he has also spent two years in home missionary work, has labored 40 years as a Ward teacher, twelve years as a Religion Class worker, seven years of that time as superintendent of the North Weber Stake Religion Classes and the remainder of the time as Ward superintendent and Stake superintendent. He was ordained a Patriarch Sept. 27, 1914, by Rudger Clawson.

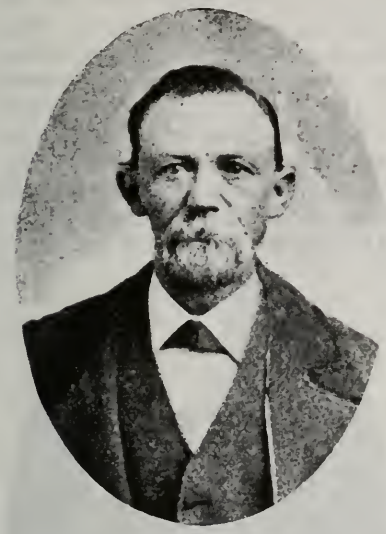
HEATON, Israel H., second counselor in the Kanab Stake presidency, was born Jan. 30, 1880, at Orderville, Kane county, Utah, the son of Jonathan Heaton and Clarissa Amy Hoyt. He was baptized April 8, 1888, by John J. Esplin. After completing the district school he attended the B. Y. Academy at Provo during the years 1898-1900. In 1900 (Nov. 28th) he married Charlotte Cox of Orderville, and moved to Upper Kanab in the spring of 1901, where he continued his occupation as a farmer and as secretary of the Ward Y. M. M. I. A. and as school trustee for three years. He was ordained an Elder Nov. 23, 1900, and soon afterwards chosen as first counselor to Pres. Henry C. Esplin in the presidency of the Elders of the Kanab Stake. He also filled a home mission in the Nebo Stake of Zion in the interest of Y. M. M. I. A. He was ordained a Seventy Sept. 9, 1906, and filled a mission to Australia in 1907-1909. He labored successfully in the South Wales and South Australian conferences. About two years after his return home, or on Dec. 5, 1910,



he was ordained a High Priest and set apart as second counselor to Wm. W. Seegmiller, president of the Kanab Stake, by Geo. F. Richards. He moved his family from Mocassin, Arizona, to Kanab, April 28, 1913. Bro. Heaton has always been a willing and conscientious Church worker.

HEINER, Anthony, a High Coucilor in the Morgan Stake of Zion, Morgan county, Utah, was born June 24, 1844, in Saxony Meiningen, Germany, the son of Martin Heiner and Adelgunda Deitzel. He was baptized April 21, 1855, by his father, emigrated with his parents to America in 1845 and after residing in Balti-

more, Maryland, and in Pennsylvania, he migrated to Utah in 1859, crossing the plains in Edward Stevenson's company. On Sept. 16, 1859, he located on Bingham creek, two miles east of Bingham canyon, Salt



Lake county, and in the summer of 1863 moved to North Morgan, Morgan county. The following winter he and his brother Daniel camped in the mountains, engaged in herding cattle and sheep. In the spring of 1864 he assisted in surveying and making the first irrigation ditch in Morgan county, where he also helped to build the first log school house. When Morgan City was surveyed in 1866, Bro. Heiner and others moved said school house on to the townsite. Subsequently Bro. Anthony took an active part as an officer and teacher in the Sunday school. He also assisted in building the first rock meeting-house in North Morgan and acted as a school trustee for fifteen years. He married Lucinda Henderson Sept. 16, 1865; she bore her husband eight children. In 1872 (Dec. 22nd) he married Sarah Henderson Morris, by whom he became the father of seven children. In 1887-88 Bro. Heiner filled a mission to the Southern States, laboring principally in North Carolina. Bro. Heiner has followed farming and stockraising during the most of his life and was ranching in Echo canyon from 1873 to 1898. Though deprived of a good education in early life he has been thoroughly educated in the school of nature and is also a well read man, blessed with a good memory and seems to be posted thoroughly in regard to the history of Morgan county and the general history of the Church. He was ordained a High Priest Sept. 9, 1900, by Reed Smoot and set apart as a High Councilor in the Morgan Stake.

HEINER, George, counselor in the bishopric of the North Morgan Ward (Morgan Stake), Morgan county, Utah, from 1877 to 1905, was born March 26, 1846, at Baltimore, Maryland, the son of Martin Heiner and Adelgunda Deitzel. Becoming a convert to "Mormonism" he was baptized April 21, 1855, by his father, migrated to Utah in 1859, crossing the plains in Edward Stevenson's company which arrived in Salt Lake City



Sept. 16, 1859. After residing four years in Salt Lake City he moved to North Morgan in 1863, being one of the first settlers of that place. Prior to this he had been ordained an Elder May 10, 1862, by Samuel L.

Sprague, and the same year drove an ox-team to the Missouri river as a Church teamster going after emigrants. In 1866 (Dec. 22nd) he married Mary Henderson (daughter of David E. Henderson and Mary McFaggen), who was born Sept. 2, 1847, in Andrew county, Missouri. She became the mother of seven children two boys and five girls) and died May 28, 1882. In 1883 (Feb. 22nd) Bro. Heiner married Sarah Jane Taggert (daughter of George W. Taggert and Clarissa Rogers,), who was born May 16, 1860, in Salt Lake City; she became the mother of six children (three boys and three girls). Bro. Heiner was an active Sunday school worker in North Morgan from the beginning until July 1, 1877, when he was ordained a High Priest and set apart to act as second counselor to Bishop Wyman M. Parker. In 1880 he was chosen as second counselor to Bishop Wm. B. Parkinson and in 1884 he became first counselor to Bishop Oluf B. Anderson, which position he held till 1905. He acted as a member of the Ward choir for fifty years, acted as postmaster at Morgan from 1904 to 1915, and served as mayor of Morgan City two years (1890-91). He has also acted as road supervisor and poundkeeper; otherwise he is a farmer and stockraiser by occupation and is also a dealer in farming implements. Bro. Heiner is an unassuming man who possesses the love and confidence of the people of the community in which he resides and has always been a faithful Latter-day Saint.

HENDERSON, William Jasper, Jr., Bishop of Cannonville (Panguitch Stake), Garfield county, Utah, was born Sept. 2, 1863, at Kaysville, Davis county, Utah, the son of William J. Henderson and Alvira Aurelia Dickson. He was baptized in the fall of 1879 by Edmund H. Thompson; ordained a Deacon November, 1879, by his father; married Sarah Ann Fletcher, March 25, 1885; was ordained an Elder March 25, 1887, by William D. McAllister; received his endowments and sealings with his wife the same day in the St. George Temple; was ordained a Seventy Oct. 14, 1892, by Angus M. Cannon, and left the same day for a mission to the United States; he labored in Pennsylvania, West Virginia and Maryland, and returned Nov. 23, 1894. He was ordained a High Priest Nov. 30, 1894, by Mahonri M. Steele, and set apart as first counselor to Bishop William W. Willis of the Cannonville Ward; filled a mission for the Y. M. M. I. A. in the Bingham Stake, Idaho,



during the winter of 1898-99; moved with his family to Price, Utah, in 1900 and returned to Cannonville in 1901. He filled another mission for the Y. M. M. I. A. in the Oneida Stake, Idaho, in the winter of 1901-1902; labored as superintendent of the Cannonville Sunday school from May, 1902, to December, 1909; was ordained a Bishop by Apostle David O. McKay, Sept. 1, 1909, and set apart to preside over the Cannonville Ward. His wife, Sarah Ann Fletcher, died in childbed with her eleventh child May 7th, 1913. Three stalwart sons labored in the missionary field at the time of her death. The names of her children are: Sarah Ethel,

W. Jasper, George Judson, John Carner, Bertha, Warren, Frank, Reed Samuel, Jim Dickson, Opal and Virginia. Bishop Henderson married Elizabeth Sarah Worthen Jan. 8, 1914, in the Salt Lake Temple. He has been identified with the rapid growth and development of Southern Utah since 1877, and is now busily engaged in the sheep and cattle industries of the State.

HENDERSON, Sarah Ann Fletcher, wife of William J. Henderson, Jr., was born Sept. 25, 1870, in Salt Lake City, the daughter of Kendall Asay Fletcher and Eumer Asay. She was baptized when about eight years old and was married to William J. Henderson, Jr., March 25, 1887. She bore her husband eleven children and died a faithful Latter-day Saint May



7, 1913. Sister Henderson was an active and energetic Relief Society worker, and a faithful and devoted wife and mother.

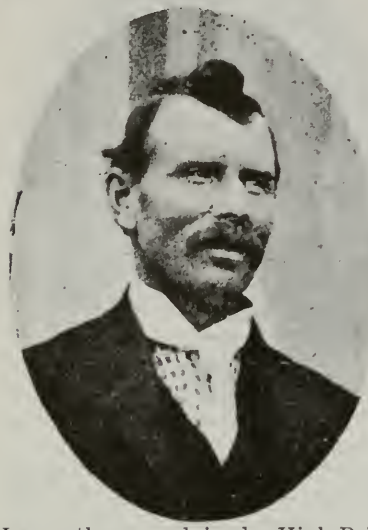
HENDERSON, Elizabeth Sarah Worthen, wife of Bishop William J. Henderson, was born Aug. 21, 1875, at Panguitch, Utah, the daughter of Samuel Worthen and Jane Osborne. She was baptized July 3, 1884, by Martin W. Foy; acted as president of the Panguitch Ward Y. L. M. I. A. from 1902 to 1909; was secretary of the Panguitch Ward Sunday school



from 1897 to 1904; acted as Stake secretary of Sunday schools from 1904 to 1914; served as Stake president of Y. L. M. I. A. from 1909 to 1914, and was chosen as Ward president of the Y. L. M. I. A. of Cannonville Oct. 31, 1915. She became the wife of Bishop William J. Henderson, Jr., Jan. 8, 1914.

HEPWORTH, Thornton, Bishop of Springdale (St. George Stake), Washington county, Utah, was born July 14, 1864, at Wyoming, Nebraska, the son of Squire Hepworth and Emily Dyson. Five days after his birth he left Wyoming together with his parents to cross the plains in William S. Warren's train, which arrived in Salt Lake City Oct. 1, 1864. The family, after staying a short time at Smithfield, Cache county, Utah, moved to Oxford, Idaho, whence they, on May 5, 1877, left to make their home in Southern Utah. They arrived in Dixie June 14, 1877, and settled at Springdale. When seventeen years of age Thornton Hepworth was ordained an Elder. He married Elzina Jane Draper Jan. 30, 1884, in the St. George Temple, and from this mar-

riage sprang four children, namely, Melinda, Thornton, Jr., Marilla, and Joseph Nelson. The wife died Sept. 19, 1898. Joseph N. died Sept. 14, 1898, and Thornton, Jr., was killed by lightning July 28, 1908. Bro.



Hepworth was ordained a High Priest Feb. 25, 1895, by Daniel D. McArthur, and set apart as first counselor to Bishop Oliver D. Gifford. This position he held until Dec. 7, 1915, when he was chosen as Bishop of the Springdale Ward. He was ordained a Bishop March 15, 1914. Bro. Hepworth married Edith Lewis Jan. 2, 1901, by which marriage he has had seven children, namely, Le Grand, Cambalina, Cecil Penn, Emily Francell, Precillanola, and Philip Squire. He has acted as justice of the peace, constable and school trustee, etc. Bishop Hepworth is a farmer by occupation.

HERD, James, a Patriarch in the Bannock Stake of Zion, Bannock county, Idaho, was born Dec. 19, 1849, at Darwen, Lancashire, England, the son of William Herd and Naomi Kay. He was baptized Sept. 15, 1873, by John Kay, emigrated to America in 1875, and after residing in the Sugar House Ward, Salt Lake county, five years, moved to Franklin, Idaho, in April, 1881. Here he acted as Ward superintendent of Sunday school about ten years, and also as assistant superintendent of Sunday schools in the Oneida Stake organization. He was also leader of the Ward choir. In 1901 he removed to Thatcher, Idaho, where he engaged in mercantile business. For twelve years he acted as Stake chorister of the Bannock Stake and was second counselor in the presidency of the High Priests quorum thirteen years, leader of the choir in Mound Valley Ward three years and chorister in the Thatcher Second Ward two years. For many years he acted as a Ward teacher and filled many other responsible positions in the Church. He was ordained an Elder Feb. 8, 1874, by John Holman; ordained a Seventy, March 22, 1887, by James Packer; ordained a High Priest June 2, 1900, by George C. Parkinson, and ordained a Patriarch Nov. 17, 1912, by Orson F. Whitney. Patriarch



Herd has married three wives, namely, Esther Kirkman, in 1870; Grace Knowles, Oct. 22, 1871, and Mary Hansen, April 1, 1903.

HEYWOOD, James Bell, Bishop of Panguitch, Garfield county, Utah, was born Jan. 24, 1858, at Salt Lake

City, Utah, the son of Joseph L. Heywood and Mary Bell. He moved to Washington, Southern Utah, with his parents in 1862, and was baptized when eight years old; later he became a resident of New Harmony.



With his parents he arrived at Panguitch in 1872; was ordained a Deacon at Panguitch and afterwards an Elder, and ordained a High Priest in 1879 and set apart as first counselor to Bishop George W. Sevy of the Panguitch Second Ward. Later he acted as second counselor to Bishop Hyrum S. Church of the same Ward, filling that position till 1887, when the two Panguitch Wards were amalgamated into one. He filled a mission to the Northern States in 1884-1885, laboring in the State of Indiana. When the Panguitch Ward was reorganized, in 1887, he was chosen as Ward clerk and served in that capacity till 1900, when he was chosen as Bishop of the Panguitch Ward, succeeding Bishop Allen Miller. He acted as Bishop of Panguitch until 1916. Prior to his services as Bishop he acted as president of the Panguitch Y. M. M. I. A., was Stake secretary of Sunday schools and president of the High Priests quorum. He also served as justice of the peace of Panguitch precinct, was superintendent of district schools and first surveyor of Garfield county. In 1891 (October 14th) he married Maria Clarinda Larsen, of Pleasant Grove, Utah county, who has borne her husband eight children, namely, Lawrence, Irvin Stanford, Ida, Joseph Bryant, Emma, Ruth, Ella, and Olive. Five of these children are now living. Bishop Heywood is a practical farmer and store manager, and always takes an active interest in the social and material betterment of the community.

HEYWOOD, Joseph Edgar, second counselor in the presidency of the Panguitch Stake, and a resident of Panguitch, Garfield county, Utah, was born Aug. 8, 1868, at New Harmony, Washington county, Utah, the son of Joseph L. Heywood and Mary Bell Heywood. He moved with his parents to Panguitch when a boy; was baptized by James I. Williams when about eight years of age; was ordained a Deacon when a mere boy; ordained a Seventy Oct. 9, 1891, by



Heber J. Grant; filled a short mission to the Southern States in 1891, laboring in Tennessee. At home he has acted as assistant superintendent of the Panguitch Sunday school and acted as clerk of the 85th quorum

of Seventy. He was ordained a High Priest by Francis M. Lyman Aug. 30, 1908, and set apart to act as second counselor in the presidency of the Panguitch Stake, which position he held until 1916. In 1894 (Jan. 3rd) he married Margaret E. Henrie (daughter of James Henrie and Rhoana Hatch), who was born Feb. 10, 1874, at Panguitch, Utah. Eleven children have blessed this marriage, namely, Mary Fenella, Rhoana, Edgar True, Sabra, Martha, Joseph Karl, James, Austin, Margaret, Ethel and Mark K. Elder Heywood received a good education in his youth, finishing his school studies at the B. Y. Academy at Provo. His main occupations are those of a farmer and stockraiser. He has served his fellow-citizens in a number of civil offices and acted as probation officer at Panguitch three years.

HOLLAND, John, a veteran Elder of Kaysville, Davis county, Utah, was born March 23, 1836, at Barton, Staffordshire, England, the son of William Holland and Sarah Tomlinson. He emigrated to America the same year with his parents, crossing the Atlantic in the ship "Fannie" (which sailed from Liverpool, England, Jan. 23, 1844), arrived at New Orleans March 7, 1844, and at Nauvoo, Ill., April 13, 1844. He was baptized by Thomas Clark at Nauvoo in the summer of 1844. His father died Oct. 2, 1844, and young John lived with a neighbor until 1846, when he started West, going as far as Garden Grove, where he stopped until the spring of 1847, when he continued the journey to Council Bluffs and crossed the Missouri river to Winter Quarters. He worked on a farm until his mother with a part of her family arrived from Nauvoo. The mother being sick, died Oct. 28, 1847, at Winter Quarters. John then went to Weston, Missouri, where he worked in a pork house through the winter. He made several journeys between Weston and Winter Quarters until 1850, when a few "Mormon" families left Weston for Utah, John going with them. That year (1850) he crossed the plains in a freight company, and in 1853 settled temporarily at Kaysville. In 1855 he moved to Ogden, where he assisted in building the Ogden tabernacle. In 1865 he was ordained an Elder by Dr. Samuel L. Sprague. Previous to this he had taken part in the Echo canyon war. In 1860 (Dec. 9th) he married Mary Burton, who bore him six children. She died Jan. 15, 1871, and ten years later (Aug. 15, 1884) he married



Julia Woods. He located at Plain City, Weber county, in 1876, and became a resident of Kaysville again in 1905. On June 24, 1899, he was ordained a High Priest by Joseph Parry. Bro. Holland has had three sons on missions in England at the same time.

HOLMAN, John Greenleaf, one of the original Utah pioneers of 1847 and an active and faithful Elder in the Church, was born Oct. 18, 1828, at Byron Center, Genessee county, New York, the son of Joshua Sawyer Holman and Rebecca Greenleaf. He was baptized when he was eight years of age and moved with his parents

to Kirtland, Ohio. In 1838 he accompanied the so-called Kirtland camp on its journey from Kirtland, Ohio, to Missouri. In the spring of 1847, at Winter Quarters (now in Nebraska), he was chosen as one of the 143 pioneers who accompanied President Brigham Young on the famous pioneer trip to Great Salt Lake Valley. He returned to the East, where he then remained until the spring of 1850. In 1849 (Aug. 23rd) he married Nancy Clark, who was born in Marion county, Indiana, Feb. 26, 1829. She bore her husband ten children, namely, John Dennis, born Sept. 2, 1851, and died Nov. 8, 1851; Artemus, born Sept. 25, 1852;



Nancy Elizabeth, John Clark, Rebecca, Maria Josephine, Clarinda, Benjamin Franklin, and Lewis C. In 1856 Elder Holman married Rachel Stevens, who was born Dec. 1, 1834, in Upper Canada. She bore her husband seven children and died Feb. 6, 1913, at Provo, Utah county, Utah. The names of her children follow: Rachel Marinda, Chastina, Josephine Stephens, Ordell, William Riley, Sarah Elin and Elvara. In 1862-65 he filled a mission to Great Britain, and in 1875 he married Sarah Loder Harris, who bore her husband four children, namely, Zilpha Ann, Emma Jane, Albert L. and Ezekiel L. After residing at Pleasant Grove, Utah county, Utah, he moved to Santaquin, in the same county, in 1878. Here he resided for several years, but in 1883 he changed his residence to Rexburg, Idaho, where he died Nov. 5, 1888. Bro. Holman was known throughout his active life as a leader among men and filled many positions of a religious and secular character in the communities in which he lived. Thus he acted as alderman and councilman in Pleasant Grove, Utah, a number of terms. In 1868 he made a trip to the terminus of the Union Pacific Railroad after emigrants, and he was always on hand with his means and abilities to render what aid he could for the building up of Utah, of which he, as stated, was one of the original pioneers.

HOPKIN, James Samuel, counselor to Bishop William H. Toone, of Croyden, Morgan county, Utah, was born Dec. 11, 1869, at Croyden, the son of John Hopkin and Mary Pennington. He was baptized by William H. Toone when about eight years old; ordained a Deacon, Teacher and Elder successively, and ordained a High Priest in 1909 by Orson F. Whitney. He married Amelia Francis Nov. 30, 1892. She was a daughter of Samuel Francis and Esther Weisbrodt and was born in Morgan county, Utah, Nov. 27, 1871. Sister Hopkin acted as president of the Croyden Relief Society for three years and was also a counselor in the Ward Y. L. M. I. A. She bore her husband nine children, namely, Mary F., born Sept. 11, 1893; Leonora Francis, born Feb. 12, 1896; James V., born July 15, 1898; Alonzo Francis, born Oct. 22, 1900; Mark Francis, born March 2, 1903; Esther Fay, born Oct. 10, 1905; Samuel Francis, born Sept. 10, 1907; Catherine, born April 10, 1911, and Frances, born April 27, 1914. By occupation Bro. Hopkin is a farm-

er and stockraiser, and a director of the Croyden Irrigation Company.

HOPKIN, John, Bishop of Croyden Ward (Morgan Stake), Morgan county, Utah, was born Nov. 27, 1834, at Hill Top, Greesley Parish, Nottinghamshire, England, the son of James Hopkin and Elizabeth Robinson. In 1855 he married Martha Housley, daughter of William and Fannie Housley, of Old Brownsley, Nottinghamshire, England. This marriage was blessed with two children. In 1869 (Jan. 16th) he married Mary Pennington (daughter of Edward



Pennington and Catherine Birchell), who was born July 12, 1846, at Laythom, Lancashire, England. This marriage was blessed with eleven children. In 1863 Bro. Hopkin emigrated to America with his family, crossing the Atlantic in the ship "Amazon," and the plains in Thomas E. Ricks' company. After living in Coalville, Utah, a few months he moved to Salt Lake City and had charge of the work connected with building fourteen dams on North Temple street. He then returned to Coalville and, in 1866, furnished the first coal for the first government contract given in Utah. He settled at Croyden in 1868, where he has resided ever since, and where he has engaged in farming, contracting, etc. In April, 1873, he married Margaret Kennedy (daughter of John Kennedy and Elizabeth Black), who was born Nov. 14, 1857, in Scotland. This marriage was blessed with eleven children. In 1874 Bro. Hopkin marriied Catherine Pennington, a sister of his former wife, who bore her husband seven children. Bro. Hopkin was ordained successively to the offices of Deacon, Teacher, Elder, High Priest and Bishop, the later ordination taking place under the hands of Lorenzo Snow, July 1, 1877. He served as Bishop until 1887. In 1874-76 he filled a mission to Great Britain, acting as president of the Norwich conference. In 1901 he settled in the Big Horn country, Wyoming. From Nov. 13, 1893, to Jan. 28, 1894, he served a term in the Utah penitentiary, having been convicted for so-called unlawful cohabitation. In 1880 he served as county commissioner of Morgan county and also served a term in the Utah legislature in 1893-95.

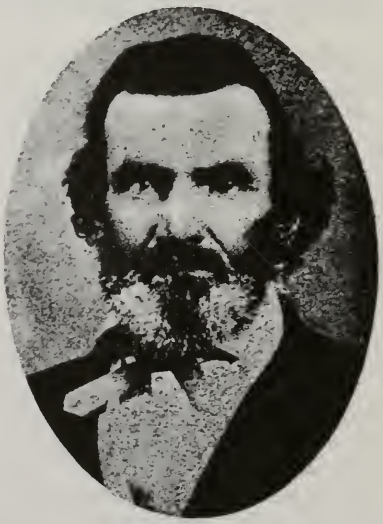
HORSLEY, Ernest Samuel, Patriarch and Stake clerk of the Carbon Stake of Zion, Utah, was born June 16, 1861, at Tottenham, Middlesex, England, the son of Samuel P. Horsley and Sarah Burrows. He was baptized Aug. 14, 1870, by William Blackmore, and emigrated to America in 1877, crossing the Atlantic in the steamship "Wisconsin." The family located at Paragoonah, Iron county, Utah, where Bro. Horsley was ordained a Teacher, March 6, 1884, by Stephen S. Barton. He was ordained an Elder May 18, 1884, by Rufus C. Allen, and married Mercy Jane Topham, of Paragoonah, June 5, 1884, in the St. George Temple. He was ordained a Seventy Aug. 2, 1885, by Noah T. Guyman, and became a member of the 81st quorum of Seventy; was set apart as a president of the

101st quorum of Seventy, by Christian D. Fjeldsted, Feb. 5, 1892, and filled a mission to Great Britain in 1893-95. After his return from that mission he was chosen presiding Elder at Price, July 12, 1896, and was



ordained a High Priest and Bishop Aug. 11, 1896, by Francis M. Lyman, and set apart to preside over the Price Ward. His wife, Mercy Jane, having died Jan. 19, 1900, he married Eliza Bean (late of Pudsey, England) Dec. 17, 1902. In 1909 he left on a second mission to England, accompanied by his wife, on which mission he presided over the Leeds conference. Returning home from this mission in 1911 he had charge of a company of Elders and emigrating Saints which crossed the Atlantic in the steamship "Laurentic," sailing from Liverpool, July 8, 1911. Bro. Horsley was ordained a Patriarch March 17, 1912, by Heber J. Grant. His main occupations in life have been those of a carpenter, farmer and bookkeeper. He served several terms as school trustee at Price, was clerk of the Price town board two years, treasurer two years, president of the board in 1898-99, and city counselor in 1914-15. Since Feb. 7, 1913, he has acted as county clerk of Carbon county.

HOVEY, Joseph Grafton, Bishop of Millville, Cache county, Utah, and an energetic and faithful Elder in the Church, was born Nov. 17, 1812, in Middlesex county, Mass., the son of Thomas Hovey and Elizabeth Sever. Becoming a convert to "Mormonism," he was baptized July 4, 1839, by Elder William Draper; ordained an Elder Oct. 6, 1839, by Seymour Bronson; ordained a High Priest May 1, 1856, and set apart as a counselor to Bishop Alonzo H. Raleigh of the Nineteenth Ward, Salt Lake City. In October, 1856 he was called on a mission to Southern Utah. In 1860 he moved to Cache valley where he became one of the first settlers of Millville, and when that settlement was organized as a Ward in June, 1860, he was chosen as Bishop of the same and served in that capacity three years. Returning to Salt Lake City he worked on the Temple a great deal of his time until his death which occurred May 6, 1868. Bro. Hovey married four wives. His first wife was Martha Ann Webster of Ports-



mouth, New Hampshire, whom he married July 2, 1833; this wife bore him Elizabeth W. and Martha W., born May 11, 1835; Grafton W., born Jan. 11, 1838; Joseph G., born June 8, 1839 Thomas J., born Dec. 17,

1842; George W., born June 14, 1844, and Hannah A., born July 17, 1845. His wife and five children died en route from Nauvoo to Winter Quarters in 1846. Bro. Hovey married Sarah Baily at Winter Quarters Dec. 23, 1847, and journeyed to Salt Lake City in 1848, arriving in the Valley Sept. 23, 1848. His wife Sarah bore him one child, namely, Sarah Elizabeth, born Oct. 8, 1850. In 1850 (Oct. 28th) he married Sarah Goodridge, who bore him a son in 1851; mother and child both died. In 1852 (Jan. 14th) Bro. Hovey married L. Susannah E. Goodridge, who bore her husband eight children, namely, Penelope, born in April, 1853; James, born June, 13, 1855; Olive, born in 1857; Mary L., born in 1859; Martha C., born in 1861; Esther A., born in 1863; George B., born in 1865, and Grafton F., born in 1868. Bro. Hovey labored as a stone cutter on the Temple Block several years, after which he moved to Cache valley. During the general reformation in 1856 Bro. Hovey was known as a most energetic and successful worker.

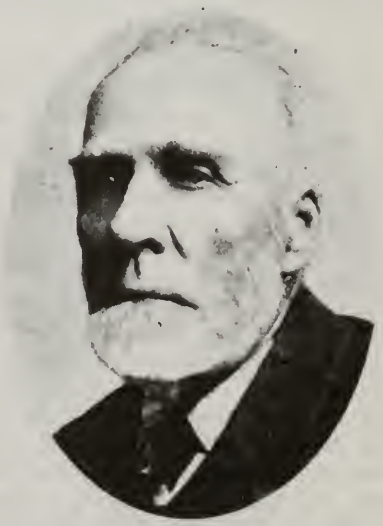
HUBBARD, Charles Wesley, first Bishop of Willard Ward, Box Elder county, Utah, was born Oct. 7, 1810, at Sheffield, Mass., the son of Noah Hubbard and Cynthia Clark. He came to Utah in 1848, crossing the plains in Heber C. Kimball's company. From 1851 to 1856 he was a resident of Willard, Box Elder county, being one of the first settlers of that place and also the first Bishop of the Ward. In 1856-58 he filled a mission to Great Britain, during which he labored both in England and Scotland. He was called on a colonization mission to the Muddy (now in Southeastern Nevada), where he lived from 1864 to 1870. There he took a most active part in building up new settlements in that part of the country and acted as mail carrier between the Muddy and the settlements of Pioche and Paranagat, Nevada, four years. He returned to Willard in 1871, where he spent the remainder of his days, and where his death occurred Dec. 19, 1903. Bishop Hubbard's first wife was Mary Ann Bosworth (a daughter of Jared Bosworth and Lucy Hubbard), born August 12, 1816. She became the wife of Bro. Hubbard in 1832 and bore her husband the following named children: Noah Eli, born Feb. 9, 1834; Emma, born Feb. 13, 1836; Rhoda Ann, born June 22, 1839; Lucy, born August 16, 1841; John, born Oct. 22, 1843; Heber William, born Jan. 31, 1845; Julius C., born April 3, 1848; Albert D., born Feb. 27, 1850; Mary Malinda, born Dec. 31, 1851; Charles N., born Dec. 5, 1853; Permelia S., born June 25, 1856 and David Clark, born Feb. 7, 1860. In February, 1856, Bishop Hubbard married Mary Edwards (daughter of John Edwards and Ann Jones), born May 30, 1835, in Cardiganshire, Wales. Following are the names of her children: Mary Elizabeth, born Nov. 5, 1856; Joseph, born Oct. 20, 1859; David, born Nov. 30, 1861; Ann Rebecca, born March 14, 1864; John Hyrum, born April 18, 1867; Lucynthia, born May 22, 1869; Jane, born Feb. 8, 1872; Alma E., born April 13, 1874 and Sarah Gevennie, born Oct. 4, 1877. In 1856 (June 4th) Bishop Hubbard married Sophia Pollard (daughter of James Pollard and Sarah Robertshaw), who was born Feb. 26, 1831, and came to Utah in 1853, crossing the plains in Cyrus H. Wheelock's company. Sister Sophia bore her husband two children, namely, James Willard, born Feb. 12, 1861, and Sarah Ann, born Feb. 7, 1863

HUBBARD, Joseph, seventh Bishop of the Willard Ward, Box Elder county, Utah, was born Oct. 20, 1859, at Willard, the son of Chas. W. Hubbard and Mary Edwards. He accompanied his father on a mission to Southern Utah, where he was baptized Oct. 12, 1867, by Andrew Gibbons. In 1880 (March 4th) he mar-

ried Sally Ann Marsh (daughter of Geo. A. Marsh and Jane R. Andrews), who was born Nov. 11, 1861, in Willard. This marriage was blessed with six children, namely, George J., Althea J., M. Charles, Lester A., Alvin Glenn, and Reese E. Bro. Hubbard was ordained a Seventy Feb. 10, 1884, by Abraham Zundell, and ordained a High Priest May 8, 1887, by Henry Tingey and set apart as a counselor to Acting Bishop John L. Edwards of Willard, laboring in that position two years. In 1898-1900 he filled a mission to the Eastern States, presiding over the Virginia conference one year. Prior to this he spent one winter in Sevier and Carbon counties as a Y. M. M. I. A. missionary. He was set apart as an alternate High Councilor in the Box Elder Stake Sept. 19, 1908 and ordained a Bishop by Heber J. Grant, May 29, 1910, and set apart to preside over the Willard Ward, which position he still holds. Bishop Hubbard has always been active in Church matters and labored for a number of years in the superintendency of the Ward Sunday school and also as president of the Ward Y. M. M. I. A. For several years he acted as a school trustee. In the years 1912 and 1913 he took the lead in the erection of an addition to the meeting-house which consisted of seven class rooms and an amusement hall equipped with the modern conveniences, which cost $15,000. He has lately assisted two of his sons in fulfilling foreign missions, namely, M. Charles, who labored in Germany, and Glenn who labored in the Society Islands.



HUNT, John Alexander, Bishop of St. Charles, Bear Lake county, Idaho, was born May 16, 1830, in Gibson county, Tenn., the son of Daniel D. Hunt and Nancy Davis. In 1840 he went to Nauvoo, Ill., with his father where he met the Prophet Joseph Smith and where he was baptized by Geo. W. Bransdon in March, 1843. Later he was ordained a Seventy. In 1850 he arrived in Utah, and in 1852 started without purse and scrip to fill a mission to Great Britain. Crossing the plains by teams he finally arrived in Philadelphia in company with Wm. Woodward, the two having only eleven cents between them, but through the providence of the Lord they obtained means to continue the journey to Europe where Bro. Hunt filled a splendid mission. He returned home in 1856 in charge of the last wagon company which crossed the plains that season; his company



suffered nearly as much from cold and hunger as the belated hand-cart companies. During the winter of 1856-57 he labored as a home missionary in Salt Lake City, and in the spring of 1857 he was called to go out on the plains to assist in the mail service. During the summer of 1857 he had charge of the mail station at Devils Gate. In 1859 (Sept. 22nd) he married Elizabeth Tilt and located at Grantsville, Tooele county, where he resided until 1864, when he moved to St. Charles, Idaho, where he was called to preside in 1867. In August, 1877, he was ordained a Bishop by Apostle Chas. C. Rich, which position he held until July 28, 1895. While residing in Tooele county he served as a county commissioner and filled the same position in Bear Lake county, Idaho. He died at his home in St. Charles, Idaho, Jan. 23, 1913, leaving two children, namely, Nancy H. and John A. Hunt Jr. Bishop Hunt was a pupil of the old school, a successful frontiersman and a faithful Latter-day Saint.

HUNTING, Nathan, Bishop of the Riverdale Ward (Uintah Stake), Uintah county, Utah, was born June 24, 1839, in Worcestershire, England, the son of James Hunting and Elizabeth King. Becoming a convert to "Mormonism," he was baptized when about eight years old, and emigrated to Utah in 1853, crossing the Atlantic Ocean in the ship "Falcon." His first home was in South Cottonwood Salt Lake county, whence he went back in 1856 to meet the handcart companies. He also participated in the Echo canyon campaign at the time of the Johnston Army troubles and moved to Springville, Utah county, in the year 1858. In 1861 (April 17th) he married Elizabeth Ann Radmall and settled at Gunnison, Sanpete county, Utah, and soon afterwards he moved back to Cottonwood; thence to Malad City, Idaho, where he resided seventeen years and finally became a permanent settler in Ashley valley (now Vernal) in 1884. He held many positions in the Priesthood and was for a number of years identified with the Seventies. Having previously acted as a presiding Elder at Riverdale, he was ordained a Bishop May 9, 1887, and set apart to preside over the Riverdale Ward. He acted in that capacity about nine years, or until he was released owing to the loss of his eyesight. He died a faithful Latter-day Saint Oct. 11, 1911, at Vernal, Utah, leaving a large posterity. Following are the names of his children: Caroline Elizabeth, born Feb. 10, 1862; Nathan, born April 11, 1864; Mary Athalia, born



Sept. 23, 1866, Luretta Radmall, born Dec. 22, 1868; James Henry, born Feb. 28, 1871; Adeline, born April 28, 1873; Levi Wm., born Feb. 26, 1875; Emma Estella, born April 18, 1877; Allson Steadman, born Oct. 17, 1879; Viva Matilda, born Nov. 21, 1881; Rachel Josephine, born Sept. 10, 1884, Nephi Joseph, born April 1, 1886, and Reuben Hyrum, born March 28, 1889.

HUNTING, Elizabeth Ann Radmall, wife of Nathan Hunting, was born April 11, 1846, in Chesterfield, England, the daughter of Henry B.

Radmall and Caroline Severns. When about nine years of age she was baptized by Wm. Huggins. She emigrated to Utah in 1853, crossing the Atlantic in the ship "Zetland" which sailed from Liverpool, Jan. 29, 1849,



and the plains in Captain Cooley's company which arrived in Salt Lake City in October, 1853. For a number of years, she resided with her parents in Springville, Utah county, Utah, and became the wife of Nathan Hunting April 17, 1861, to whom she bore thirteen children. In the different places where the family resided, Sister Hunting proved a veritable helpmate to her husband during his busy life. She took a very active part in the Relief Societies in the different settlements where she resided and acted as a teacher in the Malad Society and as first counselor in the Vernal Society about eight years. Sister Hunting is still active and faithful to her duties in the Church and otherwise.

HYDE, George Tilton, president of the Portneuf Stake, Bannock county, Idaho, was born Nov. 26, 1866, at Kaysville, Davis county, Utah, the son of Rosel Hyde and Hannah Maria Simmons. He was baptized June 3, 1875, by John Bennett, and ordained successively to the office of Deacon, Priest, Elder and Seventy. He acted as president of a Deacons quorum at Kaysville, secretary of the Kaysville Y. M. M. I. A. and secretary of a branch Primary Association. He filled a mission to the Southern States in 1893-1895. He was also president of the Cambridge Ward Y. M. M. I. A. in Idaho and filled many other positions of responsibility and trust in the Church. When yet a young man he became a counselor in the Pocatello Stake presidency of Y. M. M. I. A. He was ordained a High Priest and Bishop Feb. 19, 1899, and set apart as Bishop of the Cambridge Ward. Eight years later (June 30, 1907) he was set apart as Bishop of the Downey Ward. He was set apart as president of the Portneuf Stake August 15, 1915, when that Stake was organized. President Hyde received a public school education, and after leaving school he remained at the parental home assisting in farm duties until he had attained his majority, when he accepted



a position in a store and began his career as a merchant. In 1895 he moved from Utah to Downey, Idaho, where he joined his brother William A. Hyde, who had previously become established in business there.

He is now president and general manager of the W. A. Hyde Company, which conducts one of the largest and busiest department stores in this section of Idaho. President Hyde is also president of the Downey State Bank and was one of the original promoters of the Portneuf and Marsh Valley Irrigation Company. In fact President Hyde has taken a leading part in all the important business enterprises in that section of the country where he resides. In 1897 (Nov. 18th) he married Emma Nibley (daughter of James Nibley and Fannie Gibbs), who was born Nov. 6, 1873, at Paradise, Cache county, Utah. This marriage has been blessed with seven children, five sons and two daughters, namely, Osmond, Rosel, Emma and Erma (twins), Charles, Donald and Reed. President Hyde's wife died Oct. 13, 1915, four days after giving birth to her eighth child. In a civil capacity President Hyde has served his fellow-citizens as county commissioner of Bannock county, Idaho, three terms. He has the reputation of being a gentleman of quick discernment, alert and persevering. In manner he is genial, and unfailing courtesy renders him affable with all with whom he has business or social relations.

HYER, Andrew Lars, Bishop of the Lewiston First Ward (Benson Stake), Cache county, Utah, was born Dec. 1, 1860, at Richmond, Cache county, Utah, the son of Christian Hyer and Caroline Hogan. His parents came to Utah in 1849, locating at Bountiful Davis county, and afterwards (1860) in Richmond, Cache county. Andrew L. was baptized June 5, 1870, by Goudy Hogan and located at Lewiston in April, 1881; he was ordained successively to the office of Teacher, Elder, Seventy and High Priest, the latter ordination taking place Dec. 19, 1905, under the hands of Marriner W. Merrill. Prior to that he acted as senior president of the 117th quorum of Seventy and filled a mission to Europe in 1885-1888, laboring in Norway and England. At home he has served as a member of the Lewiston town board and his chief occupation in life has been that of a farmer and dairyman. In 1880 he married Ellen Gilbert, daughter of James Gilbert and Sarah Choules, which marriage has been blessed with fourteen children, all of whom are living. He married Lizzie Helen Telford May 20, 1885; she was the daughter of John D. Telford and Sarah Coltrin and bore her husband eleven children; by both his wives he had twelve boys and thirteen girls; two children by his last wife are dead.

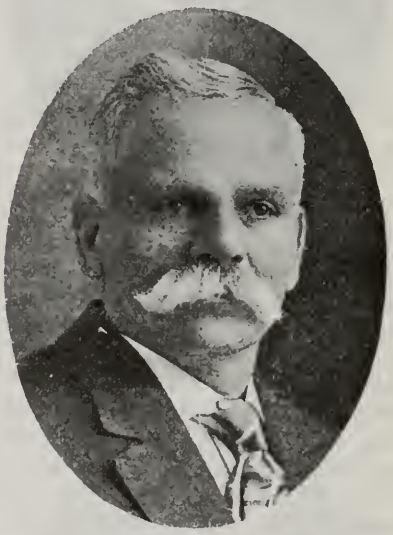
IPSON, Joseph, Bishop of the Junction Ward (Panguitch Stake), Piute county, Utah, was born April 7, 1879,



at Panguitch, Utah, the son of Niels Peter Ipson and Inger Christine Madsen. He was raised partly on his father's ranch near the Panguitch lake, where he attended Sunday school. The family were in the habit of spending the summers at the Lake and the winters at Panguitch. Joseph was baptized July 2, 1887, by William Prince in the Blue Spring creek near Panguitch lake. He was ordained a Deacon when a boy, acted

as second counselor in the presidency of the Deacons quorum of Panguitch; was ordained an Elder in September, 1902, by Bishop James B. Heywood and filled a mission to the United States from October, 1902, to March, 1905, laboring in Tennessee, part of the time as counselor to the conference president. After his return to Utah he acted as Stake clerk and counselor in the Stake presidency of Y. M. M. I. A. He also served as an officer in the Ward Y. M. M. I. A. and was a member of the Stake Sunday school board. He moved to Junction in 1908 and married Hattie Permelia Morrill June 11, 1908, in the Salt Lake Temple; she was the daughter of Bishop John Morrill and Ella E. LeBaron and has borne her husband three children, namely, Ella Christine, Joseph Morrill and Ruby. Bro. Ipson served as president of the Y. M. M. I. A. of Junction a short time and was ordained a High Priest and Bishop by Orson F. Whitney August 25, 1915, and set apart to preside over the Junction Ward.

JACKSON, Samuel, Bishop of the Manassa Ward (San Luis Stake), Conejos county, Colo., was born July 13, 1844, in Manchester, Lancashire, England, the son of Benjamin Jackson and Ann Grimshaw. His parents having joined the Church he was baptized when about eight years old. Together with his parents he emigrated to America in 1856, crossing the Atlantic in the ship "Horizon" and the plains in Edward Martin's ill-fated handcart company, which suffered so dreadfully by being caught in the snowstorms of that year. After resting in Salt Lake City a few days, the Jackson family proceeded to Nephi, Juab county, Utah, where they became early residents. In 1863 Samuel made a trip to the Missouri river and back as a Church teamster. In February, 1866, he was ordained a Seventy by Daniel Miller and became a member of the 71st quorum of Seventy. In 1867 (Dec. 2nd) he married Miss Hannah M. Jacques, who has borne him several children. In 1881-83 he filled a mission to the Southern States, laboring principally in Alabama and Tennessee. Soon after his return home from this mission he married Miss Martha J. Jackson, and in 1882 (Oct. 2nd) he was set apart as one of the seven presidents of the 71st quorum of Seventy. Finally he was ordained a High Priest Dec. 2, 1885, by Joel Grover and set apart as second counselor to Bishop David Udall of the Nephi Second Ward. Owing to the anti-polygamy raid he was forced to leave home in March, 1890, and located in the San Luis Stake of



Zion, where he has resided ever since. In 1896 (Feb. 16th) he was ordained a Bishop by John Henry Smith and set apart to preside over the Manassa Ward, which position he still holds. Bishop Jackson has been a diligent worker in the Church since his early youth and now in his advanced years he is still a diligent and faithful worker for the cause which lies nearest his heart, namely, the redemption of the human race.

JEFFERIES, Richard, first Bishop of the Grantsville First Ward (Tooele Stake), Tooele county, Utah, was born Nov. 29, 1867, at Grantsville,

the son of William Jefferies and Mary Frances Ould. He was baptized Dec. 2, 1875, by George Whittle; ordained a Deacon Feb. 8, 1882, by Edward Hunter; ordained a Teacher August 31, 1884, by John T. Rich;



ordained a Priest Feb. 9, 1887, by Wm. Jefferies; ordained an Elder Nov. 23, 1890, by Wm. Jefferies; married Jane Elizabeth Rydalch in the Logan Temple Nov. 26, 1890; was ordained a Seventy Oct. 20, 1893, by Brigham H. Roberts; filled a mission to Great Britain in 1893-95, laboring in the Nottingham conference, and filled a second mission to Great Britain in 1907-09, laboring in the Sheffield conference. He was set apart as a president of the 31st quorum of Seventy Dec. 28, 1910; set apart as second assistant superintendent of the Grantsville Sunday school in February, 1910, and set apart as superintendent of said school Jan. 8, 1911; ordained a High Priest and Bishop March 29, 1914, by David O. McKay and set apart to preside over the Grantsville First Ward, which was then organized. His wife died Dec. 7, 1912, being the mother of eight children. In 1914 (Sept. 9th) he married Sarah Ann Parkinson, who has borne him one child.

JENSEN, Niels, one of the earliest converts to "Mormonism" in Denmark, was born Dec. 3, 1806, at Kaieröd, Birkeröd parish, Frederiksborg amt, Denmark, the son of Jens Jensen. He learned the pottery trade at Birkeröd and served as a hussar in the Danish army and as a body guard to General Fribo. He located at Hirscholm, near Copenhagen, where he established himself as a successful potter. When Erastus Snow and his fellow-missionaries arrived as the first Latter-day Saint Elders to Scandinavia in 1850, they commenced their labors in Copenhagen, but they soon extended their operations into the country and found believers in a neighborhood called Hirscholm, not far from the city of Copenhagen, where Niels Jensen and his wife Gertrude resided; they were converted to "Mormonism" and were baptized, thus laying a foundation for a little branch of the Church at that place. After Apostle Erastus Snow had finished his mission in Scandinavia and was about to return to his home in America, he invited



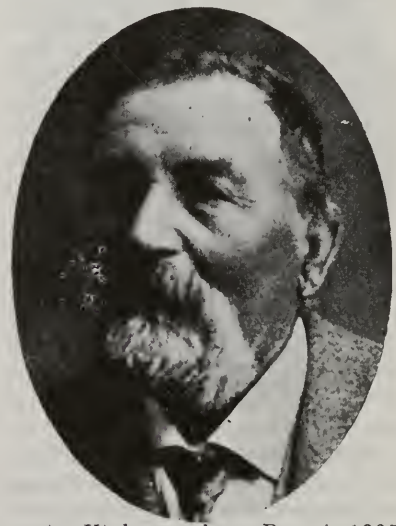
such of the Scandinavian Saints as were ready, or could make ready, to accompany him to Utah, and among those who responded was Bro. Niels Jensen, who ,together with his wife and one child (Jensine), joined a

little company of 28 souls who emigrated to Utah in 1852 as the first fruits of "Mormonism" direct from Scandinavia. On his arrival in Salt Lake City, Elder Jensen located in the Second Ward, where he established himself as a potter and where he resided until the time of his death. Bro. Jensen was ordained a High Priest and set apart to act as a counselor to Bishop Isaac Hill of the Second Ward, Salt Lake City. He was also appointed by President Brigham Young to preside over the Scandinavian meetings, which were held in the Social Hall and in the Second Ward school house. These positions he held as long as he lived. Brother Jensen was a man of great faith and intelligence and his wise counsels and suggestions were always listened to in the Bishop's monthly meetings with interest. At the time of "the move" in 1858, he located temporarily at Spanish Fork, Utah county, where he built a comfortable home for his family, but when the war troubles were over he moved back to Salt Lake City. During the grasshopper famine in 1855-56 he suffered much. He was known as a benefactor to many suffering emigrants of his own nationality and others who arrived from the plains, and he also assisted several Scandinavians with means to emigrate to Zion. He assisted in establishing a tannery in the Second Ward and manufactured the first glazed pottery ware made in Utah. Yielding obedience to the higher law he married, as a plural wife, the widow of the late Lars Jensen, who bore her husband a son (Niels Jensen) to whom Bro. Jensen taught the potter's trade, and who later established a pottery in Salt Lake City. He also taught that trade to Frederick Petersen, Ferdinand Hansen and James J. Hansen, the first of whom established a pottery in Brigham City, the second in Logan and the third in Hyrum, Cache county. Bro. Jensen died at his home in the Second Ward, Salt Lake City, May 5, 1860. His first wife, Gertrude, was the daughter of Ole Jörgensen and was born Feb. 10, 1807, at Kaieröd, the same as her husband. She died in Salt Lake City May 21, 1877. Niels and Gertrude Jensen were both beloved by all who knew them and both died as faithful members of the Church.



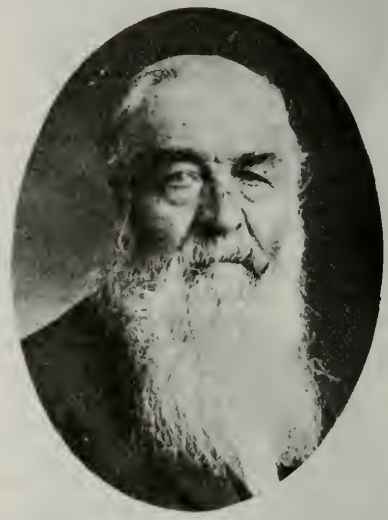
Gertrude Jensen, wife of Niels Jensen.

JENSEN, Sören, presiding Elder at Crescent (Jordan Stake), Salt Lake county, Utah, was born Dec. 4, 1835, at Hörmested, Hjörring amt., Den-



mark, the son of Jens C. Christensen and Mette Marie Jensen. He received a common school education and learned the trade of a brick maker, at which he worked about twenty years. He was also engaged as a lime burner for six years. In March, 1858, he married Nielsine K. Jensen, who was born at Nykjöbing on Morsö, Denmark, Nov. 14, 1836. This marriage was blessed with eleven children, namely, Jens Peter, Christine M., Christian L., Stephen, Carl E., Else M., Christiane, Jacob, Jacob W., Martin T., and Elvine. Becoming a convert to "Mormonism" Bro. Jensen and wife joined the Church in 1877, being baptized by Sören Christiansen. Soon after his baptism he was ordained a Priest and subsequently an Elder. He emigrated to Utah in 1881 and located at Crescent and afterwards at Draper. He was ordained a High Priest April 29, 1893, by Jos. E. Taylor and acted as presiding Elder at Crescent about eight years. Bro. Jensen has had several of his sons on missions and one of them (Jens Peter) acted for several years as Bishop of the Crescent Ward.

JENSEN, Sören, a veteran Elder of the Church and a resident of the Forest Dale Ward, Salt Lake county, Utah, was born June 14, 1838, at Hvirring, Jutland, Denmark, the son of Jens Peter Sörensen and Ane Kjerstine Jensen. He was baptized in 1857 by Jens Hansen and ordained a Teacher Nov. 1, 1857, by Christopher O. Folkman. Soon afterwards he was called to labor as a local missionary and was thus engaged for two years. In the meanttime he was ordained an Elder by Peter Nielsen (Jan. 30, 1859). In 1860 he emigrated to America, crossing the Atlantic in the ship "William Tapscott" and the plains in Capt. Oscar O. Stoddard's hand-cart company. On the journey (at Omaha) he married Elna Petersen with whom he made his honeymoon trip by pulling a hand-cart across the plains. He found employment in Salt Lake City and after a few years commenced work at his trade as a carpenter on the Tabernacle. He was ordained a Seventy Feb. 17, 1861, by W. S. Brundage and became a member of the 62nd quorum of Seventy. In 1867 (March 9th) he married Kjerstine Rasmussen. In 1868 (April 8th) he married Karen Juliusen. In 1878 (Sept. 12) he married Ane J. K. Jensen and in 1884 (Feb. 21st) he married Petrea C. Hansen. By these five wives he became the father of 25 children, sixteen of whom are still alive. In 1885, during the anti-



polygamy raid, he moved to St. John, Arizona, where he spent two years, after which (in 1887) he went to Mancos, Colo., where he spent 23 years and engaged in ranging on a large scale. In 1909 he located in the Forest Dale Ward, Salt Lake county, Utah, on the same ground that he originally purchased from Zina D. H. Young about 1878, he being one of the settlers at Forest Dale. Elder Jensen spent most of his time laboring in the interest of the Church, filling many positions both at home and abroad. In 1876-78 he filled a mission to Scandinavia, laboring a part of the time as presi-

dent of the Aarhus conference, Denmark, and later revived missionary labors very successfully on the island of Bornholm. Bro. Jensen died April 27, 1917, survived by two wives, sixteen children, 40 grandchildren and ten great-grandchildren.

JENSON, James, fourth Bishop of the Millville Ward (Hyrum Stake), Cache county, Utah, was born April



10, 1866, at Swedale, Malmöhus lan, Sweden, the son of Rasmus Jenson and Kjersti Poulson. His parents became converts to "Mormonism" and emigrated to Utah in 1883. James followed the next year and located at Millville where he has resided ever since. Here he became a convert to "Mormonism" and was baptized Sept. 1, 1887, by John King. Soon afterwards he was ordained a Deacon and took an active part in the Ward auxiliary organizations. He was ordained an Elder Feb. 10, 1889, by Richard Jessop, and on Feb. 13, 1889, he married Christina Anderson of Millville (daughter of Johannes Anderson), who bore him four children and then died in childbirth July 11, 1900. Bro. Jenson filled a mission to Scandinavia in 1897-98, laboring in the Göteborg and Skåne conferences and presiding over the Lund and Christianstad branches. After his return home he presided over the Millville Y. M. M. I. A. In 1903 he was ordained a High Priest by Geo. Teasdale and set apart as second counselor to Bishop John E. Roueche. He acted in that capacity until January, 1909, when Bishop Roueche was released and Bro. Jenson appointed presiding Elder at Millville. Finally he was ordained a Bishop by Geo. F. Richards July 25, 1909, and set apart to preside over the Millville Ward, with Henry C. Henninger as first and Orson Olson as second counselor. In 1901 Bro. Jenson married Emma Olsen of Millville; she has borne her husband eight children.

JEX, William, a Patriarch in the Nebo Stake, Utah county, Utah, was born Sept. 5, 1831, at Crostwick, Norfolk, England, the son of Wm. Jex and Ann Ward. Becoming a convert to "Mormonism" he was baptized March 10, 1853, by James Woods and soon afterward ordained



a Priest by John Hyde. He emigrated to Utah in 1854, crossing the Atlantic in the ship "Windermere," and the plains in Capt. Darwin Richardson's company, which arrived in Salt Lake City Sept. 30, 1854. He lived

in Salt Lake City until 1858 and then became an early resident of Spanish Fork, Utah county. He was ordained an Elder by Dr. Samuel L. Sprague in 1856, ordained a Seventy by Benjamin Clapp in 1857, ordained a High Priest by Geo. A. Smith Feb. 18, 1905, and ordained a Patriarch by Chas. W. Penrose, June 7, 1912. In 1883-84 he filled a mission to Great Britain, laboring as president of the Norwich conference. To summarize Bro. Jex's labors, it may be said that he acted for twenty years as a president in the 50th quorum of Seventy, acted as a Ward teacher for many years, served six years in the city council at Spanish Fork and acted several years as a school trustee. He has been general watermaster, and had charge of the United Order dairy and saw mill, and was active in opening canyon roads. He made several missionary tours to the Indians, one in Grass valley with Geo. W. Bean and Albert K. Thurber; also to Fish Lake and other places. In 1855 he assisted in taking care of Church cattle in Cache valley, participated in the Echo canyon campaign in 1857, was in the Diamond creek fight with the Indians when John Edmunds was killed and scalped. Throughout his life he has been most active and faithful for the Church and the community. Bro. Jex married two wives and is the father of fifteen children and 113 grandchildren; he has at the present time 215 direct descendents.

JEX, Eliza Goodson, wife of William Jex, was born Jan. 1, 1826, at Beeston, Norfolk, England, the daughter of John Goodson and Sarah Traxen. She was baptized in 1849 by John Hart at Norwich, emigrated to Utah in 1854, and while crossing the Atlantic in the ship "Windermere" she was married to William Jex Feb. 22, 1854, Daniel Kearns, president of the company, performing the ceremony. On this voyage smallpox broke out among the passengers and a number of the children died. Proceeding up the Mississippi river, Sister Jex and her husband crossed the plains in a company which arrived in Salt Lake City Sept. 30, 1854. The family first resided in Salt Lake City, where Sister Jex taught school in the Eleventh Ward, and when provisions were so low in 1856, owing to the destruction of the crops the previous year by the grasshoppers, the Jex family, like other colonists, had to resort to eating roots in order to live. At one time they lived three weeks without tasting bread. After the Echo canyon troubles the family moved to Spanish Fork in 1858, leaving their home ready for the torch to be lighted. Sister Jex at present is the mother of eleven children and has 113 grandchildren, and altogether 215 direct descendants. Sister Jex is the only one of her father's household who ever joined the Church. Besides carding and spinning clothes and caring for her own children, she took charge of three children left by her husband's second wife.



JOHNSON, John Henry, fifth Bishop of the Tropic Ward (Panguitch Stake), Garfield county, Utah, was born Jan 7, 1881, at Johnson, Kane county, Utah, the son of Joel Hills

Johnson and Margaret Threlkeld. He came with his mother from Kanab and settled at Tropic Sept. 25, 1897, where he has resided ever since. He was baptized July 4, 1889, by Wm. Derby Johnson, was ordained an El-



der by Mahonri M. Steele and married Mary E. Ahlström Nov. 15, 1900, which marriage has been blessed with seven children. Bishop Johnson acted as a counselor in a Deacons quorum at Tropic and was ordained a Bishop by Geo. F. Richards May 28, 1916, and set apart to preside over the Tropic Ward, having been sustained by the people in that position March 26, 1916. He succeeded Thomas Henry Cope as Bishop of Tropic.

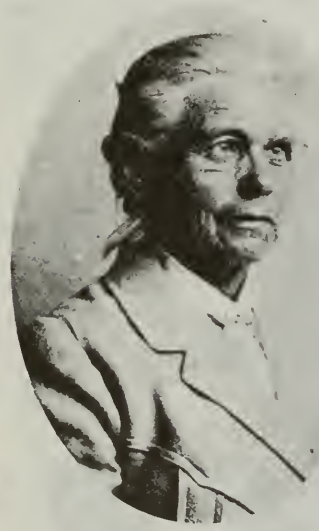
JOHNSON, Nephi, a Patriarch in the Church, was born Dec. 12, 1833, at Kirtland, Ohio, the son of Joel H. Johnson and Annie Johnson. He was baptized in May, 1842, by John Smith, the Prophet's uncle, and migrated to Utah with his parents in 1848, crossing the plains in Franklin D. Richards' company. As a boy he became well acquainted with the Prophet Joseph Smith, who stayed at the Johnson family home many times when visiting Ramus, Hancock county, Ill. Together with his parents and co-religionists generally, Nephi endured many of the hardships and persecutions through which the Saints passed in those early days. From 1851 to 1853 he lived at Cedar City, Iron county, Utah, being one of the first settlers in Iron county, whence he was called on a mission to the Indians in Southern Utah and Nevada, and for many years after that he worked diligently and efficiently assisting in settling the valleys along the Rio Virgen and the Muddy. In 1858 he went out with Col. Wm. H. Dame's exploring company to explore the desert west of Utah, and Bro. Johnson led some of the party as far west as Death valley. The same year he led an exploring party and built the road into Upper Virgen valley, locating the town of Virgen City, where he lived for fourteen years. While a resident of that place he acted as presiding Elder, acting Bishop and Bishop's counselor. In 1871 he moved to Kanab, Kane county, Utah, where he acted as first counselor to the Bishop; he also served three terms as county com-



missioner, acted as town president for several years, was superintendent of waterworks three years and road commissioner ten years. In January, 1856, while living at Cedar City, he married Mandana R. Merrill, who

bore him ten children, namely, Lovinia, Nephi, Joel, Justin, Editha, Susan, Sixtus, Wallace, Lillian, and Seth. In October, 1860, he married Conradina A. Mariger, who bore him sixteen children, namely, Elsie, Annie, Sixtus E., John, Lawrence, George, Willie, Eliza, Minnie, Saddie, Alfa, Alice, Nephi, Orson, Jessie, and Alfred. In 1889 he married Mrs. Bodel M. Jensen, a widow with six children, who also bore him one child (Bodel M.) Bro. Johnson has always been a very active and efficient Church worker wherever he has resided. He has worked considerable in the Temples and occupied many important positions in the Priesthood.

JOHNSON, Bodel Margaret Jensen, wife of Nephi Johnson, was born Dec. 27, 1847, at Bromby, Samsö, Denmark ,the daughter of Anders Jörgen



Jensen and Anne Marie Petersen. She emigrated to Utah as a convert to "Mormonism" in 1882, was married when quite young to Hans Christian Jensen by whom she had six children (Johanne, Sophie, Josephine, Christen, Knud C., and John). After her arrival in Utah she located with her family at Fountain Green, Sanpete county, where her husband died Oct. 18, 1887. She became the wife of Nephi Johnson April 24, 1889, and moved with him to Juarez, Mexico, in December, 1889. Here she gave birth to a daughter (Bodel Margaret). In 1894 the family moved to Mesquite, Nev., which was then a branch of the Bunkerville Ward, St. George Stake. When a Relief Society was organized at that place in 1897, Sister Johnson was chosen as president of the same, in which capacity she labored faithfully until her demise which took place Jan. 13, 1917. During these nineteen years a Ward was organized at Mesquite and a number of Elders called to foreign fields. For each of these a grand farewell was arranged by the Relief Society under the direction of Sister Johnson and a nice sum raised in each case. Sister Johnson was a cheerful, earnest worker in the Church, sacrificing the association of her relatives and friends in the old country for the gospel, to which she so faithfully devoted the remainder of her life.

JOHNSON, Swen Frederik, first counselor in the presidency of the Portneuf Stake of Zion (Idaho), was born in Sweden, Dec. 6, 1869. He grew to a man's estate in his native land and acquired a good practical education, first attending the public schools and later completing a course in the college of Latin at Göteborg, Sweden. When about twelve years of age he began to learn the printer's trade, and after serving an apprenticeship for seven years mastered said trade in its several details. Becoming a convert to "Mormonism" he was baptized April 8, 1888; was ordained an Elder, Dec. 25, 1888, and filled a mission in Norway in 1888-1890. He emigrated to America in 1890 and located in Salt Lake City, Utah, where he for eight years was associated with the Danish-Norwegian paper "Bikuben" published in that city. He came to Downey, Idaho, in 1899 to act as head clerk of the

W. A. Hyde Mercantile Establishment, of which he is also a stockholder. He also owns a 200-acre farm near Downy, which he operates with much success. Besides being chosen the first mayor of Downey,



Elder Johnson has given other able and efficient service as a justice of the peace, land commissioner under the Carey act, school trustee, president of the Bannock County Fair Association, etc. Whether as a printer, a business man, or a Church official, he has always been devoted to duty. For several years he acted as Stake superintendent of Sunday schools in the Pocatello Stake and also acted as president of an Elders quorum. He was ordained a High Priest by Orson F. Whitney May 17, 1914, and was set apart as second counselor in the Portneuf Stake presidency August 15, 1915. Later he was chosen as first counselor. In 1891 (March 11th) Elder Johnson married Marthine Petersen, a native of Norway, which union has been blessed with nine children, five sons and four daughters, namely, Henry J., John F., Ijnar N., Viggo A., Alida J., Florence E., Sigrid V., Arley W., and Nina L.

JONES, Daniel Philemon, president of the High Priests quorum of the Maricopa Stake and a resident of Lehi, Maricopa county, Arizona, was born April 1, 1856, at Provo, Utah county, Utah, the son of Daniel W. Jones and Harriet Emily Colton. He was baptized Sept. 6, 1867, by Bishop Edwin D. Woolley in the Thirteenth Ward, Salt Lake City; was ordained an Elder by John D. T. McAllister and subsequently ordained a Seventy; ordained a High Priest and set apart as a High Councilor when the Maricopa Stake was organized in December, 1882, which position he still holds. He acted as a counselor to Bishop Ira Hinckley of the Papago Ward about two years and afterwards as counselor to Bishop C. S. Peterson of the same Ward. After that he was ordained a Bishop and presided in that capacity over the Papago Ward about eight years, until it was decided that it was improper to act as a High Councilor and Bishop at same time. Bro. Jones has acted as a Sunday school superintendent at



Lehi, president of the Ward Y. M. M. I. A., justice of the peace of the Lehi precinct, chairman of Salt River Valley Water Users Association eight years, served as a member of the first Arizona State legislature, and at

present occupies the position of superintendent of irrigation in the Salt River Project, taking charge of about 60,000 acres of farming land with headquarters at Mesa. Bro. Jones married Mary Ellen Merrill August 26, 1877, which marriage has been blessed with the following children: Daniel Dudley, Orin Cloyd, Wm. Orlando, Guy Wesley, Bentran Merrill, Rollin Philemon, Doctor Byron, Collins Ray, Elmer and Emily (twins), Lora Mary and Hugh Colton.

JONES, Kumen, Patriarch and Bishop and a resident of Bluff, San Juan county, Utah, was born May 5, 1856, at Cedar City, Iron county, Utah, the son of Thomas Jones and Sage Traharne. He was baptized in May, 1864, by Richard R. Birkbeck; was ordained an Elder Dec. 19, 1878, by David H. Cannon, and on the same day married Mary Nielsen in the St. George Temple; was ordained a High Priest Sept. 3, 1880, by Apostle Brigham Young Jr., and set apart as second counselor to Bishop Jens Nielsen at Bluff, Utah; was ordained a Patriarch May 21, 1908, by Apostle Geo. Albert Smith, and ordained a Bishop Nov. 13, 1910, by Apostle Geo. F. Richards. In the fall of 1878 he was called together with a number of others (mostly young men from Iron county) to locate on the San Juan river, near the point where four states (Utah, Colorado, New Mexico and Arizona) corner together. He left his home in Cedar City to fill this mission April 14, 1879, and since that year he has been a resident of Bluff. By his first wife Mary Nielsen, one son (Leonard K.) was born Nov. 6, 1889. He married Lydia May Lyman in the St. George Temple Dec. 2, 1882, by which wife the following children were born to him: Franklin L., Kumen S., Thomas A., Marvin Willard, Edward C., Leland H., Mary Lydia, Marion, Alma U., and Francis W. Most of these children are still alive. His wife Lydia May died April 17, 1906. Besides being an active Church worker, Bishop Jones has acted as county superintendent of district schools for a number of terms, served as school trustee about twenty years, been justice of the peace for Bluff precinct, acted as road supervisor, director and superintendent of the San Juan Co-op twenty years, superintendent of the Bluff Cattle Pool, director and secretary of the Elk Cattle Company, director of the San Juan State Bank, etc. Of his many Church positions may be mentioned that he has acted as Stake and Ward president of Y. M. M. I. A. and assistant superintendent of the Ward Sunday schools.

JUDD, Zadok Knapp, a member of the Mormon Battalion, was born Oct. 15, 1827, at Johnstown, Upper Canada, the son of Arza Judd Jr., and



Lucinda Adams. Becoming a convert to "Mormonism," together with his parents, he was baptized April 26, 1836, in Canada, by James Blakesley. He gathered with the Saints to Kirtland, Ohio, but went to Missouri in 1838 with his father's family, and located at DeWitt, with John E. Page's company. Being expelled from DeWitt in the fall of 1838, they fled to Far West and finally were driven out of Missouri together with their

co-religionists in 1839. After residing temporarily at Quincy, Ill., the family went to Nauvoo, Ill., in 1840, and traveled west as far as the Missouri river during the exodus of 1846. Here Zadok K. Judd enlisted in the Mormon Battalion and marched as a private in Company E to California. After being discharged, he spent some time at the mines before coming to the Valley in 1848. After residing a short time in Salt Lake City, he was called to Little Salt Lake valley with Geo. A. Smith and company and thus became one of the founders of Parowan in 1851. After residing there a few years he married Mary M. Dart, and then settled temporarily at Santa Clara. Thence he removed to Eagle valley, Nevada, and finally settled at Kanab in 1871, being one of the early settlers of that place when it was resettled after the Indian wars. Bro. Judd died Jan. 29, 1909, at Kanab, Utah.

KELLER, Alvin, Bishop of the Tremonton Ward, (Bear River Stake), Box Elder county, Utah, was born July 1, 1874, at Mantua, Box Elder



county, Utah, the son of Jens M. Keller and Margaret Larsen. He was baptized Sept. 3, 1882, by Peter C. Jensen; ordained a Deacon Nov. 6, 1886, by Peter Jensen; ordained a Teacher March 2, 1890 by Lars J. Halling; ordained a Priest Dec. 9, 1894, by Julius Keller; ordained an Elder Sept. 3, 1898, by Wm. L. Watkins, and ordained a Seventy Nov. 19, 1910, by J. Golden Kimball. He was set apart as superintendent of the Tremonton Sunday school August 16, 1908; was set part as presiding Elder of the Tremonton branch July 7, 1912; was chosen as Bishop of the Tremonton Ward Nov. 29, 1914, and ordained a High Priest and Bishop Dec. 13, 1914, by Pres. Joseph F. Smith. In 1898 (Sept. 21st) he married Annie J. Keller, who has borne him six children, namely, Jean Alvin and Justin Peter (twins), born June 2, 1899; Verne James, born July 11, 1901; Doyle Joseph, born Feb. 23, 1906; Lisle Hyrum, born March 22, 1909, and Marguerite, born June 25, 1912.

KEMPTON, Alvin Bradford, Bishop of the Eden Ward (St. Joseph Stake), Graham county, Arizona, was born Oct. 1, 1844, at Nauvoo, Hancock county, Ill., the son of Richard Kemp-



ton and Caroline Bradford. When eighteen months old, his father died, after which his mother moved to Winter Quarters and thence to

Brownells' camp, where his mother married Erastus H. Rudd. Later they moved to Harris's Grove, Iowa. He crossed the plains in 1852 in Robt. Wimer's company and located in Bountiful, Davis county, where he was baptized by Bishop David Stoker in 1852. The following spring the family moved to Farmington and during "the move South," at the time of the Johnston army trouble, Alvin made five trips with passengers traveling south. After the move he located at Payson, Utah county, and while there took part in the Blackhawk war. In 1866 he moved to Burrville, Sevier county, where he acted as the first superintendent of the Burrville Sunday school. In 1868 he was ordained an Elder by Bishop John F. Shields. In 1877 he started for Arizona, and after spending two years on the road, arrived at Eden, where he was chosen as the first superintendent of the Eden Sunday school. In 1885 he was ordained a Seventy by James Larsen. In 1896-98 he filled a mission to Great Britain. After his return from that mission he was ordained a High Priest by Andrew Kimball and chosen as Bishop of the Eden Ward. Bishop Kempton followed the avocation of farmer and carpenter. He acted as postmaster at Eden fifteen years and was justice of the peace five years. In 1868 (Jan. 1st) while residing at Payson, Utah, Bro. Kempton married Sarah Jane Curtis ,who bore him ten children, namely, Alvin Joseph, Richard Hyrum, Asa Bradford, Zeta Jane, Eliza Annie, Laura Sophronia, Delia Caroline, Zilpha Mariam, Heber Curtis and Calvin Ira. Bishop Kempton died at his home in Eden, Arizona, Nov. 29, 1917, leaving a wife, eight children and forty-two grandchildren to mourn his death.

LAKE, Barnabas, a member of the Mormon Battalion, was born June 3, 1827, at Earnestown, Ontario, Canada, the son of James Lake and Philomela Smith. He removed with his parents to Kirtland, Ohio, in 1833, and later to Illinois. During the exodus of the Saints from Nauvoo in 1846 he joined the Mormon Battalion and marched with that body to California. Returning to the Missouri river he married Electa Snider, March 31, 1850; she was born at Earnestown, Ontario, Canada, Nov. 8, 1828, and died at Devils Gate en route for Utah August 9, 1850, In July, 1851, Bro. Lake married Lucy Jane Herrick, a twin sister of Hon. Lester J. Herrick. She had crossed the plains in 1850 and settled at Ogden. With his family Bro. Lake moved to Hyrum, Cache county, Utah, in 1862, but later located at Huntsville, Weber county. He also resided for a short time at Five Points, near Ogden, whence he removed in 1875 to Clifton, Idaho. Thence he moved to Fairview, Idaho, in 1881, where he resided with his family until his death, which occurred at Logan, Utah, June 18, 1893, following a surgical operation for the removal of tumor of the bowels. Bro. Lake was a Seventy, belonging to the 18th Quorum, and followed farming as his principal avocation in life. He was a man of few words, but was honest, industrious and law-abiding. He would rather suffer wrong than do wrong and was one of a class of men who do not push themselves to the front. His faith in the gospel and his love for the servants of God was unbounded. He labored faithfully for several years in the Endowment House and in the Logan Temple for the salvation of the dead. The names of his children are as follows: Electa Diana, born August 22, 1852; Mary Sarepta, born March 4, 1854; Julia Ann, born May 19, 1857; Lucy Jane, born May 22, 1859; Sarah Lucinda, born May 3, 1861; Lyman James, born June 21, 1863; Philomela, born Oct. 17, 1865, and Lawrence, born Oct. 18, 1867.

LAMBERT, James N., second counselor in the bishopric of the Seventh Ward (Pioneer Stake of Zion) is the son of Geo. C. and Mary Alice Needham, and was born June 18, 1876, in Salt Lake City. As a child he was bright and precocious, and was purposely restrained rather than encouraged in his attendance at school; in fact alternated between work in a store and attending district school during his youth. When eighteen years old he was sent on a mission to New Zealand, where he labored exclusively among the Maories. He learned the language quickly and became a successful and popular missionary, and during the last year he spent much time visiting different branches of the mission. He returned from his mission in 1898. In 1900 (Feb. 8th) he married Maria G. James (daughter of David James and Lydia Griffen), who was born Dec. 26, 1876, in Salt Lake City, Utah. He became associated with his father and brothers in the Lambert Paper Company, in which he has ever since taken an active and responsible part. When the Pioneer Stake was organized he was chosen as Stake superintendent of Sunday schools, in which capacity he served for three and one-half years. He was also one of the presidents of the 23rd quorum of Seventy until called to act as counselor to Bishop C. P. Margetts, which office he still holds. He has ever since its organization been one of the most active members of Zion's Maori Association, and has taken a keen interest in the local Maori Saints. For several years past he has been one of the most earnest and efficient workers in connection with the Bureau of Information on the Temple Block. He has two children, Phyllis, aged fourteen years, and Claude, aged twelve years. In 1917 he was called on a second mission to Australasia, and now presides over the New Zealand Mission.

LAMPH, William Topping, late Bishop of Castle Gate, Carbon county, Utah, was born October 31, 1854, at Consett, Durham county, England, the son of Daniel Lamph and Eleanor Topping. He was baptized November 11, 1877, by Thos. E. Bennett; ordained a Priest in the spring of 1878 by Thos. Evans; ordained an Elder in the summer of 1879 by Geo. Crane; presided over the Spennymoor branch from its organization till he emigrated from England in 1881. He crossed the Atlantic in the steamship "Wyoming" which sailed from Liverpool, May 21, 1881. After a temporary sojourn in Coalville, Summit county, Utah, he located at Winter Quarters, and later at Castle Gate, Carbon county, where



he, on Nov. 11, 1890, was set apart to preside over the Castle Gate branch. He was ordained a High Priest and Bishop and set apart to preside over the Castle Gate Ward May 8, 1893, by Francis M. Lyman. This position he filled till the fall of 1899. Elder Lamph has always been a diligent worker in organizing branches and Wards both in England and Utah, and has held many positions of trust and responsibility. He has followed the occupations of an ironworker, miner, and farmer, and

has served his fellow-citizens since coming to America as justice of the peace, school trustee, president of a canal company, secretary of a producers association, vice president of a co-op store, etc., and has throughout led a most busy and active life. Ecclesiastically he has acted as Sunday school superintendent, president of Y. M. M. I. A., choir leader, etc.; in fact he has held every position from class teacher to Bishop. He has also labored as a home missionary. In 1884 (March 9th) Elder Lamph married Jane Chinick Bennett who has borne her husband eleven children, seven sons and four daughters. Their names follow: Eleanor Pearl, Nephi Albert, Wm. Leigh, David Daniel, Lillias Myrtle, John Ivor, Jennie Irene, George Bennett, Grace Inez, and Edward Arthur. Since March 2, 1903, Bishop Lamph has been a permanent resident of Cleveland, Emery county, Utah.

LARSEN, Henry, Bishop of the Cleveland Ward (Bannock Stake), Bannock county, Idaho, was born



May 17, 1872, at Logan, Cache county, Utah, the son of Hendrik Larsen and Mary Hansen. He was baptized in October, 1881, by Jeppe G. Folkman; ordained to the lesser Priesthood in 1888; ordained an Elder in October, 1892, by Ernest F. Hale; ordained a Seventy March 10, 1897, by Seymour B. Young; ordained a High Priest Jan. 27, 1901, by Denmark Jensen and set apart as first counselor to Bishop Ernest F. Hale. He acted in that capacity until June 5, 1905, when he was sustained as Bishop of the Cleveland Ward. He was ordained to that office by Charles W. Penrose Sept. 14, 1905. Bishop Larsen filled a mission to the Eastern States in 1897-1899, laboring principally in Pennsylvania. He married Mary E. Jensen in the Logan Temple Nov. 3, 1892, and is by occupation a farmer and stockraiser.

LARSEN, Marinus, Bishop of the Spanish Fork Third Ward (Nebo Stake), Utah county, Utah, was born Nov. 15, 1849, at Hurup, Als parish, Aalborg amt, Denmark. He received a common school education, and becoming a convert to "Mormonism" he was baptized Jan. 9, 1862, by Elder John Andersen, and confirmed by Hans C. Högsted. He emigrated to



Utah in 1862 with his parents, crossing the Atlantic in the ship "Electric," and the plains in Christian A. Madsen's train. In order to cross the plains his father and a man by the

name of Anders Vestergaard bought two cows each and an old wagon with which they safely made the journey. The family located at Spanish Fork, Sept. 28, 1862, where Bishop Larsen has resided ever since. He was ordained a Teacher in the spring of 1863 and an Elder in the spring of 1866. In 1868 he went to the terminus of the Union Pacific Railroad in Capt. McArthur's train after the poor. In 1869 (Dec. 20th) he married Johanna Johnson, who bore her husband eleven children, four sons and seven daughters. Bro. Larsen was ordained a Seventy Sept. 12, 1886, by Andrew Engberg. When Spanish Fork, Dec. 20, 1891, was divided into four Wards, he was ordained a High Priest and Bishop and set apart by Apostle John W. Taylor to preside over the Spanish Fork Third Ward, which position he held until Nov. 8, 1903. Bishop Larsen served as a member of the Spanish Fork city council fifteen years, served two terms as mayor of the city, one term as alderman, and nine years as councilman. He also served two terms in the Utah State legislature. Bishop Larsen is known as one of the most faithful and energetic Elders in the city of Spanish Fork, and has always been true and faithful in the discharge of his duties in whatsoever calling he has been chosen to act.

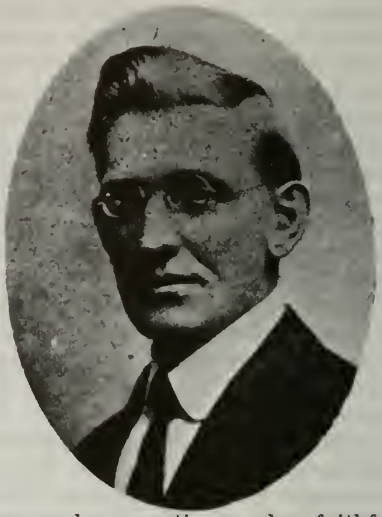
LARSEN, Niels, an active Elder in the Vineyard Ward, Utah county, Utah, was born March 13, 1841, at Kallehave, Præstö amt., Denmark, the son of Lars Pedersen and Johanna Nielsen. While yet a boy he went to sea and spent eleven years before the mast, during which time he made many long voyages and also participated in the Danish-Prussian war in 1864. Becoming a convert to "Mormonism," he was baptized March 30, 1868. Being very desirous of emigrating to Utah he left his wife and four children, his parents and friends to work his way to Zion; his wife agreed to let him go, believing that he would soon be glad to return. He gave his wife a deed to their home and all the money he had, after which he took his departure Sept. 11, 1870, as a sailor on a Norwegian bark which sailed from Liverpool, England. He worked on board that vessel for nine months and earned 23 pounds Sterling. After landing in New York he paid $51 for his passage from that port to Salt Lake City and crossed the plains in Capt. Robert F. Neslen's company. His wife became desirous of joining him, and by letters indicated that if he would come back to Denmark she would return with him to Utah. After obtaining counsel from President Brigham Young, Bro. Larsen



returned to Denmark. On his arrival there he was appointed to labor as a traveling Elder until the following year, when he set sail for America once more, with his wife and three children, his oldest boy having died the year before. After arriving in Salt Lake City, July 24, 1873, he located with his family on the Provo river, near Utah lake, in which neighborhood he has resided ever since. Having previously been ordained an Elder, he and his wife received their blessings in the Endowment House, Salt Lake City, May 4, 1874. In the winter of 1874-75 he labored on the

St. George Temple, and when the Lake View Ward was organized, in 1877, he was chosen as second assistant in the superintendency of the Ward Sunday school. He also presided over the Deacons in the Ward, and in 1880 was set apart as first counselor in an Elders quorum. In August, 1888, his wife died; she was the mother of thirteen children. In 1889 (September 5th) he married Sine Pedersen, who was born at Hörmested, Hjörring amt, Denmark, March 31, 1844. Elder Larsen was ordained a High Priest January 14, 1900, by Apostle George Teasdale, and set apart to act as second counselor to Bishop William Lewis of the Vineyard Ward. In 1902-04 he filled a mission to Scandinavia, laboring first in Norway and afterwards in Denmark. In January, 1908, together with his wife, he commenced work for the dead in the Salt Lake Temple, which labor he has continued during the past eight years each winter, and has done ordinance work for 1,800 dead relatives. Elder Larsen possesses a strong testimony in regard to the divinity of the great Latter-day work and feels confident that by the help of God he shall be enabled to prove faithful to the end of his earthly career.

LARSEN, Peter Christian, Bishop of Clear Creek Ward (Carbon Stake), Carbon county, Utah, was born March 23, 1874 at Spring City, Sanpete county, Utah, the son of Sören Larsen and Maria Hansen. He was baptized July 2, 1882, by Marinus Mortensen; was ordained an Elder March 10, 1899, by Bishop James A. Allred; ordained a High Priest Dec. 11, 1911, by Joseph F. Smith, Jr., and set apart as second counselor to Bishop David McMillan; was ordained a Bishop Sept. 14, 1913, by Elder Heber J Grant and set apart to preside over the Clear Creek Ward. In 1899 (April 19th) he married Nellie Acord, who has borne her husband four children, namely, Leslie Acord, Henry Clarence, Hugh Ernest and David Arthur. Bishop Larsen is a



farmer by avocation, and a faithful and diligent Church worker.

LARSON, Lehi, Bishop of the Matthews Ward (St. Joseph Stake), Graham county, Arizona, was born Feb. 17, 1857, at Rörum, Sweden, the son of Mons Larson and Ellen Malström, He emigrated with his parents to Utah in 1859, crossing the Atlantic in the ship "William Tapscott,"



which landed at New York May 14, 1859, and crossed the plains in Capt.

George Rowley's hand-cart company, which left Florence, Neb., May 25, 1859. In the spring of 1865 the family moved to Santaquin, Utah county, and stayed there thirteen years. Here Elder Larson was baptized in 1856, by William McBride, and later ordained to several offices in the lesser Priesthood. From the beginning he was an active Church worker in the Santaquin Ward. In January, 1876, he was ordained an Elder by Bishop George Halliday, and in 1876 he was called to settle on the Little Colorado river in Arizona. In 1880 (April 22nd) he married Letitia Freeman Carter, in the Salt Lake Temple, who has borne her husband eleven children, namely, Lehi, Jr., Charles Oliver, Zelpha E., James Alma, Zelma E., Silas, Seth, Earl, Josie, Clare and Lexi. Bro. Larson was ordained a High Priest Feb. 17, 1900, by President Andrew Kimball, acted as superintendent of the Matthews Ward Sunday school a number of years and also as second counselor to Bishop David H. Matthews. He was ordained a Bishop Sept. 18, 1901, by Matthias F. Cowley, and set apart to preside over the Matthews Ward, which position he still holds.

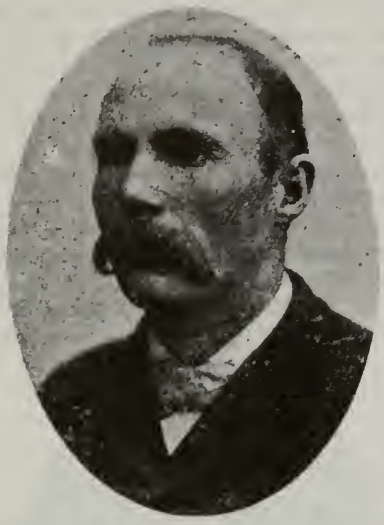
LARSON, Alof, second counselor in the presidency of the Snowflake Stake of Zion (Arizona), was born Aug. 3, 1860, at Tooele, Tooele county, Utah, the son of Mons Larson and Ellen Jenson. He was baptized Oct. 25, 1868, by David H. Holliday, at Santaquin, Utah county, Utah, and soon afterwards ordained a Priest. He was ordained an Elder Oct. 26, 1881, by William Fawcett; married May Louise Hunt, Oct. 26, 1881; was ordained a Seventy Dec. 14, 1884, by Seymour B. Young, and became a member of the 83rd quorum of Seventy; served as a Ward Teacher at Snowflake from 1880 to 1887; was ordained a High Priest Jan. 8, 1888, by Apostle John Henry Smith, and set apart as a member of the High Council; served as first assistant superintendent in the Snowflake Ward Sunday school and afterwards as superintendent; was second counselor in the first organization of Y. M. M. I. A. in the Eastern Arizona Stake of Zion when Smith D. Rogers was president; also served as a counselor to Joseph W. Smith in the Stake, presiding over the Y. M. M. I. A., and was president of Snowflake Ward Y. M. M. I. A. for a number of years. He filled a mission to the Northern States in 1898-1900, laboring principally in Indiana, and was set apart as second counselor in the Stake presidency Feb. 11, 1907. Bro. Larson is the father of thirteen children, seven of whom are still living.



His oldest son, A. P. Larson, is Bishop of the Lakeside Ward, Ariz.; his second son is filling a mission in Australia; his third son has filled a three years' mission to the Southern States; his fourth son is second counselor in the bishopric of the Snowflake Ward; the husband of his eldest daughter has filled a mission in the Southern States, and his second daughter's husband is a professor in the Oregon Agricultural College at Corvallis, Ore.

LAYTON, David Edwin, first Bishop of the West Layton Ward (North

Davis Stake), Davis county, Utah, was born Oct. 17, 1860, at Kaysville, Davis county, Utah, the son of Christopher Layton and Sarah Barnes. He was baptized Dec. 16, 1869, by James Ware; subsequently he was ordained



an Elder and afterwards a Seventy. In 1891-93 he filled a mission to the Southern States, laboring principally in West Virginia, part of the time as president of a conference. He was ordained a High Priest and Bishop Feb. 22, 1895, by Apostle Francis M. Lyman. Since the reorganization of the West Layton Ward, in 1914, he has acted as a member of the High Council, first as an alternate and later as a regular member. In 1886 (Jan. 6th) he married Alice Watt, daughter of George D. Watt and Elizabeth Golightly, who was born May 21, 1865. This marriage has been blessed with eight children, two boys and six girls. Bishop Layton is a farmer by avocation.

LAU, Daniel Frederick, first Bishop of Soda Springs, Bear Lake county, Idaho, was born Aug. 24, 1832, in Schwerin, Mecklenburg, Germany, the son of John Lau and Louisa Elizabeth Gaedke. Becoming a convert to "Mormonism," he was baptized in April, 1852, by Hans Peter Jensen, and emigrated to America in 1853 with the first company of German Saints which ever went to America. Crossing the plains in Daniel Garn's company, he arrived in Salt Lake City Oct. 1, 1854, and settled in Salt Lake City. He took part in the Echo Canyon war and was among others delegated to guard the City and burn it during the time of "the move." He became a resident of Providence, Cache county, Utah, in 1859, and in 1863 he went back to the Missouri river as a Church teamster after emigrants. In 1864 he furnished a team to send back across the plains after the poor. In 1870 he was called to Soda Springs to help settle that part of Idaho, and here he became presiding Elder of a branch of the Church organized there in 1883. This position he filled until 1887, when he was chosen as Bishop, and set apart to preside over the Soda Springs Ward. He held that position until April, 1901, when he was ordained a Patriarch. In 1862 (March 28th) he married Dor-



othy Zollinger (daughter of Johannes Zollinger and Elizabeth Ury), who was born Feb. 14, 1841, in Zurich, Switzerland. He became the father of twelve children, namely, Louise D., Daniel J., Dorothy, Joseph E.,

Hyrum M., Anna E., Rosetta M., Ernest E., Minnie L, Emma D., Arthur F. and Clarence H. Bishop Lau was a farmer and stockraiser during most of his life. He died at Soda Springs Feb. 6, 1914, highly respected by all who knew him.

LAWSON, James, a Patriarch and a Utah pioneer of 1847, was born July 20, 1820, at Kinross, Scotland, of a distinguished family. One brother a physician, another a lawyer —and both of some renown. James thought he saw a future in shipbuilding and in his youth engaged for five years with Robert Napier &



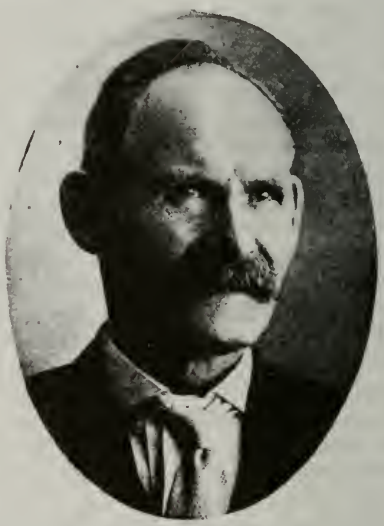
Sons of Glasgow, a firm that built the first steam-driven battleships of the British navy. During this period he assisted in building some of the first steamships that ever crossed the Atlantic, such as the "Britannia," "Arabia," "Caledonia," "Arcadia" and "Cambria," all belonging to the Cunard line of steamers. He also worked on a number of warships built for the British government, and several vessels ordered for Turkey and the East India Company. The fame of the new nation, America, appealed to his adventurous spirit, and from Liverpool on the ship "Mitoka" he sailed, Sept. 5, 1843, for New Orleans. Working his way thence on the river boats, he arrived at Nauvoo in 1844. The tragic death of the Prophet Joseph, the persecution of the Saints, and the breadth and beauty of their doctrines, coupled with the heroism which he witnessed in them, decided him in their favor, and he was soon enrolled in the company of Parley P. Pratt on the long and perilous journey to the valley of the Great Salt Lake. In his diary we read that in February, 1846, the leading members of the Church and all others that could go were leaving Nauvoo, that the snow was three feet deep when they got across the river on the ice, and that many were sick with fever and ague; he himself "was making carriages and wagons and standing on guard." After he had "ironed off" two wagons and a carriage for Sister Mary Smith (widow of the martyred Patriarch), he tells how the mob, 900 strong, came upon her farm just after he had succeeded in getting her and others across the river. Then he "returned to Nauvoo to help the men fight the mob," until Sept. 7, 1847, when he united with a party that set out for Winter Quarters. The loss and recovery of their flock of sheep, the shortage of food and the "famishing condition" of many of the company, the great flight of quails that so providentially furnished them with enough to sustain life, how people were robbed of all that they had, how some were thrown into the Mississippi river, and some were whipped and abused in a most shameful manner, and how the Temple was desecrated by the faithless mobs, which "broke their agreement with the people"—those are among the earlier entries of the journal kept by Bro. Lawson during the great move westward. He left Winter Quarters on June 11, 1847, with the first company, under Captains Perregrine Sessions and John Van Cott. For some time they halted at the Elkhorn river, catching many

fish and allowing their cattle to recuperate. "On the 19th day we started out on our journey," writes Elder Lawson, "went about twelve miles, and camped on a beautiful plain, the place interspersed with flowers of various hues and with trees. Learning that a man had been killed by Indians in a company ahead of us, we awaited here the arrival of more of the pioneers. On the 22nd of June we rolled out, Bro. Charles E. Rich in front, Parley P. Pratt next, John Taylor third, Jedediah M. Grant fourth, etc. On the prairies many buffalo were encountered, some of which were killed for food." In an attempt to round up some wild horses, several of the men, including Bro. Lawson, went afoot. He became exhausted from lack of water when far from camp, where he was discovered and brought back. The rest of the journey was mostly pleasant, "for everything was union and harmony through the whole camp." The progress of the journey was marked by more buffalo, and a great many Indians, who were "all the while digging for something," and who grew very friendly, but fled in terror when the men fired off a cannon for their entertainment. The Indians liked music and traded elk skins for various articles. After leaving Fort Laramie, then in a state of decay, food became scarce, and while searching for it they "came to a place where there was a natural bridge—the height 150 feet, width about 80 feet, and rather narrow—about 21 feet." Near this "grand sight" they killed some buffalo. The country was very bleak, with many hills. On one steep hill they had to yoke many cattle to each wagon. At the top of this hill they found clear springs of water, and laid over there for a day. They passed through alkali lands and were in great danger of being mired in the mud flats. Near Rock Independence, where they rested again, were many salaratus lakes. At Devil's Gate "the ledges hang over on both sides, almost meeting, several hundred feet high, and perpendicular." Here the roads became heavy and full of sand. Soon the pilgrims were among the friendly Shoshone Indians, and very cold weather came on as they reached Bear river. Bro. Lawson lost a cow that fell over a precipice. A few more hard days brought the weary travelers into the Salt Lake Valley, near the Fort, which they entered Sept. 4, 1847. The scenes of this strenuous lifs changed at this point. Now came the building of a log house with flat roof; the resort to "wild onions" (sego lilies) and other Indian foods during the starvation period that immediately followed; the trading with the Indians for horses; the growing of the first crops; the incursion of the crickets and their destruction by the gulls; the labor of constructing irrigation ditches; the curious condition of having a good deal of money and not being able to buy anything with it; the early harvest that saved the people from famine; the winter work in the deep snow of the canyons getting out firewood; the division of the land by lot among the people; the arrival of people on the way to California and the trading with them —these are among the incidents referred to in Bro. Lawson's diary of this period. Called to go to Iron county, Bro. Lawson made this journey, with many notable experiences, and signalized his southern trip by smelting the first iron that was made from the immense deposits of iron that were discovered in this region. Returning north in the summer of 1851, he began the construction, in Salt Lake City, of his home. This house, at the time of its erection, the largest in Utah, continued for years to hold this distinction, and was used for many public purposes, including night school and entertainments, for which uses its construction—all the rooms opening into one—admirably

adapted it. In 1852 and again in 1865 he engaged in missionary work in the Sandwich Islands, where, as usual, his mechanical skill was employed in establishing shops and in the building of houses. On his return to Utah he became identified with the construction department of the Utah Central Railway, for his achievements in iron-working had long been recognized. The earliest heavy iron-forging in Utah, including the making of the first mill irons used here, were the work of his hands. Among other interesting things he is known to have done are, when other mechanics failed at the task, he assembled the parts of an oil mill, brought from the East in the early sixties, to make oil from flax grown in Utah. The first paint that was used upon the Salt Lake Theatre and the Tabernacle was mixed with linseed oil from this mill. He produced the first forge to treat gold dust, and constructed the drop forge from which the first "Mormon" coins were stamped. Though he twice took part in colonizing enterprises, once in Iron county and once in Carson valley, Nevada, in each instance he came back to Salt Lake City, always making that city his home. At the age of 70 he retired from regular employment, living at the old great home which he had built at an early day, and which is still standing sturdily at 129 North Second West Street. Even after he had reached the age of 90, his vitality persisted, and at the time of his death from bronchitis, Sept. 14, 1912, his mind was clear and his faculties unclouded till the moment of his departure. The leading characteristics of this pioneer, who had participated in the founding of several different commonwealths, are plainly indicated from incidents of his history. Independence and fondness for adventure in distant lands are strikingly brought out. Presence of mind is illustrated by his almost miraculous escape during the steamboat wreck as he was proceeding from New Orleans to Nauvoo. In the middle of the night the steamer struck a snag, and sank in a few minutes, carrying down almost every passenger. But Mr. Lawson, with rare insight, sprang from his bed and jumped at once into a flat boat, and, with only a few others, finally floated to the shore. Courage and resourcefulness in the presence of grave danger were exemplified on numerous occasions of mob violence, and soldier or police duty. When Nauvoo surrendered, Mr. Lawson crossed the river to the Montrose side, but was immediately surrounded by about 300 of the mobbers and ordered to lay down his arms. Raising his double shooter, he declared he would kill the first man that molested him; and he was permitted to move away. In a similar encounter with five well-armed and picked men, the latter were content to retreat without a battle. Patience and self-sacrifice came out in clear relief when he gave up the lands he had toiled to cultivate in Salt Lake Valley and took the barren allotment made to him in the general plan. Keen foresight was shown when, sent on a mission to Carson valley by way of Humboldt river, he bought for the sum of $3,200 the Eagle Valley Ranch, now the site of Carson City, Nevada. For this valuable property he received no compensation. As a scout, Indian fighter, guard and peace officer other interesting episodes are related to his credit. He was a lover of fine horses, and during the gold rush to California secured many of the best animals from the travelers, who had worn them out in the long journey by the time they had reached Salt Lake Valley. By proper attention these horses recovered, under Mr. Lawson's management, and his enterprise in handling them amounted to a very profitable business. His generosity was manifested by the free use of his money in all public or charit-

able exercises, and in the help in home-building which he frequently rendered to others. His children unite in emulating his kindness, firmness, and manly qualities. He was a lover of nature, an admirer of the beautiful, and a patron of education. In stature he was tall and powerful, of athletic build, and capable of great feats of strength and endurance. He was of handsome countenance, with dark eyes and brown hair, and made a good impression upon those whom he encountered. His life was one of action and achievements. It was filled with adventure, replete with difficult situations, inspired by hope, ennobled by self-sacrifice, exalted by faith, purified by religion, and fulfilled by accomplishment. To him each day brought opportunity for good. He lived long, yet wasted no time. He met the issue of his day with calmness and fortitude and was never wholly defeated. The monuments of his life's work remain for our encouragement and gratitude. His influence abides, his example inspires and his memory endures.—Isabel.

LEATHAM, William, a Patriarch in the Salt Lake Stake of Zion, was born Jan. 31, 1844, at Garthamlock, Lanarkshire, Scotland, the son of Robert Leatham and Janet Urquhart. He was baptized June 30, 1861, by David M. Stuart. In early youth he learned coal and iron mining, and while yet in his teens he went to Govan, on the River Clyde, and learned the trade of a blacksmith and machinist, in the meantime attending night school. In 1865 he became an officer in the St. Andrews League and a member of the Broughan Literary Institute. In 1867 he returned to his work as a miner and became foreman of the Craigend Colliery, near Glasgow. In 1870 he engaged as collier manager for the West of Fife Coal Company, where he remained until June, 1871, when he left, very much against the wishes of his employers, for America, crossing the Atlantic in the steamship "Wyoming," and arrived in Salt Lake City July 12, 1871. While yet in his native land he was ordained a Deacon in 1862, by Robert Sands; he was ordained a Teacher in 1864 and ordained an Elder in 1867; he also did missionary labor in Fifeshire. On July 25, 1871, thirteen days after his arrival in Utah, he married Margaret Buchanan, who has borne him twelve children. Oct. 23, 1885, he married Martha A. Salisbury, who has borne him eight children. In 1877 Bro. Leatham moved to Leeds, Washington county, Utah, and in 1886 (March 7th) he was ordained a High Priest and set apart as first counselor to



Bishop Brigham Y. McMullin of the Leeds Ward. He returned to Salt Lake City in 1894 and located with his family in the Sixteenth Ward, but worked as a mechanic in the mines and mills at Ophir, Mercur and Lion Hill. In 1902 he was master mechanic of mines and mill at Sunshine, and president of the branch there (Alpine Stake). Since 1904 he has spent most of his time at home. Bro. Leatham was ordained a Patriarch Dec. 28, 1914, by Francis M. Lyman.

LECHTENBERG, Peter Paul, Bishop of the Lund Ward (Bannock Stake), Bannock county, Idaho, was born June 27, 1866, in Salt Lake City, Utah, the son of Paul Lechtenberg and Susannah E. Nebeker. He was baptized when eight years of age by Benjamin Jones; ordained a Seventy Nov. 15, 1893, by John Henry Smith; ordained a High Priest Sept. 21, 1899, by Rudger Clawson, and set apart as second counselor in the bishopric of the Lund Ward; later he became first counselor. He was ordained a Bishop June 13, 1915, and set apart to preside over the Lund



Ward. In 1894-96 he filled a mission t e Southern States, laboring principally in Mississippi. He married Delia Sophia Crockett, May 5, 1897, which marriage has been blessed with eight children, namely, Naomi Lapreo, Susannah Noriner, Alvin Carl, Paul Theron, Uorda, Delka Althea, Donald and Elden Ray. Bishop Lechtenberg died at Lund, Oct. 20, 1915, faithful and energetic in his calling to the last. He was a farmer and stockraiser by avocation and took an active part in the Farmers' Society of Equity.

LEE, Thomas Wolkitt, a Patriarch in the Bingham Stake, Bonneville county, Idaho, was born March 29, 1853, at Tooele, Tooele county, Utah, the son of Thomas Lee and Harriet Wolkitt. He was baptized Oct. 3, 1868, by Thomas Lee; ordained a Priest in 1869; ordained a Seventy by John Shields, Sept. 13, 1874, and became a member of the 43rd quorum of Seventy; ordained a High Priest Oct. 31, 1880, by Joseph F. Smith, and ordained a Patriarch Aug. 2, 1914, by George F. Richards. His main occupations in life have been those of a herder, teamster, tanner, carpenter, builder, miner, bee-keeper, school teacher and rancher. He has always been a diligent Church worker, laboring as assistant superintendent of Ward and Stake Sunday schools, Ward and Stake president of Y. M. M. I. A., treasurer of Y. M. M. I. A. in the Tooele Stake, and organizer and leader of the Sunday School Flute and Drum Band of Tooele. He also acted as leader of the Freedom Ward choir, acted as Ward Teacher, as home missionary and Religion Class supervisor, High Counselor in the Star Valley and Bingham Stakes, Bishop's counselor at Tooele and counselor to President Heber J. Grant and Hugh S. Gowans in the presidency of the Tooele Stake. In a civil capacity he has acted as school trustee, deputy city marshal, city assessor and collector, city councilman, justice of the peace, county attorney, bugler in a cavalry company (in Tooele county), notary public, etc. In 1874 (Sept. 21) he married Martha Louisa Bowen in the Endowment House, Salt Lake City; she was the daughter of Lewis Bowen and Mary Ann Harris and was born Feb. 2, 1856, at Abersuchen, Monmouthshire, South Wales. The children by this marriage are: Thomas Bowen, born June 20, 1878; Lewis Albert, born July 14, 1880; Mary Ann, born Feb. 13, 1882; Arthur Wolkitt, born May 6, 1884; Blanche Newell, born Dec. 24, 1886; Eugene Harris, born July 6, 1889; Ernest,

born Nov. 12, 1891; Alice Ottella, born Nov. 19, 1892; Franklin Bowen, born Sept. 18, 1895 ,and Wilford De Loy, born May 8, 1898. Bro. Lee has resided successively at Tooele, Utah, Freedom, Wyoming, and Iona, Idaho. He went into the bee business in 1877, and organized the Tooele County Bee Keepers' Association in 1879, acting as its president until 1890. By his bee industry he has produced tons of honey which has been marketed in Utah, Wyoming and Idaho. He moved from Utah to Wyoming in 1890 and to Idaho in 1896. In 1901 he organized the Bingham and Fremont County Bee Keepers' Association and acted as president of the company for several years.

LEWIS, Clair, an Elder who died in the missionary field, was born Nov. 15, 1890, at Logan, Cache



county, Utah, the son of Edward Lewis and Ida Benson and grandson of the late Apostle Ezra T. Benson and Prof. Alexander Lewis. After attending the public schools he studied four years in the Utah Agricultural College, after which he served four years for the Oregon Short Line Railway, advancing to the position of cashier. In 1914 he received a call for a mission to Australia. On his arrival at Sydney he was appointed to labor at Adelaide, where he made many friends. His life was an inspiration to his companions and his testimony up to a few minutes before his death never wavered. While out tracting in a suburb of Adelaide, April 18, 1915, he was seized with a severe cramp; medical aid was summoned and the faith and fasting of both Saints and Elders were exercised in his behalf, but he died April 23, 1915, after an operation for appendicitis. His remains were shipped home, arriving at Logan May 30, 1915, five weeks after his death. Bro. Lewis's life, though he lived only 24 years, is an example of what a young, clean and energetic Elder can do. He will always live in the memory of his associates as a most pleasant and worthy companion and a firm Latter-day Saint.

LEWIS, Theodore Belden, an energetic Church worker and one of Utah's foremost educators, was born Nov. 18, 1843, in St. Louis, Mo., the son of Thomas Anderson Lewis and Martha J. O. B. Lewis, and a grandson of Judge Henry Lewis of Howard county, Mo. He lost both parents when he was quite young, but was left with sufficient means to rear and educate him, living with his mother's parents (William Norman Byrd and Mary Fitzgerald) in St. Louis, Mo., until 1855, when he went to his grandfather Lewis's house where he had spent his vacations, while attending Central College, in Howard county, Mo., and later the Fairview Academy. When the Civil war broke out, he joined the Southern army and served under General Price. He was in the battle of Boonville, June 17, 1861, and in a number of engagements later. Being captured in battle Dec. 19, 1861, he was taken to Gratiot Street prison and later to Alton, but was finally parolled in the spring of 1862 and commenced reading law. In 1865 he came to

Utah and commenced teaching school in the Mill Creek Ward. Becoming a convert to "Mormonism," he was baptized in May, 1866. In 1868-70 he filled a mission to the Southern States, laboring principally in Kentucky and Virginia; he traveled without purse or scrip and much of the time alone, was greatly blessed in his labors, baptized 108 souls, and made many friends for his people by his great faith and upright life. He was especially powerful and successful in administering to the sick. After his return to Utah in 1870 he lived in Provo, Utah county, and became a teacher in the Brigham Young Acad-



emy. He moved to Payson in 1871 to teach school. From 1872 to 1876 he resided at Nephi, Juab county, where he was ordained a High Priest and acted as superintendent of district schools and justice of the peace. He taught school there and organized a large improvement association. In May, 1876, he moved to Salt Lake City and taught a school in the Twentieth Ward, previously taught by Karl G. Maeser. In 1879 he was elected county superintendent of Salt Lake county. By diligent and hard study he resumed and completed the course in the study of law. He worked earnestly for free schools in Utah. In November, 1885, he became principal of the Ogden High school, which position he held for twelve years. In August, 1894, he was appointed territorial commissioner of public schools by the supreme court, which position he filled with ability until Utah became a State. When the Sunday schools in Ogden were graded he conducted the very large theological department in the Second Ward until his death. The department was visited by many non-Mormons, to whom he bore a strong testimony of the truth of the gospel as restored through the Prophet Joseph Smith. Many young men who studied under him have since filled honorable missions and ascribe their success in life to the impressions received under his instructions. Elder Lewis also labored as a home missionary many years. He was an earnest, broad, deep and clear-headed thinker, a powerful and convincing orator and lecturer; his voice was pleasing and his gesticulations dignified and graceful. In both public and private life he exhibited the characteristics of a fine cultured Southern gentleman of the noblest type of his Virginian ancestors. He passed to his final rest July 20, 1899. Following is an exerpt from his dying testimony: "I wish to add my testimony to my children and for all the world. I testify my faith in and knowledge of the gospel of salvation as revealed to Joseph Smith and as established in the Church of Jesus Christ of Latter-day Saints, which I dearly love. . . . Through obedience to its sacred principles and the observance of its holiest ordinances the most endearing ties are formed and sanctified and all the rational hopes of the human soul may be realized, if not in this life, then in the great beyond. . . . Let my family in all its entirety seek earnestly the light which has guided my

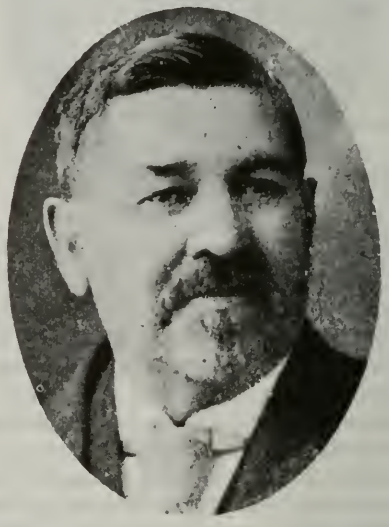
footsteps and walk in it. God bless you all! God bless mankind!" In 1870 (August 19th) Prof. Lewis married Martha J. Coray (daughter of Howard Coray and Martha J. Knowlson), who was born Feb. 19, 1844, at Nauvoo, Ill., and she became the mother of ten children, namely, Genevieve, Theodore Belden, William Henry, Frank Wilbur, Maude Mary, Ginevra, Martha Jane, Owen Byrd, Thomas Clyde, Marcia Woodson and Laura Eppie. Five of the children were still living in 1918. Bro. Lewis's second wife was Ephrina Sarepa Coray (a sister of his former wife), born Feb. 4, 1850, at Fort Kearney, Nebraska. She became the mother of seven children, five of whom are stil lliving.

LIDDELL, Lawrence Thompson, sixth Bishop of Batesville Ward (Tooele Stake), Tooele county, Utah, was born Nov. 23, 1888, at Batesville, Tooele county, Utah, the son



of John C. Liddell and Hannah Brower. He was baptized Aug. 4, 1899, by Ed. C. Ekman; ordained a Deacon and a Priest when quite young; ordained an Elder in December, 1909, by Hugh S. Gowans; ordained a Seventy March 30, 1911, by David O. McKay; ordained a High Priest Nov. 6, 1911, by Joseph C. Orme, and set apart as second counselor to Bishop Edward C. Ekman. He was set apart as first counselor to Bishop John C. Bryan, Dec. 31, 1912, and was ordained a Bishop by Heber J. Grant June 30, 1915, and set apart to preside over the Batesville Ward. Prior to this he acted as president of the Ward Y. M. M. I. A. and filled a mission to the Southern States in 1910, laboring principally in East Tennessee. He returned home on account of sickness after a few months. In 1913 (June 25th) he married Blanche Benson (daughter of Andrew G. Benson and Lula May Sabin), who was born Oct. 12, 1894, at Grantsville, Utah; she has borne her husband two children.

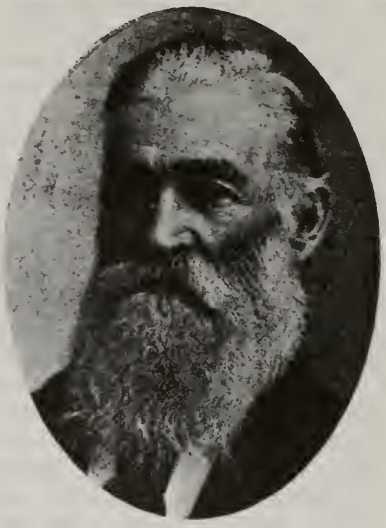
LINDSAY, Joseph Shanks, a president of the 115th quorum of Seventy, and a faithful Church worker



in the Taylorsville Ward, Salt Lake county, Utah, was born March 31, 1849, in Liverpool, England, the son of John Lindsay and Elizabeth Shanks. He emigrated to America with his parents in 1851 and located

temporarily in St. Louis, Mo., where his father presided over a branch of the Church until 1859, when the family migrated to Utah, crossing the plains in a freight train. They settled at Taylorsville, Salt Lake county, where Joseph was baptized in the fall of 1859 and ordained an Elder Dec. 6, 1869. On this date he married Emma Bennion (daughter of Samuel Bennion and Mary Bushel), who was born Nov. 8, 1851, at Taylorsville. In 1867 he participated in the Blackhawk war, and went to Arizona as an intended colonization settler in 1873. In 1891-1893 he filled a mission to Great Britain, laboring in Ireland. Prior to this he was ordained a Seventy, and after his return from his mission he became a president in the 115th quorum of Seventy. He filled a second mission to Great Britain in 1906-8, laboring in the Liverpool conference and presided over the Blackburn branch seven months. He returned home in charge of a company of emigrating Saints. Elder Lindsay was by occupation a farmer, but served his fellow-citizens as constable, justice of the peace, etc. He contributed of his time and means most liberally in the interests of the Church. Bro. Lindsay died at Taylorsville Feb. 2, 1918. He was the father of eleven children, three boys and eight girls. Eight of his children are still alive and all faithful members of the Church.

LITTLE, Jesse Carter (continued from Vol. 1, page 242), Bro. Little acted for a number of years as U. S. marshal for Utah, was the first sexton of Salt Lake City, which city he also served as assessor and collector. In 1839 (Sept. 28th) he married Eliza Greenwood French (daughter of Col. Whitecomb French and Mary Kendall), who was born Sept. 2, 1818, and died Oct. 23, 1899; she became the mother of eleven children. About the year 1856 Jesse C. Little married Emily Hoagland and Mary M. Holbrook. By these two



wives he had sixteen children, eleven by Emily and five by Mary.

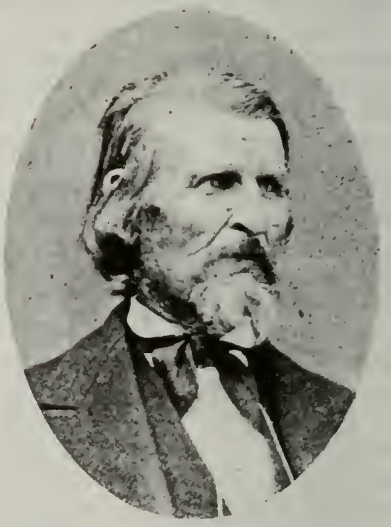
LLOYD, Archie E., a High Councilor in the Bannock Stake of Zion (Idaho), was born Nov. 4, 1888, at Wellsville, Cache county, Utah, the



son of Thomas W. Lloyd and Elizabeth Lea. He was baptized when eight years old, by Robert Redford; ordained successively to the offices

of Deacon, Teacher, Priest and Elder; ordained a High Priest in 1909, by Heber J. Grant; acted as one of the superintendents of Sunday schools in the Bannock Stake for three years. After being a member of the Sunday school Stake board six years, he officiated on the Y. M. M. I. A. Stake board for two years, and has been superintendent of Stake Religion Classes since July, 1916. He is also a member of the town board of Grace and vice-president and a director in the Gem State Development Company, president of Elk Basin United Oil Company, secretary and manager of Liberty Bond & Mortgage Company, and a member of the County Council of Defence. In 1905 (June 17th) he married Agnes Meddo (daughter of Isaac J. Meddo and Pauline Burridge), who was born Jan. 6, 1889. This marriage has been blessed with five children, namely, Afton Echo (who was killed by an automobile at San Diego, Cal., Dec. 24, 1915, while her father was filling a mission in California), Agnes Pearl, Archie Winslow, Luther Meddo and Orville Meddo. In 1907 Bro. Lloyd settled at Central, Bannock county, Idaho, moved to Soda Springs in 1912 and located at Grace in 1914, where he has taken a most active part in the development of that part of the country, being especially interested in real estate. Bro. Lloyd received a good education, and is a graduate of the Brigham Young College of Logan.

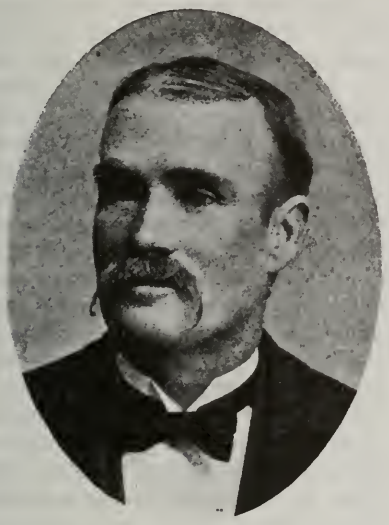
LOVELL, John, was born May 9, 1812, at Worrell, Somersetshire, England, the son of Edmond Lovell and Silvia Williams. He married Ann Parsons at Bitton, Somersetshire, England, Feb. 15, 1835, and emigrated to Canada the same year. Here he and his wife were converted to "Mormonism" through the testimony of John Taylor and others and were baptized in February, 1837, by Almon W. Babbitt. He gathered with the Saints to Nauvoo, Ill., and being a stone mason by trade he worked on the Nauvoo Temple. Being driven out of Nauvoo by the mob, together with his co-religionists, he settled at Big Bend, Pottawattamie county, Iowa, where his wife died from exposure. Here he also married Elizabeth Smith, and crossed the plains in 1852, arriving in Salt Lake City Oct. 2, 1852. After residing temporarily at Provo, Utah county, he moved to Fillmore, Millard county, in 1853. Here he married Anna Anderson in 1856; moved to Deseret in 1860; was ordained a High Priest May 2, 1861, by John A. Ray, and set apart as first counselor to President Jacob Croft at Deseret. Later he



acted as a counselor to President B. H. Robinson. He moved to Oak City in 1868 and presided over the Oak Creek branch until Feb. 21, 1871, after which he acted as first counselor to Platte D. Lyman until 1878. His wife, Elizabeth, bore him seven children, namely, George, Sylvia, Edmund, John, Joseph H., William and Martha Ann. His third wife, Anna Anderson Lovell, bore him five children, namely, Christina, Ann Elizabeth, Brigham, John Edmond and Sylvia Ann. Bro. Lovell died Jan.

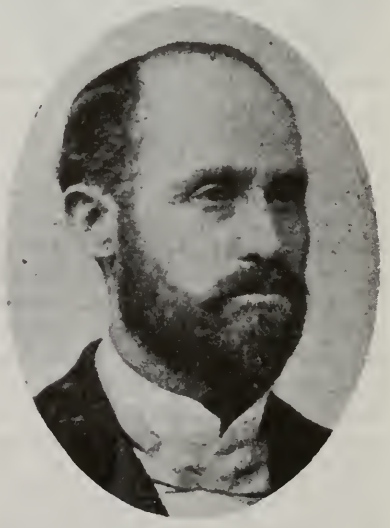
13, 1881, at Oak City, Utah, as a faithful Latter-day Saint.

LYMAN, Frederick Rich, counselor in the presidency of the Millard Stake, was born Oct. 12, 1856, in Salt Lake City, Utah, the son of



Amasa M. Lyman and Caroline E. Partridge. He was a grandson of Edward Partridge, the first Bishop of the Church. With his parents and others of his father's family he moved to Fillmore in the early sixties and was baptized Nov. 18, 1865, by Daniel Thompson. About the year 1871, together with his brothers Platte D., Edward L., Joseph A. and Walter C. Lyman, George Finlinson, John W. Dutson and others, he was called by President Thomas Callister to settle on Oak creek for the purpose of strengthening the small colony which was then located at that place. There he commenced the eventful career which characterized his life's labor. In 1875 (Dec. 6th) he married Ann Elizabeth Lovell (daughter of John Lovell and Ann Georginsen), who was born at Fillmore Dec. 13, 1859, and their only child, Edith Elzina Lyman, was born at Oak City Aug. 4, 1879. Bro. Lyman was ordained a Seventy and later a High Priest by Apostle Francis M. Lyman. In 1884-86 he filled a mission to the Southern States and shortly after his return he was called to act as a counselor to Bishop Peter Anderson at Oak Creek, in which capacity he labored for about twenty years. In 1907 he was called to labor as first counselor to President Alonzo A. Hinckley in the Millard Stake, which position he held the remainder of his life. He also became connected with the settlement of Delta and was president of the irrigation company at that place from its inception. He died at Oak City Feb. 4, 1911. His demise occurred 34 years to a day after that of his father; 265 relatives and friends attended his funeral. Bro. Lyman was an intense lover of nature and could see its beauties in all its creations. He was a leading spirit in all public improvements and his energetic labors were visible on every hand in his home town and in that of the town of Delta.

LYMAN, Platte De Alton, president of the San Juan Stake, San



Juan county, Utah, was born in a wagon on the Platte river, near Fort Laramie, Nebraska (now Wyoming), Aug. 20, 1848, while his mother was traveling from Winter Quarters to Salt Lake City. He was the son of

Amasa Mason Lyman and Eliza Maria Partridge. He was baptized when about eight years of age, and until he was fifteen years of age resided in Salt Lake City and Farmington, Davis county, Utah, and then accompanied his parents to Fillmore, Millard county, Utah. In 1867 (May 18th) he married Adelia Robison and left home May 24, 1867, on a mission to Great Britain. He labored as president of the London conference and returned to Fillmore in September, 1869. Soon after his return he was sustained as a High Councilor in the Millard Stake and called to take charge of the Oak Creek branch. In February, 1872, he was sent from Millard county to the Territorial convention. He became superintendent of the county co-operative herds, engaged variously in farming, sawmilling and stockraising, and went with the rest of Millard Stake into the United Order in 1874. In 1875-76 he filled another mission to England, where he was appointed president of the Nottingham conference. In July, 1877, he was set apart as Bishop of Oak Creek Ward. In 1879 he married Annie Maud Clark, thus obeying the law of plural marriage. In August of that year he received a call from the presidency of the Church to assist Silas S. Smith in bringing a company of Saints through to colonize on the San Juan. They reached the present site of Bluff in April, 1880. Bro. Lyman became counselor to Silas S. Smith, president of the San Juan and San Luis Missions in September of that year, and was called in April, 1882, to preside over the San Juan Mission. He acted as the first president of the San Juan Co-op and was one of the original board of selectmen when San Juan county was first organized. In September, 1884, he was released from his labors in San Juan, and settled in Scipio, Utah. The following February he was sustained as a High Councilor in the Millard Stake. Having bought cattle, he sought range for them in the western part of San Juan county, but after tending them there six years he found it best to live again in Bluff. He was sustained in November, 1890, as second counselor to President Francis A. Hammond of the San Juan Stake, and moved his family to Bluff in April, 1891. In October, 1898, he was called to preside over the European Mission, with James L. McMurrin and Henry W. Naisbitt as his counselors. He left immediately, traveled much in Great Britain and on the European continent, and held the positian of president until June, 1901, when he was released to preside over the San Juan Stake. He reached home in July, and died Nov. 13, 1898, at Bluff, Utah, leaving two wives and seven children. His living children are: Mrs. Evelyn Bayles, Albert Robison, Mrs. Mary Reeve, Mrs. Lucretia Ranney, Edward Partridge, Mrs. Caroline Bayles and Mrs. Emma Brown.

LYMAN, Walter Clisbee, president of the San Juan Stake of Zion, San Juan county, Utah, was born Oct. 1,



1863, at Fillmore, Millard county, Utah, the son of Amasa M. Lyman and Caroline E. Partridge. He moved

with his mother to Oak Creek when eight years old and later engaged in farming and saw-milling. He married Silvia Lovell, Oct. 4, 1883, and in 1886 moved to Salt Lake City, obtaining employment with the Co-op. Wagon and Machine Company. He was one of the original incorporators of the Utah Implement Company, held one-third of its stock and acted as its vice-president. His wife died in 1887, leaving him three children. In 1889 he married Libbie Finlinson, whose children are Ethel, Marvin F., Zola, Susan, Lucile, Ramond F., Lynn T., Margaret, George F. and Barton F. In 1896 he sold his interests in the Utah Implement Company and soon afterwards became the originator of a scheme to make a canal from Johnson Creek to White Mesa, San Juan county, Utah. The undertaking was extremely unpopular at that time and was condemned generally as impracticable. In 1899-1900 Bro. Lyman filled a mission to the Northern States, after which he presided over said mission until 1902, when he was called to preside over the San Juan Stake, which position he filled until 1911. During the nine years he presided over the San Juan Stake he witnessed his proposed canal finished and water brought onto the White Mesa, where he had his home and where the flourishing Ward of Grayson (now Blanding) sprang up in what was before a sage-brush solitude. Elder Lyman has served San Juan county as a commissioner and has represented the same in the Utah legislature. He has ever taken a leading part in developing the resources of the country. Today he possesses the love and good will of the people of San Juan.

LYONS, William Orvil, Bishop of Grassy Lake (Taylor Stake), Alberta, Canada, was born July 27, 1878, at Clarkston, Cache county, Utah, the son of Caleb W. Lyons and Sarah Minerva Rice. He was baptized August 6, 1885 by Thomas Godfrey at Clarkston, married Anna M. Smith in Fremont county, Idaho, June 15, 1902, and removed to Alberta, Canada the same year. From 1906 to 1910 he acted as Sunday school superintendent of the Taber Ward, Alberta, Canada. He then moved to Grassy Lake where he opened up a harness business April 22, 1910. He was ordained a Bishop by Orson F. Whitney, August 10, 1912, and set apart to preside over the Grassy Lake Ward which position he still holds. Bishop Lyon has ever taken part in public affairs and has since his early



youth worked diligently for the benefit of his fellow citizens, having held several positions of responsibility in the interests of the communities where he has resided.

MAGLEBY, Orson, Bishop of the Monroe Ward, Sevier county, Utah, was born Nov. 8, 1865, the son of Hans Olsen Magleby and Eliza Olsen. He was baptized by his father at Milton, Morgan county, Utah, August 6, 1874; ordained an Elder Oct. 14, 1884, by Bishop E. T. Larsen (having been ordained a Priest about four years previously); ordained a Seventy Oct. 26, 1884, by Hans P. Miller; attended the B. Y. Academy at Provo in 1884, 1886 and 1888;

labored in the Manti Temple six months in 1890; married Margaret Ann Warnock May 23, 1890; was ordained a High Priest and Bishop May 20, 1891, by Apostle Anthon H. Lund and set apart to preside over



the Monroe Ward, which position he filled for about twelve years. In 1895-1896 he filled a mission to Scandinavia, laboring in the Copenhagen conference. He has also filled a short mission to California. Bro. Magleby is still an active and respected citizen of Monroe.

MARTINEAU, James Henry, a Patriarch and prominent Church worker was born March 13, 1828, in Amsterdam, Montgomery county, New York, the son of John Martineau and Eliza Mears. He writes: My father went to England in his youth, graduated as physician and surgeon, married the widow of Captain Hawkins of the British Navy, the daughter of the Earl of Stanhope by whom he had two daughters, Julia and Lucretia. His wife died in Baltimore, Maryland, and he next married my mother in 1824, she being then about seventeen years of age. In 1831 he was chief engineer in building the Camden & Armboy railroad, one of the first railroads built in the United States. He was employed by the government on some important works, and was chief engineer of the Croton waterworks of New York City and its chief of construction when he died. He invented the central discharge water wheel, the turbine principle, which has revolutionized water power; also horse power machine for threshing grain, which displaced the flail or the treading out grain by horses or cattle. He was of Huguenot descent, thence dating back to ancient Rome, the family name in Latin being Martinus, changed to Martino or Marino in Italian, Martinho in Portuguese, Martin, Martinot and Martin in ancient French, Martin in German and English, and in Slav dialects Martinovich. I have an unbroken lineage of twenty-two generations back to A. D. 1250 on the paternal side and twenty-one on the maternal to A. D. 1255, unbroken. I graduated at Monroe Academy, N. Y., at the age of sixteen and entered the office of the "Cayuga Tocsin" in Andover, N. Y., as "printers devil"



working up to compositor and pressman on one of the first Hoe presses made. When the Mexican war commenced in 1846 I enlisted in the U. S. regular army to serve during the war. Just two hours before I was

to go to the front my mother came, demanded my release as a minor, and led me home. Refusing to return to the printing office, I went to Milwaukee, Wis., entering the office of the "Milwaukee Sentinel" as pressman, but soon enlisted again, and with many other recruits was sent to Newport Barracks. Serving in various ways on detached service until the war ended I was honorably discharged in July, 1848, and returned to Milwaukee. In 1849 I started for California, but on my arrival at the Missouri river I was told that it would be impossible so late in the season to safely cross the plains and so I stayed in Western Missouri until the spring of 1850, teaching school. Early in 1850 I again started on my journey to the Pacific Coast, during which my life was twice miraculously preserved, and I arrived in Salt Lake City, July 22, 1850. I was impressed to stop there for the season and go on west the next year. But I went no farther, for two women, the wife of Elder P. P. Pratt and the widow of Don Carlos Smith taught me the gospel, and I was baptized Jan. 19, 1851, just where the Temple stands in Salt Lake City before I heard a sermon by a "Mormon" Elder. In February, 1851, I was ordained a Seventy by Jedediah M. Grant, and placed in the 27th quorum. About three hundred others were ordained at the same time. In March, 1851, I went with William K. Rice to the new town of Parowan, established three months before, ours being the first company which reinforced the settlement. I joined the Nauvoo Legion as sergeant major of the Iron regiment under Col. George A. Smith, became second lieutenant, and finally adjutant of Iron Military District, comprising all of Utah south of Fillmore. I was the first county clerk of Iron county and the first city recorder of Parowan. I also served as city councilor and alderman; served as county surveyor and sheriff; was Bishop's clerk and Bishop's Councilor and on May 21, 1854, I was ordained a High Priest by Elder George A. Smith and set apart as a counselor to Stake President John C. L. Smith. I was Ward clerk, and Stake clerk for a time, and kept record of all military operations, explorations and Indian difficulties which at times were very serious, threatening our destruction. I was one of a company of sixty men in 1858 sent out by Governor Brigham Young to hunt a place of refuge for the Saints, when the U. S. Army was invading Utah, and as its historian made a report of the expedition to Governor Young. As military instructor I frequently drilled the companies and battalions of the Legion, at one of which, the Parowas Battalion, Col. John C. Fremont was a spectator. Dining with me that day he said to me "Mr. Martineau, if I had 10,000 such men, I could conquer Mexico." He did not see our awkwardness. This was on his last trip of exploration for a railway route across the continent. I surveyed Parowan town plat, also Paragoonah, Ft. Johnson and the first city plat of Beaver, besides much farm, pasture and hay land. I was one of the party which crossed the mountains to the Panguitch Lake. With a canoe, which we made we were the first whites to navigate it. In May, 1855, I was appointed to make out the consecration deeds of the property of the people to the Church. All heads of families in Parowan consecrated cheerfully, myself included. In 1852 (Jan. 8th) I married Susan Ellen Johnson, daughter of Joel H. Johnson, who joined the Church June 1, 1831, and who was present when the "Word of Wisdom" was given in 1833. My wife was born in Kirtland, Ohio, July 11, 1836, and has remained a faithful and true Latter-day Saint from that date until the present time, through all the trials of the Church. During these years spent in ardous public service, Indian wars and explorations, I received only $10.00 for four years

service as sheriff. We all worked for nothing, expecting no temporal reward. In Salt Lake City, Jan. 18, 1857, I married Susan Julia Sherman, daughter of Lyman Royal Sherman and Delcena Diadamie Johnson, born in Far West, Missouri, Oct. 21, 1838. She became the mother of eight children, five now living. She died Jan. 28, 1874, having lived as a true Latter-day Saint all her life. Removing to Salt Lake City in 1860 I was advised by Pres. Young to go to Logan, where I was needed as a surveyor, Cache valley being then rapidly settled. I went there in July, 1860, and located many large canals and installed the Logan City water works. I also became county clerk, county surveyor, city recorder of Logan City, and engaged in farming. I was also U. S. deputy internal revenue collector, served as a "minute man" for more than twenty years in many military expeditions in Indian troubles, at the same time serving as brigade adjutant of Cache Military District, of three full regiments, and as their military instructor, and as a member of the staff of Gen. Daniel H. Wells, until the Nauvoo Legion was annulled. In 1868 I assisted in locating the Union Pacific Railroad from Echo Canyon to Central, Nevada, its first western terminal, as topographical and construction engineer. After this I made a geodetic survey for the Smithsonian Institute from Central, Nevada, to Ogden, Utah. In 1869 I located the railroad from Ogden to Salt Lake City, and in 1871-72 as chief engineer located the Utah Northern Railroad from Ogden to Franklin, Idaho. By direction of Pres. John Taylor I laid out the foundations of the Logan Temple and its grounds in 1877 and wrote an official history of its construction as a Church record. In November, 1882 I went with Elders Erastus Snow and Moses Thatcher to Sonora, Mexico, to find a refuge for Saints, returning in January, 1883. In 1884 I was called to Arizona to act as second Counselor to President Christopher Layton. On this trip we visited every settlement and scattered families in Southern Arizona, organizing the St. Joseph Stake, comprising the Maricopa, Pima and Mesa settlements with all their Wards, ordaining High Councilors and other officers, after which we explored Northern Sonora as far south as Magdalena, visiting various estates, but making no purchases, the prices charged being too high. During my twenty-four years residence in Logan I surveyed large additions to Logan City plat, and also surveyed the following city plats with their farm, pasture, hay lots and irrigation canals: Providence, Millville, Hyrum, Paradise, Wellsville, Mendon, Newton, Clarkston, Richmond, Smithfield, Hyde Park and Benson in Utah and Weston, Oxford, Franklin, Blackfoot and Idaho Falls in Idaho. While in Utah and Arizona I also surveyed much public land as U. S. deputy surveyor under eight U. S. surveyor generals. I laid out altogether thirty-five towns. In September, 1888, I removed to St. David, in Arizona, which I surveyed as a city plat, and I also surveyed Pima, Curtis, Graham, Fort Thomas, Thatcher, Solomonville and Duncan, with their fields and canals. I served four years as county surveyor and was offered a seat in the Arizona legislature and the county judgship by both political parties, but, advised by Elder Erastus Snow, I declined both offices. I also served as U. S. deputy land and mineral surveyor under three U. S. surveyor generals. Having great desire to go to Mexico, I applied in 1885 to President Taylor for release as counselor in the St. Joseph Stake presidency, which was afterwards granted, and in 1888 I removed to Colonia Juarez, Chihuahua, Mexico, and I surveyed the town plats of Chuichupa and Dublan, and the Colonia Juarez land purchase, with many other large tracts, one of which was

an 800-square-mile tract of mountain timber land on the Sierra Madre Range for the California Land Company. Anxious to continue my work for my dead I visited Utah in 1903 and finally in 1908 made my residence there permanent, my wife soon joining me, a son caring for our home in Mexico until 1912, when all my family in Mexico, sixty in number were forced to fly to the United States for safety, abandoning almost all they possessed, including homes, farms, orchards and live stock to bandits called Mexican soldiers, who looted and destroyed as they pleased, and killed men and women. I lost all the savings of a life time, thousands of dollars and now, past 88 years of age, my wife 80, we are left feeble and nearly helpless except for the care of my son Lyman R and daughter Elizabeth Nebeker, but very thankful that none of my family were slain. I was ordained a Patriarch Nov. 30, 1898, by Marriner W. Merrill.

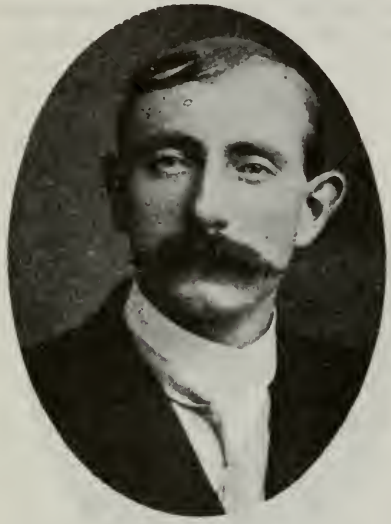
MATTHEWS, Samuel, a High Councilor in the Bear Lake Stake of Zion, Idaho, was born May 4, 1843, at Northill, Bedfordshire, England, the son of Wm. Matthews and Elizabeth Flinders. He was baptized in the summer of 1852 by Samuel Howard and emigrated from England to America in 1850, crossing the Atlantic in the ship "James Pennell," which arrived at New Orleans Nov. 22, 1850. Thence he went by the steamer "Amaranth" to St. Louis, Mo., where the family stayed five years, and then crossed the plains in the summer of 1855, part of the way in John Wardell's freight train, and later Bro. Matthews hired out as teamster in Wm. S. Godbe's train, which arrived in Salt Lake City Oct. 26, 1855. Bro. Matthews went back to the Missouri river as a Church teamster after emigrants in 1863 and 1866; was ordained an Elder in 1865 by Thos. H. Clark, and ordained a High Priest and Bishop Nov. 11, 1883, by Moses Thatcher and set apart to preside over the Montpelier Ward. Since July 19, 1915, he has been a member of the High Council of the Bear Lake Stake. Of secular offices held by Bro. Matthews are those of justice of the peace, county commissioner, etc. Otherwise he is a farmer and stockraiser by occupation. He married Elizabeth Keetch Oct. 12, 1864, who has borne him seven children, namely, Samuel William, Elizabeth Ann, Emily M., Charlotte A., Eliza A., Martha E., and Ella. He married Annie E. Kennington Feb. 28, 1884, who bore her husband six children, namely, George



T., Alonzo H., Annie Ada, Edna A., Harvey K., and Esther S. In 1869 Bro. Matthews was called to Bear Lake to help settle that country. He made his home at Liberty, where he has resided ever since.

McBRIDE, Loren Dyphus, Bishop of the Hyrum First Ward (Hyrum Stake), Cache county, Utah, was born Jan. 19, 1880, at Hyrum, Utah, the son of James McBride and Ruth Ann Miller. He was baptized March 7, 1889, by A. A. Allen Jr.; ordained a Deacon Feb. 28, 1894, by Lorentz Peterson and set apart as president of the 2nd quorum of Deacons in the

Hyrum Ward; subsequently he was ordained a Teacher. He was ordained an Elder Feb. 4, 1901, by John F. Wright and presided over the 2nd quorum of Elders in the Hyrum Stake about two years. In 1905-1907 he filled a mission to the Eastern States, laboring principally in New York and at Toronto, Canada. In the latter place he had charge of the branch about six months. He was ordained a High Priest Sept. 7, 1907, by Pres. Wm. C. Parkinson and set apart as an alternate member of the



High Council; labored as second assistant superintendent of the Hyrum Second Ward Sunday school and later as first assistant superintendent. He became a regular member of the High Council Feb. 4, 1911; acted as president of the Hyrum Second Ward Y. M. M. I. A. and was ordained a Bishop July 19, 1913, by Geo. F. Richards and set apart to preside over the Hyrum Second Ward. Bro. McBride married Annie Catherine Lauritzen Feb. 13, 1901; his children are James Loran, born Nov. 8, 1901; Wm. Leroy, born August 24, 1903; Hazel Annie, born March 20, 1908; Elva Minnie, born July 21, 1910, and Mable Irene, born August 25, 1913.

McCUNE, Henry Frederick, a faithful and diligent Temple worker and formerly a High Councilor in the Juab Stake of Zion, was born May 31, 1840, at Calcutta, India, the son of Matthew McCune and Sarah Elizabeth Caroline Scott. Becoming a convert to "Mormonism" as a boy he was baptized July 12, 1852, by Mathew McCune, his father. When fourteen years of age he held the position of midshipman in the British Navy and emigrated with his parents to America in 1856. During the winter of 1857-58 he participated in the so-called Echo Canyon war, and in 1865-67 he took an active part in the so-called Black Hawk war, during which he was often exposed to the greatest danger. He was ordained an Elder and subsequently a Seventy by Joseph Young. In 1879 he was ordained a High Priest by Erastus Snow and chosen to act as first counselor to Bishop William McMillan at Milford, Beaver county. In 1880 he located at Nephi where he was chosen to act as a High Councilor, which position he held until 1906. Later he held the same position in the Weber Stake, where he also acted as president of the High Priests quoroum from 1908 to 1916. In 1889-1891 he labored in the Manti Temple as an ordinance worker, and in 1893 he was called to labor as an ordinance worker in the Salt Lake Temple, where he is still officiating. In June, 1884, he left Salt Lake City on a mission to India; after laboring there until June, 1885, he was transferred to New Zealand, and returned home in February, 1886. Bro. McCune acted as assessor and collector in Juab county four years, and served as postmaster at Nephi from 1890 to 1893. In 1861 (Dec. 24th) he married Elizabeth Grace(daughter of Isaac Grace and Elizabeth Williams), who was born July 23, 1843, in Liverpool, England, and emigrated to Utah in 1851, crossing the Atlantic in the ship "Ellen." Bro. McCune is the father of thirteen

children, eight boys and five girls, eleven of whom are still living.

McCUNE, Matthew, a High Councilor in the Juab Stake, Juab county, Utah, was born July 27, 1811, on the Isle of Man, Great Britain, the son of Robert McCune and Agnes Jelly. As an infant he moved with his parents to Scotland, and in 1835 he left Scotland and traveled to London, where he joined the British Army and went to India with his young wife Sarah Elizabeth Caroline Scott, whom he had married in 1835. Bro. McCune served in the army until 1856. He belonged to a religious organization known as the Plymouth brethren, and while holding a meeting at Bro. McCune's house one evening two sailor boys (Benjamin Riches and George Barber) asked for admittance. They were admitted, and after the meeting they told Bro. McCune and Dr. James P. Meik and Maurice White (who were present) that they had heard and accepted the true gospel of Christ as it had been revealed to the Prophet Joseph Smith in America. They further stated that they had been baptized, but had as yet not received the Priesthood. The hearts of the three were pricked and they immediately wrote to Apostle Lorenzo Snow in Liverpool, England, for gospel literature, and three months later they wrote another letter to Bro. Snow requesting that a missionary be sent to India; they promised that his expenses would be paid by the three investigators. Bro. Joseph Richards, a sailmaker in the British Merchant Marine, was consequently sent from Great Britain to India, and while his ship lay at anchor at Calcutta June 22, 1851, he baptized Dr. James P. Meik, Maurice White, and Matthew McCune as the first fruits of the preaching of "Mormonism" in India. These three brethren were subsequently ordained Elders by Bro. Richards and Matthew McCune was sent as a missionary to open up the gospel door to the inhabitants of Burmah, being a member of the army. There he labored as opportunity afforded from 1854 to 1856 and preached the gospel mostly at night. Emigrating to America together with his family, he sailed from Calcutta, India, Dec. 10, 1856, in the ship "Escort," Capt. Alfred Hussey, and landed in New York March 3, 1857. He crossed the plains in the so-called Delaware company, of which Jacob Hoffeins was the captain, and arrived in Salt Lake City Sept. 21, 1857. The family spent the following winter at Farmington, Davis county, and during "the move" in 1858 they went to Nephi, Juab county, which became the permanent family home. Bro. McCune filled two missions to Great Britain, the first in 1862-64 and the second in 1870. For over thirty years he acted as a High Councilor in the Juab Stake of Zion and remained faithful and true to the Church until the time of his death, which occured at Nephi in October, 1889. About the year 1859 Bro. McCune married Ann Midgley and about six years later he married Isabella Chalmers. By his three wives he had nineteen children, among whom are Henry F. McCune, a well-known Temple worker, and Alfred W. McCune, a distinguished mining and railroad man.

McGREGOR, William Campbell, first counselor in the presidency of the Bannock Stake and a resident of Mound Valley, Bannock county, Idaho, was born August 17, 1876, at Mound Valley, Idaho, the son of James Davis McGregor and Mary Perry. He was baptized August 17, 1884, by Ephraim Bennett; ordained a Deacon and subsequently an Elder; ordained a Seventy June 24, 1897, by Seymour B. Young; ordained a High Priest Jan. 27, 1902, by Heber J. Grant and set apart as second counselor to Bishop Wm. W. Williams; was chosen as first counselor in 1904; ordained a Bishop May 17, 1913, and set apart to preside over

the Mound Valley Ward, which position he filled until May 14, 1916, when he was chosen as first counselor in the Stake presidency of the Bannock Stake. In his younger years Bro. McGregor acted as president of



the Mound Valley Ward Y. M. M. I. A.; served as justice of the peace, etc. He filled a mission to the Society Islands in 1897-1900 and married Nancy Mary Anderson June 10, 1903. She was born June 13, 1882, in Bear River City, Box Elder, county, Utah, the daughter of James P. Anderson and Mary Christensen. Six children (William J., Mary H., Grace, Lola, Dona, and Ora A.)have blessed this marriage. Bro. McGregor is a farmer and dairyman and also a merchant by avocation.

McLELLAND, Edward Murphy, a prominent Elder of the Farmers Ward (Granite Stake), was born August 9, 1858, in Salt Lake City, Utah, the son of Thos. McLelland and Mary Murphy. He was baptized August 1, 1866, by Wm. Thorne. In his youth the family moved to what is now known as Farmers Ward, and in 1879 (May 1st) he married Melissa Evaline Morton, who bore him seven children, namely, Mary E. (Dixon), Eva Lucille (Simpson), Edward M., Lillian M (Kaup), Otto M., Wm. Harry, and Geo. B. His wife died Dec. 17, 1891, and he married Pearl O. Perry Dec. 11, 1906, by whom he had three children, namely, Olive Pearl, James Perry and Richard Stayner. Bro. McLelland was one of Salt Lake City's pioneer promoters and managers of clean amusements. For many years he took a deep interest in providing good amusements for the young. He was always active in Church affairs and was a favorite with the young people. When the Wandamere Park was opened he took charge of the same as manager. He was an active worker in the Farmers



Ward and was a member of the Stake Board of the Y. M. M. I. A. of the Granite Stake at the time of his death which occurred June 7, 1914, in Farmers Ward, Salt Lake City, Utah.

McMULLIN, Henry Luflin, a High Counselor in the Wasatch Stake of Zion, was born Sept. 4, 1852, in the State of Maine, the son of Henry McMullin and Mary Pierce. He came to Utah with his parents in 1855, crossing the plains in John Hindley's company. He was baptized in 1862 and married Janet O. Murdock in 1875. This marriage has been blessed with seven children, namely, Sarah Jane, Henry Pierce, John Edwin, Gladys,

Mary Isabelle, Annie, Janet, and Thomas Heber. Elder McMullin has filled many ecclesiastical positions and performed a mission to the Northern States in 1894-96. He also filled a mission in the interest of the



Y. M. M. I. A. in Sanpete and Wasatch counties in 1898, and has been a High Counselor for a number of years.

MECHAM, Leonidas Americus, a High Councilor in the Oneida Stake, Franklin county, Idaho, and a resident of Preston, Idaho, was born Oct. 19, 1854, in Salt Lake City, Utah, the son of Leonidas Clinton Mecham and Margaret Emma Champlin. He was baptized in June, 1864, by Samuel Gern; ordained an Elder when seventeen years old; ordained a Seventy July 20, 1884, by Wm. Woodward and ordained a High Priest and Bishop July 19, 1885, by Milo Andrus and set apart to preside over the Riverdale Ward Oneida county, Idaho. He served in this capacity until Nov. 15, 1908, when he was honorably released, having been set apart to act as a High Councilor, Sept. 6, 1908. In 1876 (May 1st) he married Eliza Smart, who bore her husband eight children, namely, Leonidas S., Joanna S., Maud S., Ollie S., Arnold S., Milando S., Avilda S. and Vera S. Bro. Mecham has labored as Ward clerk, secretary of the Riverdale Y. M. M. I. A., clerk of the Riverdale Sunday school, superintendent and member of the Preston village board (1909-1911), etc. He has acted as postmaster of Preston since August 1, 1914.

MEEKS, Heber Jesse (Continued from Vol. 2, page 132). Bro. Meeks served in the High Council of the Kanab Stake and as Stake superintendent of Y. M. M. I. A. until Dec. 5, 1910, when he was chosen as first counselor to Pres. Wm. W. Seegmiller of the Kanab Stake. In the spring of 1911, at the request of the general authorities of the Church he moved to Kanab so that the Stake presidency could be constantly in touch with each other. In 1907 he was elected a member of the Utah State legislature as a representative from the 26th district. He was again re-elected to the legislature in 1915. He also served as mayor of Kanab two years and as school trustee a number of terms. At present he is a director in several live stock associations and irrigation companies and among others the Kanab Roller Mill and Power Company. In 1889 (Dec. 30th) he married Clarissa Amanda Bowers (daughter of Isaiah Bowers and Harriet Hoyt), who was born Oct. 8, 1871. She has borne her husband eleven children, namely, Heber, Wilford P., Isaiah, Dalton, Erwin, Leah, Mason, Jonathan, Joseph, Clara and Athe.

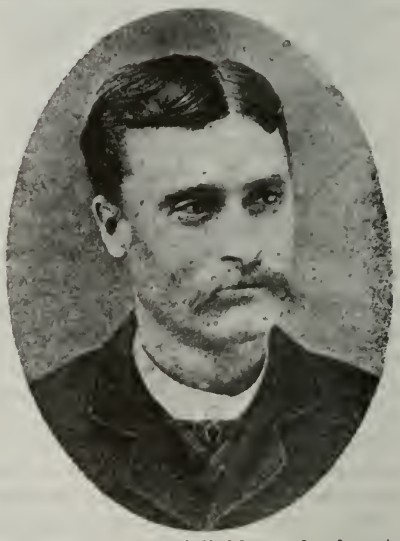
MENDENHALL, William Henry, president of the Bannock Stake (continued from Vol. 1, page 769). Bro. Mendenhall served as second counselor to Pres. Pond until Jan. 18, 1904, when he was chosen as first counselor to Pres. Pond, and at a conference held May 21, 1916, he was chosen and set apart as president of the Bannock Stake of Zion, which position he still holds. Bro. Mendenhall served four years as a repre-

sentative in the Idaho State legislature, serving in the house during the 12th session and as senator during the 13th session. He has also acted as clerk of the Thatcher Rural High School No. 2, and served as



school trustee a number of terms. His wife, Naomi Herd, was born Oct. 29, 1873, at Darwin, Lancashire, England, the daughter of James Herd and Grace Knowles; she has borne her husband nine children, namely, Vernon Herd, Lovell James, Wm. Thomas, Murat H., Millen H., Naomi H., Ruth H., Elease H., and Kay H.

MERRILL, Alberto John, an active Elder of the Smithfield Ward, Cache county, Utah, was born June 13, 1864, at Smithfield, Cache county, Utah, the son of Jeston J. Merrill and Elizabeth Ann Ainscough. His parents separated shortly after his birth and Alberto was raised principally by his grandmother, Mrs. Wm. Ainscough. He was baptized May 18, 1873, by Preston T. Morehead; ordained a Deacon when a boy; ordained a Teacher March 16, 1874, by Benjamin Lloyd; ordained an Elder October 16, 1884, by Preston Morehead; ordained a Seventy October 20, 1884, by Wilford Woodruff and set apart for a mission to the Sandwich Islands, where he labored three years, during which time he visited every inhabited island of the Hawaiian group and also labored some on the sugar plantation at Laie. In 1890 (Nov. 14th) he married Ida Harper (daughter of Richard Harper and Susan Faulkner) who was born Dec. 24, 1866. This marriage has been blessed with six children, namely, Alberto Eugene, Gale Theresa, Wendall William, Villa Wayne, Ford and Alton. In 1904-07 he filled a mission to the Central States, presiding for some time over the Texas conference and afterwards over the St. Johns conference. At home Elder Merrill has labored as a member of the Benson Stake Sunday school board, was Stake president of Y. M. M. I. A. three years, has acted as an officer in the Smithfield Ward Y. M. M. I. A., labored as a teacher in Religion Class Work, etc. He has also served as a member of the Smithfield city council and been



marshal of Smithfield and deputy game warden. He was raised on a farm, but has lately engaged in the furniture business.

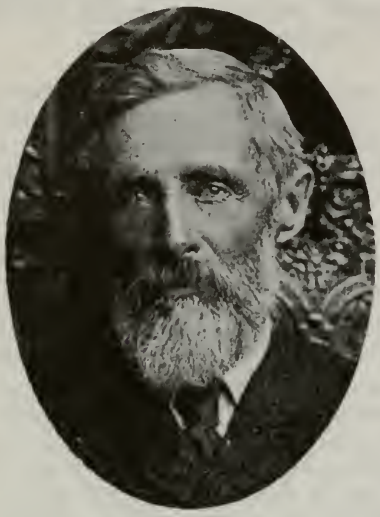
MESERVY, Oliver K. (Continued from Vol. 2, page 103). Brother Meservy married Charlotte Elea-

nor Bagley, daughter of Emanuel Bagley and Mary Isabel Pope, Oct. 8, 1909, in the Salt Lake Temple. Their children thus far are Joseph Roberts Meservy, born Feb. 8, 1911; Loa Gertrude, born June 30, 1913, and Mary, born August 3, 1915. During the season of 1913 Oliver planted some forty acres of peas which made vigorous growth until the morning of July 14th, when they were severely frosted. At this date a dry warm spell of weather began, and the North Fork of Snake River, from which he obtained water, having fallen to low water mark, his crops began to burn exceedingly, he not being able to secure enough water to save them. Being much in debt he besought the Lord to spare what was left of his crops. While in the field at about 1 p. m., July 21st, he raised his hands and eyes toward heaven and cried "O, where is the God of Jacob?" and as he implored the Lord an inspiration came to him saying, "I will water your crops," to which Oliver replied, "Even so, Father, let it not only rain, but let it storm in the mountains over the head of the streams and let the river, even the North Fork of Snake river, raise three feet so that all the canals may be filled and all the people be blessed." In a few hours it began to rain, and thus continued until the ground was wet down the depth of the plowing. The water in the North Fork of Snake river rose to high water mark. All the canals were filled and the volume of water continued abundant to the end of the irrigating season. Much of the crops that had seemed utterly lost were miracuously revived and saved. Never before, nor since, during the 34 years that this region has been inhabited, has any incident similar to this occurred, but whenever the river has fallen in July it has continued to fall until the middle or latter part of August, and any amount of rain had never before varied its flow enough to be noted. Bro. Meservy relates a number of instances in which his life and person have been preserved, where he has been singularly blessed in answer to prayers and has enjoyed the gift of healing to an imminent degree. He has also been very successful as a public speaker and as an expounder of the gospel.

MILLER, Henry William, a Church veteran, was born in 1807 in Green county, N. Y., the son of James G. Miller and Ruth Arnold. In his youth he learned the trade of a carpenter and builder. In 1831 (June 19th) he married Elmira Pond (daughter of Thadeus Pond and Louisa Miner) who was born Feb. 14, 1811, in Barlow, Washington county, Ohio. Bro. Miller moved to Illinois about 1829, and while living there became a convert to "Mormonism." Joining the Church in 1839, he soon afterwards moved to Nauvoo, Ill. In 1841-42 he assisted in getting out timber for the Nauvoo House and the Nauvoo Temple. He was with the saints in all their first persecutions and mobbings in Illinois and participated in the exodus west, crossing the plains to the Valley in 1850 with Apostle Orson Hyde. He returned to Council Bluffs the same year, and during the winter of 1850-51 he visited his relatives in New York. In 1852 he migrated with his family to the Valley, crossing the plains as captain of a company. He settled at Farmington, Davis county, Utah. In 1854-56 he went on a mission to the Cherokee Nation, and in 1862 went to the Missouri river as a captain of a Church train, with which he returned safely to Salt Lake City Oct. 17, 1862. In the fall of 1862 he married Fanny Gunn who bore him five children, four boys and one girl. In 1863 he was called to make a settlement at Beaver Dams on the Rio Virgen river (now in Nevada), and spent the remainder of his life in Southern Utah. While making a visit to his son William H. Miller (who was a resident of Farm-

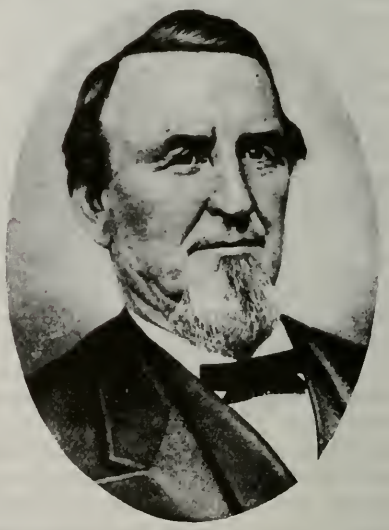
ington) he took sick and died Oct. 9, 1885. He died, as he had always lived, strong in the faith.

MILLER, William Henry, a veteran Elder of the Syracuse Ward,



Davis county, Utah, was born Dec. 22, 1838, at Quincy, Adams county, Ill., the son of Henry W. Miller and Elmira Pond. He emigrated with his parents to Utah in 1852, and settled at Farmington where he was ordained a Seventy in 1855, becoming a member of the 40th quorum. Here he took an active part in ecclesiastical afairs and during the Johnston army troubles in 1857 he went out with the first company of militia into Echo canyon, and did efficient military service. In the spring of 1858 he accompanied Capt. Haight to Fort Limhi (now in Idaho) to help bring in the "Mormon" missionaries who had settled among the Indians in that part of the country. After that he engaged in freighting, farming and stock raising. In 1862 he went back to Green River to meet his father's company going with freight for the Overland Coach Company. In 1880 he went to Santa Fe, New Mexico, to engage in railroading, and subsequently he went to Colorado, where he stayed two years assisting in building the Denver and Rio Grande Railroad into Utah. In 1887 he became a permanent settler of Syracuse, Davis county. In 1858 (March 2nd) Elder Miller married Helen Aurelia Hinman (daughter of Laman Hinman and Aurelia Hinman) who was born Sept. 20, 1840, in Berkshire county, Mass., and emigrated with her parents to the Valley in 1848. She bore her husband twelve children, 5 boys and seven girls. Bro. Miller has filled many positions of honor and responsibility. Thus he acted as school trustee a number of years, was county inspector for horticulture, etc., located and opened up one of the first farms at Garland, Box Elder county, started the first commercial apple orchard in Utah at Syracuse, etc. His wife, Helen A. Miller, was president of the first Primary Assoiation at Syracuse for several years, until failing health compelled her to resign.

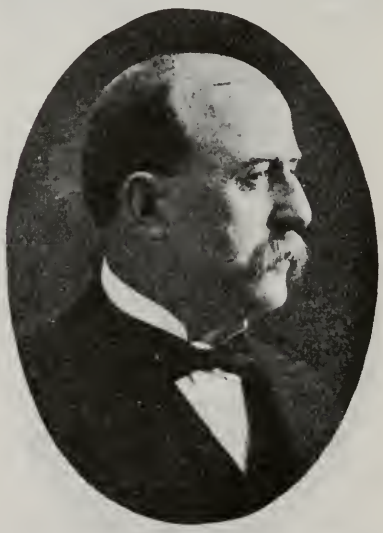
MILLER, Reuben, Bishop of Mill Creek Ward, Salt Lake county, Utah, was born Sept. 4, 1811, at Reading, Berks county, Pa., the son of Isaac



Miller and Esther Gline. He spent his early days in Pennsylvania and later located temporarily in Chicago, Ill., working at his trade as a millwright. Later he moved to Ottawa,

where he commenced farming. There he was converted to "Mormonism," was baptized Oct. 19, 1846, and at once ordained a High Priest. He emigrated to Utah in 1849, crossing the plains in Daniel Spencer's company which arrived in the Valley Sept. 24, 1849. He made his home in Mill Creek, Salt Lake county, where he acted as Bishop from 1850 until his death. He was elected county commissioner at an early day and held the office about 36 years. Under his administration and direction most of the earlier canals were constructed as well as the principal county roads, both north and south, east and west of Salt Lake City. It is said that some of the irrigation systems which he planned were laid out with an old water level and a tea kettle as surveying instruments. He was industrious, thrifty and a man of improved justice in practical affairs, a wise counselor and a father among the people. He sat in the convention of 1862, when a constitution was framed for the State of Deseret and a memorial was adopted asking for Utah's admission into the Union. He occupied many other positions of prominence and trust to the satisfaction of his constituents. In 1836 he married Rhoda Ann Letts, who bore him ten children. In 1849 he married Orice Burnham, who bore him three children and died Feb. 14, 1890. In 1857 he married Ann Cramer, who bore him eleven children and in 1869 (Jan. 11th) he married Jane Heuges who bore him six children. At his demise July 22, 1882, he left a very large posterity and in his death the whole community felt a sense of loss. His posterity at the present time (1918) numbers 360.

MITTON, Samuel Bailey, a member of the High Council in the Cache Stake of Zion and a resident of Logan, Cache county, Utah, was born March 21, 1863, at Wellsville, Cache county, Utah. His early training was deeply religious, his parents being faithful Latter-day Saints who had joined the Church in England and crossed the plains with ox-teams, and afterwards suffering the privations incident to the settling of a new country. At an early age he was ordained a Priest and acted as secretary of his quorum during most of the time he was a member. From early childhood he manifested great love for music and all through his life it has been his inseparable companion. At the age of fourteen he became organist for the Wellsville Ward, serving in this capacity most of the time for 23 years. He served for some time as one of the presidency of the Y. M. M. I. A. in Wells-



ville Ward and made a missionary tour of Cache Stake with Elder Matthias F. Cowley. Cache Stake then comprised the whole of Cache valley. Jan. 8, 1884, he was ordained a Seventy and served as clerk of the 28th quorum of Seventy. On March 28, 1888, he married Miss Mary Hawkins, of Samaria, Idaho, in the Logan Temple. For seven years he acted as chorister of the Cache Stake Sunday schools. In the winter of 1889-90 he was called by Apostle Moses Thatcher to serve as a home missionary for six months in Cache

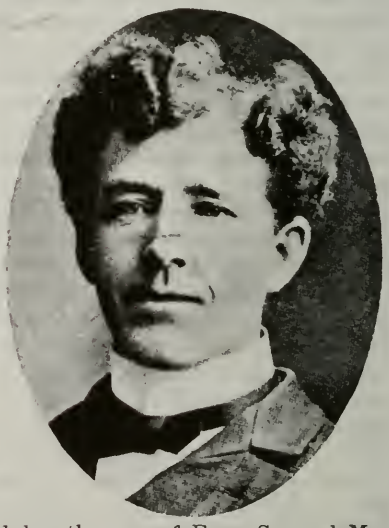
Stake, remaining out among the people most of the time. In the summer of 1890 he moved to Ogden, and remained there two years. While there he took an active part in the Wards, especially in a musical way, and served for a short period as organist of the Ogden Tabernacle choir. In the spring of 1900 he moved to Logan, Utah. Later he was ordained a High Priest and set apart as a member of the Cache Stake High Council by Apostle Charles W. Penrose, which position he still holds. He was sustained as director of the Logan Tabernacle choir Nov. 23, 1915.

MONSON, Hiram, second Bishop of the St. John Ward (Malad Stake), Oneida county, Idaho, was born July



27, 1863, at Hyrum, Cache county, Utah, the son of Andrew Monson and Matilda Anderson. He was baptized in 1875, ordained an Elder in 1887; ordained a High Priest by Oliver C. Hoskins in 1891 and set apart as second counselor to Bishop James P. Harrison, of the St. John Ward; ordained a Bishop March 23, 1908, by John Henry Smith and set apart to preside over the St. John Ward. Prior to this he had acted as superintendent of the Ward Sunday school and had filled a mission to the Southern States from Oct. 17, 1897, to Nov. 7, 1899. He has served as a member of the House of Representatives in the Idaho legislature since 1914 and acted as a constable in the St. John precinct for two years. In 1887 (Dec. 8th) he married Mary Ann Deshamps (daughter of Lewis Deshamps and Ann S. Stevens), who was born April 7, 1869, at Willard, Box Elder county, Utah. This marriage has been blessed with three children, namely, Miriam, born Nov. 21, 1888; Ann M., born August 23, 1891; Lewis, born Oct. 16, 1895, and Anna M., who died in infancy.

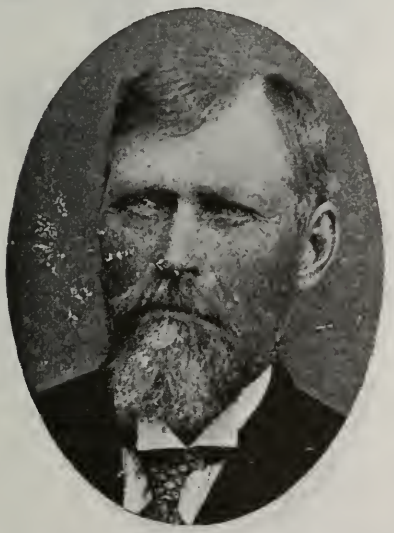
MORGAN, William Roberts, Bishop of the Liberty Ward (Bear Lake Stake), Idaho, was born July 27, 1870, at Liberty, Bear Lake county,



Idaho, the son of Evan Samuel Morgan and Margaret Roberts. He was baptized July 30, 1878, by John Hymas; ordained a Deacon when a boy; ordained a Priest by Hyrum H. Hymas March 30, 1888; ordained an Elder by John U. Stucki June 4, 1898; ordained a Seventy by J. Golden Kimball July 2, 1898; ordained a High Priest by Wm. Budge Dec. 10, 1900, and ordained a Bishop by Joseph F. Smith Jr. March 11, 1911. Most of Bishop Morgan's early life was spent in herding his father's sheep in the

summer time, while he attended the district schools for a few months during the winter. Later, he attended the B. Y. College at Logan. In 1898 (June 15th) he married Martha A. Christensen in the Logan Temple. In 1898-1900 he filled a mission to the Eastern States, laboring principally in the East Pennsylvania conference. In December, 1900, he was chosen as second counselor to Bishop Edwin N. Austin of the Liberty Ward and in February, 1901, he was called to preside over the Ward Sunday school, which position he held until Jan. 15, 1911, when he was called to act as Bishop of the Ward, which position he still holds. Bishop Morgan follows the occupation of a farmer and has held the office of justice of peace. Following are the names of his children: Iris T., Evan W., Cassie L., Clifford C., Larue, Eunice and Mary.

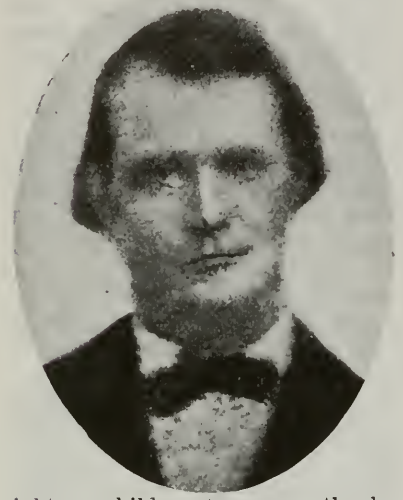
MORRILL, John, Bishop of the Junction Ward (Panguitch Stake), Piute county, Utah, was born Feb.



21, 1848, at Garden Grove, Iowa, the son of Laban Morrill and Permelia H. Drury. He came to Salt Lake Valley with his parents in 1852 and lived at Springville, Utah county, thence he moved with his parents to Iron county, Utah, and settled at Cedar City. He was baptized when eight years old at Johnson's Fort in Cedar City Ward; was ordained a Seventy and acted as a clerk of the 63rd quorum of Seventy for several years. He became one of the first settlers at Bellevue, Washington county, Utah, after which he moved north. He married Esther Ellis Le Baren in 1874 and settled at Spring Lake Villa, Utah county; thence he moved to Junction, Piute county, in the spring of 1879 and there acted as second and later as first counselor to Bishop Wm. King in the Kingston Ward, which at that time included Junction and other adjacent towns. When the Junction Ward was organized March 29, 1887, he was chosen as first counselor to Rufus A. Allen, which position he held until 1895, when he became Bishop of the Junction Ward, having previously acted as presiding Elder locally in the Junction part of the Kingston Ward. Elder Morrill continued as Bishop of the Junction Ward until March 2, 1914, when he was succeeded by John H. Stoney. Elder Morrill is the father of nine children, three of whom are yet alive and are faithful members of the Church.

MOSS, John, an active Elder in the South Bountiful Ward, Davis county, Utah, was born March 31, 1820, at Newton, Yorkshire, England, the son of Hugh Moss and Elizabeth Rushton. He emigrated from England to America in 1835 and settled in Illinois. In March, 1844, he married Rebecca Wood (daughter of Daniel Wood and Mary Snyder), who was born May 11, 1826, at Lohara, Canada; she bore her husband twelve children and died March 4, 1882. Bro. Moss migrated to Utah in 1848, crossing the plains in Brigham Young's company with his wife and two children (Mary and Daniel). He settled in Bountiful, Davis county, in 1849, where he took an active part in building up that part of the country. While a resident of Bountiful he was ordained a president of the

76th quorum of Seventy; later he was ordained a High Priest. In 1865 (March 25th) he married Emma Alexander, who bore him eight children. In 1856 he went out with many others to meet Edward Martin's handcart company. His avocation was that of a farmer and stock-raiser, being specially interested in the sheep business. Bro. Moss died August 4, 1884, leaving a wife and



eighteen children to mourn the loss of a loving and respected father. Altogether he was the father of twenty children and had 27 grandchildren at the time of his demise.

MOSS, Rebecca Wood, wife of John Moss, was born May 11, 1826, at Longborough, Upper Canada, the daughter of Daniel Wood and Mary Snyder. As a convert to "Mormonism," she gathered with the Saints to Kirtland, Ohio and was baptized when eight years of age. Afterwards she was with the Saints in Missouri during the persecutions there. From Missouri she went to Illinois and married John Moss in Pike county, Ill., March, 1844, with whom she became the mother of twelve children. She emigrated to Utah in 1848 and labored for many years as a faithful teacher in the Bountiful Ward Relief Society. In January, 1880, she was chosen president of the board of teachers in the South Bountiful Relief Society, and died as



a faithful Latter-day Saint March 4, 1882.

MOSS, Emma Alexander, wife of John Moss, was born April 14, 1846, in Calne, Wiltshire, England, the



daughter of Abel and Sarah Alexander. She was baptized when eight years of age by Geo. Hatt, emigrated to America in 1864, crossing the Atlantic in the ship "Hudson," which sailed from Liverpool, England, June 3, 1864, and arrived at New York

July 19, 1864; crossed the plains in Warren Snow's company, which arrived in Salt Lake City Nov. 2, 1864. Her father's family settled at Bountiful where Sister Emma became acquainted with John Moss, to whom she was married March 25, 1865; she became the mother of eight children, six of whom are still alive. Sister Moss has been an active teacher in the Ward Relief Society and been a member of the Ward choir about twenty years.

MOSS, Daniel, a veteran Elder in the South Bountiful Ward, Davis county, Utah, was born Jan. 11, 1847, in Pottawattamie county, Iowa, the



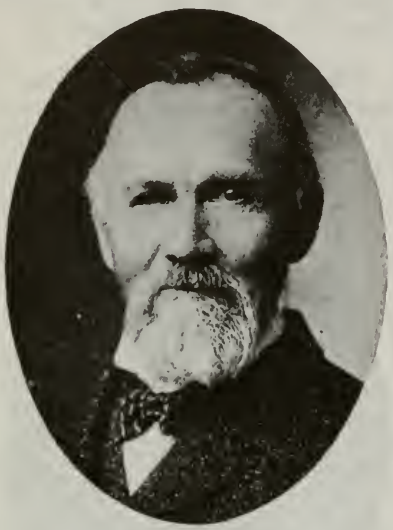
son of John Moss and Rebecca Wood. He came to Utah with his parents as a babe in 1848 and became an early resident of Bountiful, where he was baptized when eleven years of age by Chester Loveland. He was ordained an Elder by John Stoker, ordained a Seventy March 25, 1884, by Wm. S. Muir and became a president of the 74th quorum of Seventy Jan. 29, 1893, and was ordained a High Priest April 16, 1905, by Ezra F. Richards. In 1890-92 he filled a mission to the Southern States, laboring principally in Alabama and Mississippi. In 1866 he took part in the Black Hawk war and at different times hauled rock for the foundation of the Salt Lake Temple. In 1871 (Feb. 20th), he married Melvina Rushton (the daughter of Fredric James Rushton and Eliza Hundy), who was born July 31, 1853, in St. Louis, Mo.; she became the mother of ten children, eight of whom are still alive. The names of the children are: Eliza R., John H., Mary M., Clara A., Louisa, Daniel R., Ida L., Elmer H., Lelia A. and Glen W.

MOSS, Melvina Rushton, wife of Daniel Moss, was born July 31, 1853, at St. Louis, Mo., the daughter of Fredric James Rushton and Eliza



Hundy. She migrated to Utah with her parents in 1855, crossing the plains in Richard Ballantyne's company, which arrived in Salt Lake Sept. 25, 1855. She first lived in Salt Lake City, and was baptized Nov. 22, 1863, by Daniel Wood, after moving to Bountiful or Woods Cross, where she has lived ever since and where she has taken an active part in the Relief Society and Church work generally. During the past seven years she has presided over the South Bountiful Relief Society. Previous to that she acted as a counselor to Sister Mary Ann Page in said Society.

MULLER, Jacob, an active Elder in the Logan Seventh Ward, Cache county, Utah, was born Feb. 13, 1841, at Thumligen, Wurttemberg, Germany, the son of Peter Muller and Elizabeth Schittenhelm. When thirteen years of age he was left an orphan and had to make his own way in life. Becoming a convert to "Mormonism" he was baptized



March 29, 1861, at Thurgau, Switzerland, and three days later he was called on a mission. He was ordained a Priest April 3, 1861, and started the same day on a missionary tour to Germany. For four years after that he traveled and labored as a missionary in Germany and Switzerland, suffering at times considerable persecution. Thus he was arrested nineteen times and imprisoned seventeen times for the gospel's sake. In 1865 he started for Utah with a company of emigrating Saints, placed in his charge until they embarked at Liverpool, England, on the "Belle Wood" and crossed the ocean under the care of William H. Shearman. The company reached Salt Lake City, Utah, Nov. 9, 1865. Bro. Muller settled at Providence, Cache county, Utah, in December, 1865, and on the 24th of that month he married Barbara Schubel. In the spring of 1874 he was caught in a snowslide while working in the mountains and severely injured internally, but in due course of time he was healed by the power of God. In 1877-78 he filled a mission to Switzerland and Germany. He was released early to take charge of a company of emigrating Saints. Having been convicted of unlawful cohabitation, he served two months in the Utah penitentiary early in 1888. In 1891 he was called to labor in the Logan Temple, continuing thus one year. In 1899-1901 he filled a third mission to Germany and Switzerland, during which he was banished from Germany. He again returned home in charge of a company of Saints. In the spring of 1903 he again became a worker in the Logan Temple, in which glorious work he is still engaged.

MURDOCK, Brigham, third Bishop of the Farnum Ward (Yellowstone Stake, Fremont county, Idaho), was born Nov. 3, 1870, at Heber City, Wasatch county, Utah, the son of John Murray Murdock and Isabella Crawford. He was baptized May 17, 1883, by James H. Molten, ordained



an Elder Dec. 16, 1891; ordained a High Priest Jan. 22, 1911, by Marion J. Kerr; was set apart as second

counselor to Bishop Henry W. Smith of the Farnum Ward Jan. 22, 1911; was sustained as Bishop of the Farnum Ward in November, 1913, and ordained a Bishop Feb. 1, 1914, by Hyrum G. Smith. He married Mary Blanch Alexander Dec. 16, 1891; she died June 22, 1893, leaving one son, seven months old (Robert Rue). In 1903 Bro. Murdock married Martha Louannie Hammon; this union has been blessed with five children, namely, Blanch Priscilla, Brigham Dallas, Reed Chase, Thomas Hammon, and Laura Jean.

MURDOCK, Joseph, a veteran Elder in the Church, was born Nov. 14, 1783, in Lebanon, Windham county, Connecticut, the son of William and Sarah Murdock. He married Sally Stacey about 1827. Becoming converts to "Mormonism" Bro. Murdock and his wife were baptized about 1840 and traveled across the country by wagon to Kirtland, Ohio, where they remained a short time and then continued the journey to Nauvoo, Ill., where they arrived in the early part of 1841. Here Joseph Murdock died in 1844, but the family remained until the exodus of 1846. One of the sons contracted a severe cold, swimming cattle across the Missouri river at the time of the exodus, from the effects of which he died; he was the first man buried on the Nebraska side of the river. The family now consisted of the mother and her two sons, Nymphas Cordion and Joseph Stacey. They settled temporarily at Winter Quarters and came to Utah in Ira Eldredge's company in 1847.

MURDOCK, Sally Stacey, wife of Joseph Murdock, was born April 22, 1788, near New Salem, Franklin county, Mass., the daughter of Nymphis and Sarah Stacey. As the wife of Joseph Murdock she came to the Valley in the fall of 1847 with the first families that crossed the plains and endured hardships and privations in common with the Saints until the time of her death, through all of which she evinced unshaking faith and confidence in the truths of the gospel. She died Sept. 25, 1864, of



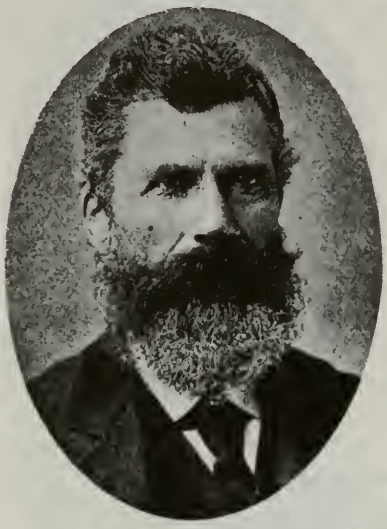
general debility, aged 76 years, leaving a large family and numerous friends to mourn her loss.

MURDOCK, Joseph Stacey, first Bishop of Heber City, Wasatch county, Utah, was born June 26, 1822, in Madison county, New York,



the son of Joseph Murdock and Sally Stacey, and died Feb. 15, 1899, in Heber City.

MURDOCK, Nymphas Cordion, one of the Utah pioneers of 1847, was born May 12, 1833, at Hamilton, Madison county, N. Y., the son of Joseph Murdock and Sally Stacey. Together with his father's family



he participated in the exodus from Nauvoo in 1846, and after spending the winter of 1846-47 at Winter Quarters, he started for the Valley in the spring of 1847, crossing the plains in Capt. Ira Eldredge's fifty, which was the first company to arrive in the Valley after the pioneer company. He married Melissa Barney Oct. 21, 1854. She was the daughter of Royal Barney and Sarah Bowen Estabrook of Amherst, Ohio, and came to Utah in 1852. In 1857 (Nov. 12th) he married Esther Maria Davis, daughter of Franklin Judson Davis and Anna Richmond. Following are the names of his children by his first wife: Nymphas Cordion, Sarah Melissa, Joseph Royal and Betsy Emeline. The children by his second wife were Franklin Judson, Stanley, Unice Louisa, Alva Nymphas, Alphonso J., Annie Mariah, Frederick, Ella Maria and Melissa. Bro. Nymphas also married Elizabeth Chadwich Green (a former wife of Alphonzo Green) Oct. 2, 1912. Bro. Murdock was ordained successively to the office of Deacon, Teacher, Priest, Elder, Seventy, High Priest and Bishop. From July 15, 1877, to 1891 he acted as Bishop of the Charleston Ward, where he settled in 1864 and to which place he had moved his family in 1865. In 1867-68 he filled a mission to the Eastern States. He participated in the early troubles in Utah, taking part in the so-called Echo canyon war in 1857 and later in the Walker and Black Hawk Indian wars; he was a member of the company known in early Utah days as minute men. At Charleston particularly he took a most active part in all matters pertaining to the improvement and upbuilding of the place. He was one of the organizers of the co-operative store there, and was throughout one of Utah's representative men. He was ordained a Patriarch April 6, 1901, by Apostle Abraham O. Woodruff and in 1908 became a resident of Heber City, Utah, where he died April 29, 1917.

MURDOCK, Joseph R., president of the Wasatch Stake. (Continued from Vol. 1, page 361.) At the re-



quest of President Wm. H. Smart, President Joseph R. Murdock moved to Heber City in December, 1902. At the quarterly conference at Heber City, August 12, 1906, he was chosen

and set apart as president of the Wasatch Stake, with James C. Jensen as his first and Edward D. Clyde as his second counselor. This call came to President Murdock in consequence of President Wm. H. Smart having been appointed to preside over the Uintah Stake of Zion. After the new presidency assumed their position in the Wasatch Stake they continued the noble work commenced by their predecessors in fighting the liquor traffic, which resulted in all the saloons in the county being closed, and the sale of liquor practically suspended. They also arranged for amusements in the Stake to be placed under the supervision of the Church authorities. Before President Smart left the Stake, President Murdock was appointed by the presidency of the Wasatch Stake to assist in various irrigation projects, looking to the reclaiming of the arid lands in what was then known as the Uintah Indian Reservation. In this capacity President Murdock took the initiative in getting out the waters upon the lands in what is known now as the Dry Gulch Irrigation Company, which represents about 80,000 acres of agricultural land. This project has been carried out successfully and thousands of homes have been benefitted thereby. In developing the water rights of the Provo river, President Murdock's services have been extended into Utah and Salt Lake counties, where two irrigation companies have been organized, providing for the storing of waters of the Provo river, and of the pumping of water out of the Utah Lake to an elevation of 100 feet from where it is carried into Salt Lake county as far as Little Cottonwood on the east and Bennion Ward on the west side. By these projects over 10,000 acres of land have been brought under cultivation, and when the canals are completed 20,000 acres more will be benefited thereby. President Murdock has taken part in the development of many of the resources of Wasatch county and is now president of the Bank of Heber City, and the Heber Mercantile Company. Together with his sons and sons-in-law he is largely interested in farming and sheep-raising.

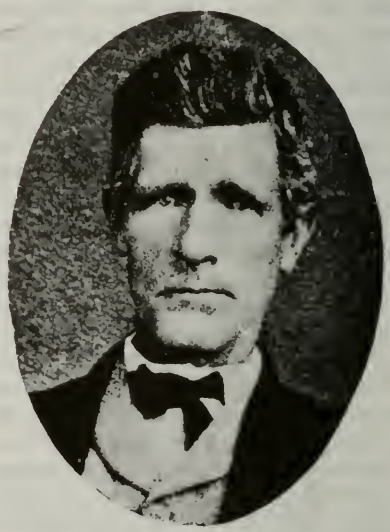
NAISBITT, Henry W., a prominent Elder in the Church, was born Nov. 7, 1826, in the village of North Allerton, England, the son of John Naisbitt and Martha Neede. His parents were religious people; his father, being very zealous, left impressions upon his son never afterwards destroyed. The father died when Henry was a lad, and the boy had to help the widowed mother to the neglect of schooling. Being of a mechanical turn of mind, he was apprenticed to a man who was skilled in the making of copper kettles from the solid metal. Leaving this he learned how to make silk hats and later learned the carpenter's trade. From the car-



penter's bench he went into the grocery business, at which he spent his remaining years while in England. From his early youth Henry W. Naisbitt had a great love for reading, especially was he fond of reading religious books. In 1850 he became a convert to "Mormonism" and emigrated to America with his wife in

1854. After his arrival in Utah he became associated with Wm. Jennings in business. In 1876-78 he filled a mission to Great Britain where he labored principally as assistant editor of the "Millennial Star." Upon his return to Utah he took up his labors in Z. C. M. I., Salt Lake City, and became universally known as one of the expounders of "Mormonism" in the large tabernacle meetings in Salt Lake City. He also wrote for the newspapers and magazines. In 1898-1901 he filled another mission to Great Britain, this time acting as a counselor to Pres. Platte D. Lyman in the presidency of the European Mission. Elder Naisbitt was 72 years of age when he went on this last mission. His almost fifty years of study and his faithful living of the principles of the gospel marked him a superior man. Not only was he an able speaker and an able writer of prose, but he also exhibited great skill in writing poetry, and in 1901 published a book of poems entitled "Rhymelets in Many Moods." After a well spent life he passed to his final rest Feb. 26, 1908. During his lifetime Elder Naisbitt married five wives. His first wife was Elizabeth Paul, whom he married in England Dec. 24, 1853; she emigrated to Utah with her husband in 1854 and after bearing her husband eight children died March 17, 1869, in Salt Lake City. He married his second wife, Mary Ann Luff, in October, 1862; she became the mother of six children and died April 5, 1877. His third wife was Catherine Hagell whom he married April 13, 1867; she crossed the plains with ox-teams in 1865, passed through many hardships before reaching Utah, and afterwards became the mother of eight children. Elder Naisbitt married Elizabeth Irvine April 13, 1870; she bore her husband five children. His fifth wife was Frances Hurst, who was married to him in 1879 and became the mother of four children.

NEBEKER, John, a Utah pioneer of 1847, and an active Church worker, was born August 1, 1813, at Newport, Delaware, the son of George Nebeker and Susannah Meredith. He was the eldest of eight brothers, five of whom were among the earliest settlers of Utah. Three besides himself (Henry, Peter and George) came to Salt Lake Valley in 1847 and the other (Lewis) arrived a few years later. All the Nebekers in Utah are descendants of these brothers and all of that name in America are no doubt related to them. The Nebeker family came to America from Germany some time prior to 1730 and settled in Delaware. John received a common school education and also finished



a commercial school education under the tutelage of his father, who had finished a commercial education. His father was a foreman of a cotton factory in Delaware, a farmer in Illinois, and a government surveyor in Ohio. John's mother was an intelligent and thoroughly good woman, the daughter of a Baptist clergyman of Wilmington, Delaware. John became proficient in mathematics and learned the saddle and harness-making trade as well as farming. He married Lurena Fitzgerald, a native of Pennsylvania, in Ohio, Oct. 25, 1835. During

a visit to Nauvoo, Ill., in the winter of 1845-46 he became a Latter-day Saint, his wife and mother having previously been converted to that faith. Prior to taking this step he had thought of going to Oregon, but now he determined to follow the fortunes of the Saints. With a good outfit of wagons and cattle he left Vermillion county, Ill., in the fall of 1846 and arrived at Winter Quarters on the Missouri river in time to assist in fitting out the pioneers, one of whom (Perry Fitzgerald) was his wife's brother. After their departure he joined the general emigration which in June, 1847, set out for the Rocky Mountains. He was chosen as a captain of ten in Geo. B. Wallace's fifty and Abraham O. Smoot's hundred. On the journey his son Ashton was run over by a wagon and had his thigh broken. The fractured bones were set by Luke S. Johnson and Henry I. Doremus, the boy playing with a pocket knife while the operation was in progress. The company arrived in Salt Lake Valley Sept. 26, 1847. Bro. Nebeker and his family, having lived in the South Fort, an adjunct of the Old Fort, until the spring of 1849, moved onto a city lot (Lot 4, Block 116, Plat A., Salt Lake City survey). In the summer of 1848, it is claimed, John Nebeker cut the first wheat that ripened and was harvested in this intermountain region, on a lot lying between Third and Fourth West streets and Second and Third North streets, near the southeast corner of where the West Side high school now stands. He chose some knolls on which to plant his wheat. It is also said that he had one of two apple trees that first bore fruit in Utah, the other tree being raised by Pres. Brigham Young. Bro. Nebeker took a great interest in the cultivation of fruit trees, he and his brothers bringing with them from Illinois a quantity of apple seeds and peach pits. The young trees that sprang from these plantings are believed to have stocked most of the early orchards of Salt Lake Valley. Prior to the organization of the provisional State of Deseret, and while yet a resident of the Fort, John Nebeker acted as a deputy marshal, his duties corresponding with a deputy of today. Many tough characters coming with the gold seekers on their way to California, Deputy Nebeker more than once arrested such persons, and for lack of a better place of confinement would take them to his home and board and lodge them there until their cases were disposed of by due process of law. He also acted as justice of the peace of Salt Lake City, but as such was more of an arbitrator than a judicial officer, it being his practice to get the parties, plaintiff and defendant together out of court and in a neighborly way induce them to an amicable settlement of their difficulties. In the fall of 1853 he presided over the missionary company which located and built Fort Supply on Smith's Fork, near Fort Bridger, a movement intended to exert a civilizing influence over the Shoshone Indians. While there he represented Green River county in the Territorial legislature. In the fall of 1861 Elder Nebeker moved with a portion of his family (he having married a plural wife, Mary Woodcock, in September, 1854) to Toquerville in Washington county, Utah, where he raised cotton and built and operated a cotton gin. He was closely associated with Apostle Erastus Snow in the settlement of Southern Utah, including what is now a part of Nevada. In 1869-70 he went on a mission to Illinois and Indiana. From 1870 to 1872 he acted as probate judge of Kane county, Utah. Soon afterwards he returned north and located a part of his family at Laketown in Rich county, Utah, which section he represented in the Utah legislature of 1874. Ecclesiastically he was president of the Elders quorum for several years after the settlement and

at a later period was a member of the High Priests quorum. Elder Nebeker died Oct. 26, 1886, at his home in Laketown, Rich county, Utah. He was a man of veracity, of character and integrity. Possessed of a keenly sympathetic nature, he was ready at all times to render assistance to any one in trouble. He practiced self-denial, despised effeminancy and was noted for his impartiality and high sense of justice. He was the father of twelve sons and nine daughters, most of whom grew to maturity.

NEBEKER, Lurena Fitzgerald, wife of John Nebeker, was born April 25, 1819, in Monongahela county, Pa.,



the daughter of John Fitzgerald and Leah Phillips. The Fitzgeralds are a very ancient branch of the noble and illustrious race of Geraldines, seated at an early period at the Castle of Pallice, in the county of Limerick, Ireland. Maurice Fitzgerald, one of the first and principal invaders of Ireland first assumed that surname instead of Geraldine. He landed in Ireland in the reign of King Henry II A. D. 1169. Lurena Fitzgerald was the youngest of a family of five children. On her mother's side she descended from an old Pennsylvanian Dutch family, her mother being the daughter of a Methodist minister. When a child her father moved to Reily, Butler county, Ohio, which locality at that time was a dense forest. As a child she was a Bible reader, and she received valuable training in sewing from her mother who had been a tailoress. At the age of sixteen she was married to John Nebeker Oct. 25, 1835. They made their home at Reily, Ohio, for a time and then moved to Vermillion county, Ill., where she became a convert to "Mormonism" in 1842. She was the first person bearing the name of Nebeker who joined the Church. Four years later her husband was baptized. When the Elders first brought the gospel to her home they were frequently in need of clothing and on such occasions she would get busy with her needle and fit them out with what they needed. In the fall of 1846, with her husband, she left her home in Vermillion county and journeyed to the Missouri river, near Council Bluffs, Iowa, where they spent the following winter. With their own family of five children, George Nebeker, her husband's youngest brother, and her older sister Barbara Fitzgerald, they crossed the plains in Capt. George B. Wallace's fifty, her husband being the captain of ten in said fifty. They arrived in Salt Lake Valley Sept. 26, 1847. Sister Nebeker endured the hardships and privations connected with the settling of Salt Lake City, and during the cricket famine she was eleven weeks without a loaf of bread in the house, and there were nine in the family. Sister Nebeker was very industrious, economical and thoroughly practical. In making homespun cloth, stocking yarn and other needed articles she could scarcely be excelled by any other woman. She was unusually benevolent and hospitable, and become universally known and beloved because of her acts of charity. She waited on prisoners who were confined in

her home with ball and chain from lack of other quarters, at the time her husband was assistant marshal to John Van Cott and Horace S. Elredge. The loss of an eight-year-old boy (Wiley) by drowning at the Warm Springs, July 23, 1860, was a most severe blow to her. In the early sixties, when her husband was colonizing Southern Utah he ran into a band of Piede Indians who had a seven or eight-year-old boy whom they were going to kill because his parents were dead. Bro. Nebeker traded the Indians some horses for the boy and brought him to Salt Lake City, where he was reared in the Nebeker home. The Indian boy (Richard) was a dutiful boy to his foster mother. The John Nebeker home, located at 446 West Second North Street and built in 1856, was, when first erected, one of the best houses in Salt Lake City, and it was always a place of hospitality and good cheer. Sister Nebeker was the mother of thirteen children. Of these five boys and four girls, namely, Perry, Ira, Aaron, Ashton, Rosella, Almira J., Prescinda, Laura and Aquila, grew to manhood and womanhood. Sister Nebeker was also a mother to her weakly sister, Barbara, for over forty years. When over sixty years of age she took a motherless infant (a granddaughter) to raise, and also raised two older granddaughters who had lost their mother. Sister Nebeker was fond of poetry and took great interest in current events. She died Feb. 7, 1898, in Salt Lake City, Utah.

NEBEKER, Mary Woodcock, wife of John Nebeker, was born Nov. 19, 1830, at Pilley Green, Yorkshire, England, the daughter of William Woodcock and Hannah Stone. Becoming a convert to "Mormonism" (the first in the family) she was baptized in 1851. Her relatives being bitterly opposed to her joining the Church and utterly refusing to help her, she emigrated to Utah, crossing the ocean in the ship "Alvira Owen," which sailed from Liverpool, Feb. 15, 1853. She walked all the way across the plains, and being afflicted with rheumatism she had to walk with two sticks part of the time, but she arrived safely in Salt Lake City, Oct. 6, 1853, and was married to John Nebeker Sept. 12, 1854. She passed through the grasshopper famine and was one of the few women left in Salt Lake City when the Saints went south during "the move" in 1858. After living a short time at Bountiful, Utah, she moved to Toquerville, Southern Utah, her husband being called on a mission to Dixie in 1861. In 1871 the family was called to Bear Lake Valley and



located at Laketown, where Sister Nebeker died Feb. 12, 1902. Sister Nebeker was of a retiring disposition, very patient, humble and religious; her hospitality was almost unlimited. For a number of years she acted as a midwife and was always ready and willing to assist the sick and destitute. She presided over the Relief Society at Laketown from the time of its first organization until poor health compelled her to resign. She was the mother of eight children, of whom the following grew up to maturity: Alfred Woodcock, Sarah Ann, George Washington and Zettie May.

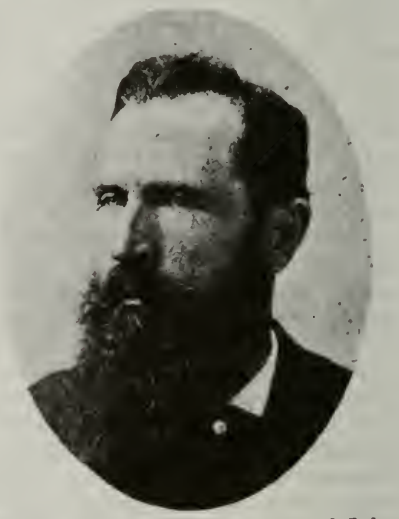
Sister Nebeker was dearly loved by her children.

NEBEKER, Ashton, an active Elder in the Church, was born at Danville, Ill., Sept. 23, 1843, the son of John Nebeker and Lurena Fitz-



gerald. Together with his father's family he arrived in the Great Salt Lake Valley in September, 1847, and was baptized about 1851. In March, 1865, he married Lucy Pratt, at Tooele, Utah, and was called, together with his father, to settle the so-called Dixie country in Southern Utah. He was finally released and returned to Salt Lake City, while his brother, Perry, was filling a mission to Germany. Later he was again called to the Dixie Mission, where he resided continuously until 1886, during which time he held many positions of trust and responsibility, both of an ecclesiastical and secular nature. From 1873 to 1877 he acted as sheriff of Kane county, and was also assessor and collector of said county for some time. He was with Major Powell's expedition exploring the Grand Canyon of the Colorado, being one of the first white men to go through all of the rapids of the Grand Canyon. As a major in the Utah militia he participated in several Indian expeditions and filled a mission to the Moquis Indians. From 1886 to 1890 he resided at Jerome, Arizona, having government mail contracts, at the expiration of which he returned to his old home at Toquerville. In 1892 he moved to Tuba, Arizona, where he resided until 1903, during which time he acted as deputy sheriff of Coconino county, Arizona, upon leaving which he moved to Alamo, Lincoln county, Nevada, where he resided until his death, which occurred August 29, 1911. At the time of his death he was postmaster at Alamo and a notary public for the State of Nevada. In 1878 Ashton Nebeker married Elizabeth Theobald in the St. George Temple. The following named children were the issue of this marriage: Aquila A., Theobald, Arthur and Deronda. The children by his first wife were: Lucy Lurena, Wiley, Amy Belle, Grace, Hazel and Ashton Stokes.

NEBEKER, William Perry, a Utah pioneer and prominent Church worker, was born Sept. 5, 1836, at Riley,



Butler county, Ohio, the son of John Nebeker and Lurena Fitzgerald. At the age of eleven years he crossed the plains with his parents, driving a team of two yoke of oxen most of the way, until prostrated with moun-

tain fever, and arrived in the Valley Sept. 26, 1847. On the journey he was baptized in the Platte river by Apostle John Taylor. Young Nebeker assisted in raising the first crops in Utah, and with the rest of the pioneer settlers passed through many hardships, subsisting on thistle roots, fighting crickets, and living on half rations. He was a studious boy and obtained his early education in a most unique way. When his father was deputy marshal, under John Van Cott, in 1849, the prisoners were lodged and fed at Deputy Marshal Nebeker's home, encumbered with ball and chain, in the same room as his family. One of the prisoners who had quite a long sentence to serve proved to be a man of more than ordinary education. He took a liking to the boy Perry and spent the weary winter days in tuitoring him. The mother learned to appreciate the prisoner's friendship in the house on account of the good training he gave her boy. During the winter of 1857-58 Perry acted as body-guard to President Brigham Young. At the age of 24 (August 6, 1860) he was elected as a representative to the Territorial legislature from Salt Lake county and served in a special session called by Gov. Cummings and at the regular session of 1860-61. He was the first unmarried man who sat in the Utah legislature. He served also as a member of the first State legislature in 1895. Elder Nebeker filled many other positions of honor and responsibility, such as county superintendent of district schools, justice of the peace, notary public, deputy registration officer, U. S. census enumerator, special U. S. irrigation commissioner, director of the Agricultural College of Utah, etc. In 1863-67 he filled an important mission to Europe, during which he presided over the missions in Switzerland, Italy, France, Germany and Holland. In 1868 he was called to colonize the Bear Lake country and established his home at Falula Springs, near Laketown, Rich county, Utah—a town which he named after receiving President Young's approval of the same. In 1870 (Oct. 31st) Elder Nebeker married Sarah Ivins McKean, daughter of Theodore McKean and Mary Page Gulick. The following named children were born to them: Theodore McKean, Maud, Sarah Lurena, William Perry, Laura, Mary Page and Ethel. His wife died Feb. 21, 1880, at Falula Springs, leaving six small children. On Feb. 19, 1885, Bro. Nebeker married Phoebe Stafford Tingey, daughter of Bishop John Tingey and Phoebe Stafford. From that union three sons were born, namely, Charles Stafford, Leo Stokes and Harold Wesley. In the fall of 1889 Bro. Nebeker removed with his family to Salt Lake City. He was ordained a High Priest by William B. Dougall, July 19, 1906. He died Oct. 16, 1910, in Salt Lake City.

NEBEKER, Sarah Ivins McKean, wife of William Perry Nebeker, was



born April 11, 1849, at Toms River, Ocean county, New Jersey, the daughter of Theodore McKean and Mary Page Gulick. She was a granddaughter of Washington McKean and Margaret Ivins and Captain Stephen Gulick and Deborah Holmes Page. Mrs. Nebeker descended from the

Shreve family, which traces its ancestry in America to the middle of the seventeenth century, or to 1641. They were of English-Dutch birth and settled in Rhode Island and Long Island, whence they went to New Jersey, where they were known as planters. They were Quakers in belief. The Shreves were prominent in the Revolutionary war, and among them were Colonel Israel Shreve, Colonel William Shreve and Captain Samuel and Captain John Shreve. Another line of her ancestry, the Gulicks, were distinguished for their valor during the Revolutionary war; one was captain in the Continental army and another lost an arm in the service of his country. The McKean family was also prominent in the early history of the United States and were of Scottish origin. In 1857, at the age of eight years, she crossed the plains with her parents, who settled in Salt Lake Valley. She received a better education than most of the girls of her age, her parents being people of culture. Having musical talent, she taught music in her younger days. She was an expert at fine needle work and as a girl also learned to be an excellent cook and housekeeper. On Oct. 31, 1870, she became the wife of William Perry Nebeker, and made her home in Bear Lake Valley. Once when journeying there she had a narrow escape from drowning in the Ogden river. Sister Nebeker died Feb. 21, 1880, at her home at Falula Springs, near Laketown, Rich county, Utah, leaving six small children to battle with the world without a mother, the eldest being six years old and the youngest eleven days old. Her oldest child, Theodore, preceded her to the grave. Sister Nebeker was a lover of nature's beauties, the birds, the flowers, the wild beauty of the mountains and meadows, and the animals, all appealed to her. The windows of her pioneer log house were always full of blooming plants. Her whole heart was in her home and she was a queen of the kitchen and parlor.

NEBEKER, Phebe Stafford Tingey, wife of William Perry Nebeker, was born Dec. 24, 1854, in Salt Lake City, the daughter of John Tingey and Phebe Stafford. Her parents left England for the United States Oct. 17, 1850; arrived in St. Louis, Mo., December, 1850; left St. Louis April 26, 1852; arrived in Salt Lake City Sept. 1, 1852, and located in the Seventeenth Ward, Salt Lake City, where Sister Nebeker was raised. She was married to William P. Nebeker Feb. 19, 1885, and bore her husband three sons, namely, Charles S., Leo S. and Harold W. Sister Nebeker

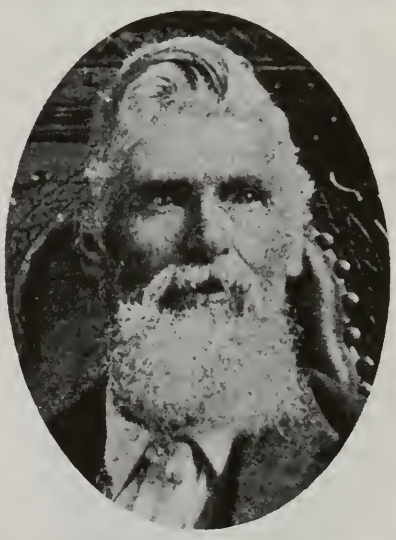


has always been a faithful and diligent worker in the Church and has held prominent positions in different organizations in the Seventeenth Ward. She acted as counselor in the Ward Y. L. M. I. A. and in the Primary Association, was a member of the Ward choir and a Sunday school teacher. She has the reputation of being a most faithful wife and mother who has raised her children in the ways of the Lord, and by precept and example been a pattern to all with whom she has been associated.

NELSON, Carl Magnus, first presiding Elder of the Greenville branch, Cache county, Utah, was born Oct. 17, 1852, at Helsingborg, Malmöhus lån, Sweden, the son of Jöns Nilson and Ingrid Monson. His parents were among the first converts to "Mormonism" in the little city of Helsingborg, being baptized in the spring of 1853. They participated in the first conference of the Church ever held in Sweden. There being no religious liberty in Sweden at that time, Jöns Nilson and family, in order to escape persecution, disposed of their property in Sweden in 1854 and moved to Copenhagen, Denmark, where Carl was raised. He was baptized Sept. 26, 1861, ordained a Deacon Nov. 3, 1869; ordained a Teacher August 10, 1870; ordained a Priest Nov. 29, 1870, by Peter F. Madsen, and was called to labor as a missionary in the Copenhagen conference. This work he continued until June, 1874, when he sailed from Copenhagen, emigrating to Utah. He crossed the Atlantic in the steamship "Idaho" and arrived in Salt Lake City, July 15, 1874. Soon afterwards he moved to Bear River City and subsequently labored in the United Order in Brigham City. In 1876 (March 24th) he married Anna Laurena Jensen, who bore him seven children. When the United Order in Brigham City broke up, he moved back to Bear River City. In 1882 he filled a mission to the Indian farm, "Washakee." He was ordained a Seventy Jan. 27, 1884, by Wilford Woodruff, and in the spring of the same year was called to labor on the Logan Temple. Locating at Greenville, Cache county, he became the first superintendent of the Greenville Sunday school, organized Dec. 23, 1890, and was also chosen as presiding Elder of the Greenville branch of the Logan Fifth Ward. When the Greenville Ward was organized, July 26, 1891, he was sustained as first counselor to Bishop N. W. Crookston, and was ordained a High Priest May 9, 1892, by Apostle Moses Thatcher. In 1896-98 he filled a mission to Scandinavia, laboring in the Aarhus conference. He is now a resident of North Logan.



NELSON, Daniel Morgan, presiding Elder of the Manila branch, Woodruff Stake, Wyoming, was born Jan. 12, 1854, at St. Louis, Mo., the son of Edward B. Nelson and Agnes Morgan. He was baptized when a boy, came to Utah with his parents in 1864 and settled at Logan. In the



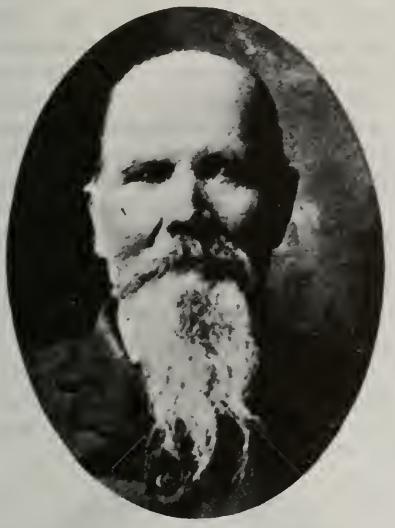
spring of 1865 he moved to Beaver and resided there till 1896. His father being a shingle-maker, the boy put in most of his time in the mountains, but attended school as a rule during the winter. In 1876 he married Sarah Warby. After rearing six children she died in June, 1887; subsequently Bro. Nelson married Maltilda Warby (his first wife's sister), who bore him thirteen children. In August, 1896, he settled in Lucern valley, where he succeeded in getting a Sunday school, a day school and a branch of the Church organized. In the organization of the branch he was chosen as second counselor to the presiding Elder, and subsequently became Ward clerk, which position he held till Jan. 4, 1914, when he was installed as presiding Elder. Elder Nelson has held various positions, such as being secretary, treasurer and president of a canal company, recorder of vital statistics, justice of the peace, registration agent, clerk of the school board, and is at the present time postmaster of Manila.

NELSON, Waldemar Theodore, an early pioneer of Utah and a faithful Elder in the Church, was born Feb. 15, 1854, at Skjeldskör, Denmark, being the eldest son of Anders Nielsen and Dorthea Hansen. He emigrated to Utah with his father's family in 1861, crossing the Atlantic in the ship "Monarch of the Sea." He became one of the early settlers of Morgan county, where he still resides. Since his arrival in Utah, Bro. Nelson has been a faithful and practical Church worker, one of the strongest of the commoners, a constructor and builder of the commonwealth, a pioneer and subduer of the earth. He has always stood for the best and highest ideals of the community. Possessing a deep religious conviction and a strong moral character, he has ever served his conscience without fear or favor. For a number of years he was an active Sunday school worker at Milton, being first assistant superintendent. Though handicapped by nature in being hard of hearing, he was a great reader, a lover of books, a student of nature, a fearless defender of right, and a safe counselor. His main object in life was to so rear his children that they should surpass him in making the world better. On Jan. 16, 1877, he married Caroline Olsen, who was born March 9, 1859. Two children were born to bless this union: Rozetta and Walter. Nine days after the birth of Walter the young wife and mother departed from this life. In 1881 (Jan. 20th) Bro. Nelson married Mary Jensen. Thirteen children resulted from this union, ten of whom are living, and



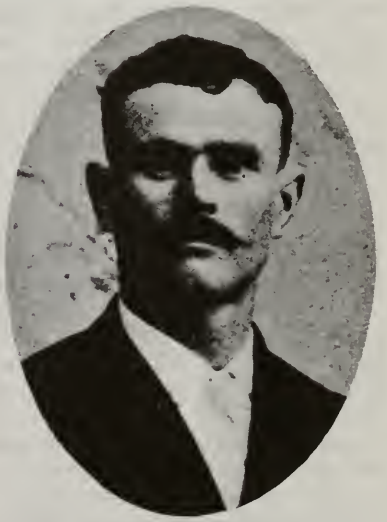
each bearing the family name with honor. Their names follow: Linda, born Sept. 8, 1881; William Porter, born July 24, 1883, and died July 25, 1883; Mabel, born July 29, 1884; Maud, born Dec. 25, 1887, and died Feb. 12, 1890; Andrew Hyrum, born Jan. 14, 1890; Irvin Theodore, born April 17, 1892; Minnie, born July 21, 1894; Nellie, born April 1, 1897; Victor Joseph, born Feb. 27, 1899; Naomi, born Dec. 18, 1900; Lula May, born March 17, 1903; Leslie Waldemar, born April 21, 1905, and Paul Reed, born Sept. 27, 1909.

NIELSEN, Anders, one of the first pioneers of Morgan county, Utah, was born Sept. 4, 1818, at Jestrup, Sjælland, Denmark. He married Dorthea Hansen, who was born Feb. 26, 1826. Becoming converts to "Mormonism,"



he and his wife were baptized and emigrated to Utah in 1861, crossing the Atlantic in the ship "Monarch of the Sea," which sailed from Liverpool, England, May 16, 1861; they crossed the plains in Samuel A. Woolley's company which arrived in Salt Lake City Sept. 22, 1861. Bro. Nielsen, with his family, located the same month in Morgan county, where he took an active part in all Church matters from the beginning and had a special gift as a peacemaker, rendering most efficient service in the Ward in which he lived in settling difficulties that sometimes arose among the brethren. In 1867 he married a second wife, Sophia, who was born in Denmark Sept. 2, 1820. His first wife died Nov. 16, 1868, and Bro. Nielsen himself passed to his final rest June 3, 1911. Bro. Nielsen was a man of wonderful character and great physical strength. At one time he packed a sack of flour from Uintah through Weber canyon to his family at Milton, there being no other means of transit at that time, and his folks were sadly in need of bread. He always attributed his strength to the fact that he was a strict observer of the Word of Wisdom. His adherence to this principle he often summed up in these words, "I have never bought five cents worth of tea, coffee, whiskey or tobacco for myself." He occupied many important positions in the Church, among which was a seventeen years' service in the High Council of the Morgan Stake. He was universally beloved by all who knew him, and for several years he traveled through Morgan county as a home missionary. By his first wife, Dorthea Hansen (who died Nov. 16, 1868), he had eight children, namely, Waldemar Theodore, born Feb. 15, 1854; Matilda, born Oct. 23, 1855; Laura, born Jan. 30, 1858; Joseph, born Feb. 20, 1860; Hyrum, born Dec. 10, 1861; Emma, born April 16, 1865; Mary, born Sept. 23, 1866, and Willard, born Nov. 1, 1868. By his second wife, Sophia, he had one child, namely, Anna, born June 2, 1868.

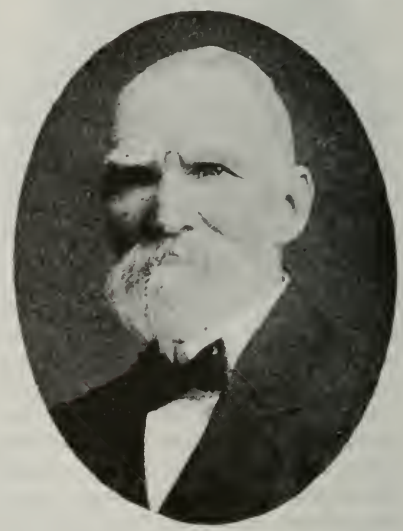
NEVILLE, George A., Bishop of the Woodruff Ward (Woodruff



Stake), Rich county, Utah, was born Feb. 14, 1868, at Basingstoke, Hampshire, England, the son of William

Neville and Elizabeth Fisher. He emigrated to America with his parents in May, 1880; was baptized in August, 1877, by Lorenzo D. Young, in Basingstoke, Hampshire, England; ordained an Elder in 1889; ordained a High Priest July 2, 1898, by John M. Baxter, and set apart as a counselor to Bishop McKinnon of the Woodruff Ward, which position he held until Sept. 9, 1905. After that he served as a member of the High Council for three years. He was ordained a Bishop Aug. 2, 1908, by Rudger Clawson and set apart to preside over the Woodruff Ward, which position he held until 1913, when he resigned, expecting to move to Willard, Box Elder county, Utah. He was reinstated as a member of the High Council of the Woodruff Stake in November, 1913, which position he still holds. Bishop Neville has followed ranching as his main occupation and has also been active in public affairs generally. He was elected on the Republican ticket for county commissioner and served the years 1915 and 1916; he was renominated for a four-year term, but lost out by the Wilson wave in the fall of 1916. In 1889 (Sept. 19th) Bro. Neville married Selina Hatch, who bore him two children, Reva and Harold. In 1905 his wife died, and on Nov. 20th of the same year he married Helen Marr Ellis Atkinson, who has borne him three children, namely, Sarah A., Stephen Ellis and Ellis A.

OLIVER, Samuel, a Patriarch in the Cottonwood Stake, Salt Lake county, Utah, was born Dec. 25, 1840, at Whaddon, Cambridgeshire, England, the son of William Oliver and Susan Fletcher. He was baptized May 7, 1860, by John Jacklin, and ordained a Deacon soon afterwards. In 1861 he emigrated to Utah, crossing the Atlantic in the ship "Underwriter," and the plains in Captain Ira Eldredge's company, which arrived in Salt Lake City Sept. 15, 1861. He located in the Thirteenth Ward, Salt Lake City, and was ordained an Elder Nov. 30, 1861, by Samuel L. Sprague. In March, 1864, he located temporarily at Smithfield, Cache county; was ordained a Seventy by Lyman O. Littlefield, in 1864, and married Fannie Emma Barnes Sept. 5, 1870; she was the daughter of John S. Barnes and Jane Lee. This union has been blessed with eight children, namely, Minnie A., Samuel William, Sarah Jane, Susan Ada, Lydia May, Mary, Joseph Smith and John Lee. With his family Bro. Oliver moved to Mill Creek in April, 1873, and acted as a Teacher until July, 1877. When the East Mill Creek Ward was organized, July 15, 1877, he was ordained a High Priest, by Daniel H. Wells, and sustained as second counselor to Bishop John Neff. He held this position till Jan. 22, 1911, when



he was sustained as first counselor to Bishop Neff, acting thus for about a year, or until the Ward bishopric was reorganized. He labored, together with Bishop John Neff, in the bishopric about 35 years. Finally he was ordained a Patriarch, March 7, 1912, by Charles W. Penrose. It may here be mentioned that Elder Oliver acted as superintendent of the Ward Sunday school two years, was

justice of the peace nine years and school trustee ten years.

OLSEN, Christian, a faithful Elder in the Church, was born March 15, 1821, in Christiania, Norway, the son of Ole Hansen and Maren Halvorsen. He received a common school education and married Christine Nielsen Nov. 24, 1843. Though brought up in the Lutheran faith, he, in early manhood, discerned the hollow creed of that denomination and took a dislike to "the form of Godliness" found in the State religion, prescribed by law. Despising the hypocrite, he naturally detested the sanctimonious cant and affectation of the hired clergy, "teaching things which they ought not, for filthy lucre's sake." Hence, when the true gospel of Christ found him, he, together with his wife, was ready to embrace it, both joining the Church of Jesus Christ of Latter-day Saints, April 1, 1861. Bro. Olsen soon became a zealous laborer in the Lord's vineyard, doing considerable missionary work, both in the city of Christiania and outside; and many a "watery grave," say 3½x7 feet, through ice from two to three feet thick, did he cut for prospective candidates for baptism, after a hard day's work and in the dead of night. His own home, on Bentzebakken, in Christiania, was a haven of rest for the missionaries, who named the humble cottage "Lille Zion" (Little Zion). Here meetings were held regularly every week for years. Bro. Olsen emigrated to Utah in 1869, leaving Christiania April 19th and arriving in Salt Lake City August 8th the same year, a passenger on the first Scandinavian immigrant train that pulled into Ogden. He settled in Santaquin, Utah county, Utah, in July, 1872, and resided there continuously until his death December 24, 1912. He was the father of twelve children and the progenitor of a numerous posterity. He was stauch, firm and full of integrity, yearned for justice and righteousness, urged caution and sought to live an exemplary life. Being humble, unobtrusive and of retiring habits, he never "blew his own horn," hence he did not become widely known, nor even received the recognition that many feel was justly his. But to those acquainted with him his name stands as a synonym for precision, rectitude and probity. (C. L. O.)

OLSEN, Christine (born Nielsen), wife of Christian Olsen, was born June 19, 1823, in Christiania, Norway. She emigrated to Utah from Norway, in 1872, arriving in Salt Lake City July 17th of the same year, and proceeded in a few days by team to Santaquin, Utah county, Utah, where she died Sept. 28, 1881, a consistent Latter-day Saint. She was the mother of ten children, and her host of descendants point with pride and thankfulness to their worthy progenitress. As an apt scholar, possessing keen wit, and being a deep thinker and a good reasoner, she, after becoming a "Mormon," enthusiastically defended the truth on all proper occasions. The specially sanctified colporteur or self-righeous Pharisee often felt rather uncomfortable while subjected to her clear-cut arguments when, within, "the spirit of God like a fire was burning." In the winter—the genuine Norwegian winter—she joyfully and early in the day chopped the ice off the home-made benches and stood them on end by the five-story "kakkelovn" (stove), to thaw them out, then dry them, before the appointed time for evening meeting in her home, every week; or, in summertime, in that "land of the Midnight Sun," even angels sent from regions above to attend these spiritual feasts must have enjoyed the cozy dwelling, so inviting, the floors scrubbed white with sand, and the atmosphere made fragrant by scattering about on the floor fresh "enebær" (juniper) leaves, a custom then in vogue, and

by vases full of lovely flowers, grown in her own garden and planted by her own hands. Having an excellent ear for music and a sweet melodious voice, she sang and, o, so feelingly, so hopefully, so sincerely, the beautiful songs of Zion. Her heart beating for the cause of truth, and her soul harmoniously attuned for receiving the needed inspiration from on high, the living of her religion became to her an altogether natural act. (C. L. O.)

OLSEN, Joseph Henry, third Bishop of the College Ward (Hyrum Stake), Cache county, Utah, was born Oct. 13, 1867, at Brigham City, Box Elder county, Utah, the son of James Olsen and Maria Petersen. He was baptized in August, 1876, by J. C. Anderson; ordained a Priest when quite young, and soon afterwards ordained an Elder by Bishop Charles O. Dunn, and acted as a Ward Teacher for several years; still later he was ordained a High Priest by Peter A. Sörensen and set apart as second counselor to Bishop Charles O. Dunn. Prior to this he served as the first secretary in the Ward Y. M. M. I. A. and presided over that association from 1894 to 1896 and from 1905 to 1907. For thirteen years he labored as a Sunday school teacher in the theological class. In 1902-04 he filled a mission to Scandinavia, laboring in the Aarhus and Aalborg conferences, and part of the time as president of the Randers branch. At home he has filled a number of responsible positions, acted as deputy assessor four years, registration clerk four years, precinct road supervisor five years and school trustee four years. In a business way he has acted as president of the Logan River and Blacksmith's Fork Irrigation Company four years, and been director in the Farmers' Equity Society in Cache county. After serving faithfully as counselor to Bishop Dunn, he was ordained a Bishop July 20, 1913, by George F. Richards, and set apart to preside over the College Ward. In 1896 (Nov. 4th) he married Elsie Jensen (daughter of Jens A. Jensen and Else Andreasen), who was born Dec. 13, 1874, at Sörup, Aalborg amt, Denmark. By his wife he has ten children, namely, Joseph H., Jr., Lester W., Elsie W., Veda M., Lyman R. and Lila R. (twins), Violet B., Eva M., Reuben J. and Daniel J.

OLSON, Erick Lehi, Bishop of River Heights (Cache Stake), Cache county, Utah, was born May 25, 1865, at Vingåker, Sweden, the son of Lars E. Olson and Anna Peterson. He was baptized Dec. 2, 1881, by his father, Lars E. Olson, and emigrated to Utah in 1883, crossing the Atlantic ocean in the steamship "Nevada," which arrived in New York July 1, 1883. On his arrival in Utah he became a resident of Logan, where he was called to labor as a missionary in the Logan Temple in 1894. He was thus engaged two years and six months. In 1900 he was chosen as a trustee of the public schools of district No. 12, and served in a similar capacity in the Providence precinct from 1905 to 1908. When the River Heights Ward was organized, May 4, 1908, he was ordained a High Priest and Bishop by Apostle George F. Richards and set apart to preside over that Ward, which position he held until Feb. 25, 1917. In 1893 (April 27th) Elder Olson married Ingrid Larson, who has borne her husband five children, namely, Heber L., born Feb. 24, 1894; Esther I., born June 10, 1897; Ella F., born Nov. 10, 1899; Anna E., born Aug. 25, 1905, and Ingrid Iona, born Nov. 15, 1909. Bishop Olson is by occupation a contractor and builder, and is an industrious and faithful citizen in both temporal and spiritual callings.

ORME, Charles Alvin. (Continued from Vol. 1:546.) Bro. Orme was baptized and confirmed a member of the Church Oct. 16, 1878, by James

Dunn; he was ordained a Deacon Feb. 19, 1883, by James Dunn; ordained a Priest Oct. 22, 1888, by Louis Bowen, and ordained a Seventy Nov. 20, 1892, by John A. Bevan. After serving as Bishop of Batesville, Tooele county, Utah, until June, 1904, Bro. Orme was chosen as second counselor to Hugh S. Gowans, president of the Tooele Stake. This position he occupied until September, 1908, when he was released and called to preside over the Australian Mission. To fill said mission he left home Oct. 29, 1908, and returned Sept. 23, 1911. At a special meeting held Dec. 31, 1911, he was chosen and set apart as president of the Tooele Stake of Zion by Apostle Francis M. Lyman, which position he still holds. Bro. Orme is the father of nine children, namely, Charles A., Golden K., Sarah, Melba, Jean, Elvon W., Mary, James F. and Gamnel T. In 1914 Pres. Orme was appointed chairman of the extension division of the Agricultural College for Tooele county.

OSGUTHORPE, John, a veteran Elder of the East Mill Creek Ward,



Salt Lake county, Utah, was born March 10, 1823, at Sheffield, Yorkshire, England, the son of Thomas Osguthorpe and Ann Kitson. As a boy he learned the trade of a sawyer and followed that business in his native land. He married Lydia Roper, Oct. 13, 1846, and in 1849 he emigrated to America and located in Philadelphia, where he became a convert to "Mormonism" and was baptized in 1852. True to the natural instinct of a Latter-day Saint, he prepared to migrate to Utah, which he did the following year, arriving in Salt Lake City Sept. 2, 1853. Locating at the mouth of Mill Creek canyon, he took an active part in the saw-mill business. During his busy career as a Church worker he was ordained a Seventy and labored as a Ward chorister a number of years in the East Mill Creek Ward. He passed to his final rest April 13, 1884, having left a record which made him universally respected wherever known for his strict honesty and his universal benevolence. He lived and died a faithful Latter-day Saint.

OSGUTHORPE, Lydia Roper, wife of John Osguthorpe, was born Feb. 4, 1828, at Sheffield, Yorkshire,



England, the daughter of Abel Roper and Sarah Mosley. She became the wife of John Osguthorpe Oct. 13,

1846, and emigrated with her husband to America in 1849 and to Utah in 1853. She remained a true and faithful helpmate to her husband as long as he lived, spent the last 29 years of her life as a widow, and died March 2, 1915. She was the mother of eleven children, namely, Sarah A., Emma, Priscilla, Hannah, John H., Lydia, Thomas, Abel R., Joseph, Selina and Irvin R.

OVIATT, Henry Herman, a faithful Church worker and pioneer, was born June 17, 1832, in Pennsylvania. Becoming a convert to "Mormonism" he was baptized in 1847; was ordained a Priest by James Allred, in 1853; ordained a Seventy about 1857 and later ordained a High Priest. While very young he moved with his parents to Kirtland, Ohio, in 1838, and thence went to Nauvoo, Ill., in 1843, where he first met the Prophet Joseph Smith. During the exodus, in 1846, he came West with the Church, and in 1848 drove a team for Heber C. Kimball as far west as the head of the Sweetwater, but returned to the Missouri river the same year. In 1851, together with his parents, he migrated to Utah, arriving in Salt Lake City Oct. 5, 1851. The next year he located at Farmington, Davis county, and went out to Green river where he helped to build a ferry boat. In the fall of 1852 he settled in Sanpete valley, where Spring City now stands, and here he married Sally Ray Whitlock in 1853. This year the Indians drove all the settlers away from their location and compelled them to move to Manti, and during the winter of 1853-54 he did considerable guard duty at Manti. In 1854 he became one of the first settlers of Ephraim. In 1864 he was called to assist in the settling of Circle valley, and while residing at that place he acted as treasurer of Piute county. In 1866 the people were driven out of Circle valley by the Indians, when Bro. Oviatt returned to Ephraim, where he took an active part in the Black Hawk war, and resided there until 1883. On one occasion, while on an expedition against the Indians to recover some horses that had been stolen by the savages, four horses were shot, his being one of the four. In 1883 Elder Oviatt settled on the San Rafael river, in Emery county, where he resided about one year, but not being able to control the water of the stream, he moved to Huntington the next year. Being one of the men who located the Cleveland canal, he changed his residence in 1888 to Cleveland, where he has acted as president of the Cleveland Canal Company, served ten years as a member of the canal board, acted as school trustee, been postmaster for seven years, and otherwise helped to build up the place. In 1913 he moved to Elmo, Emery county, Utah, where he still resides. Bro. Oviatt is the father of nine children, seven of whom are still alive. His wife died in 1905.

OVIATT, George Herman, Bishop of the Elmo Ward (Emery Stake), Emery county, Utah, was born July



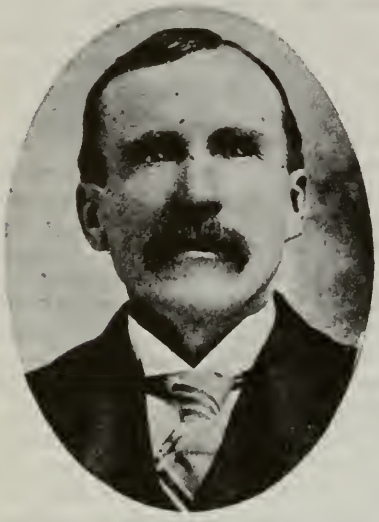
14, 1874, at Ephraim, Sanpete county, Utah, the son of Henry H. Oviatt and Annie C. Madsen. He was bap-

tized in 1883 and ordained to the lesser Priesthood when a boy. About 1898 he was ordained an Elder by Bishop Lars P. Overson; ordained a Seventy April 17, 1905, by Joseph W. McMurrin, and ordained a High Priest by James E. Talmage May 11, 1913. In the early days of Cleveland he acted as second counselor and treasurer in the Ward Y. M. M. I. A. From February, 1906, to August, 1907, he acted as second assistant in the Cleveland Sunday school. After the latter date he acted as superintendent until June, 1912, when he was set apart as presiding Elder of the Elmo branch, acting in that capacity until May 11, 1913, when he was ordained a High Priest and Bishop and set apart to preside over the Elmo Ward which was then organized. While a Seventy he acted as one of the presidents of the 81st quorum of Seventy. He has followed different occupations with sheep, cattle, coal mining and farming. In 1898 (May 25th) he married Eliza M. Johnson in the Manti Temple. This marriage has been blessed with seven children, namely, Farrell, Leroy, Edna Eliza, Vivian Elvina, Elga Iva, George H. and Talmage Omer.

OWENS, James Clark, Bishop of the Woodruff Ward (Snowflake Stake), Navajo county, Arizona, was born July 7, 1832, in Jackson county, Mo., the son of James Clark Owens and Abigail Cordelia Burr. With his parents he passed through the trials and drivings of the Saints, first in Missouri and afterwards in Illinois. He was baptized in 1843 in Hancock county, Ill., attended the conference at Nauvoo, Aug. 8, 1844, and remembered how Brigham Young was transformed in the eyes of the people. With his father's family he located temporarily at Mt. Pisgah, Iowa, at the time of the exodus in 1846. From this point his father started out in search of work, but was caught in a severe storm and badly frozen. He died from the effects of this exposure, leaving his widowed wife and children as follows: Horace Burr Owens, James Clark (the subject of this sketch), Amelia and Julia. The family crossed the plains in Captain Hodge's ox company, in 1853. Bro. Owens wintered at Provo, Utah county, and early in 1854 moved to Fillmore where he quarried rock for the State house. In January, 1856, he married Lucretia P. Robinson, and the following year cut stone for the Salt Lake Temple; he did the same labor also in 1870-77. He also worked as a stone mason on the St. George Temple in 1876; was ordained an Elder April 4, 1866, by Samuel L. Sprague; ordained a High Priest March 9, 1869, by Erastus Snow and served as a High Councilor; served as sheriff a number of years in Southern Utah and was captain in the militia during the Walker and Black Hawk wars. In November, 1878, he moved to Arizona and the following year was ordained a Bishop and set apart to preside over the Woodruff Ward by Wilford Woodruff. Together with other settlers who suffered the loss of their dams and crops for a number of years, he had to find employment on the Atchison, Topeka & Santa Fe Railroad to earn bread for his family. After serving as Bishop at Woodruff about twelve years he removed to Fillmore, Utah, where he remained four years and then returned to Woodruff, Arizona, where he died of heart failure Feb. 1, 1901. Bishop Owens was the father of twelve children and was survived by his wife, Lucretia P. Robison Owens, daughter of Joseph Robison and Lucretia Hancock. The children are the following: James Clark (now Bishop of Showlow, Arizona), Marion Alfred, Clarence Edward, Zina, Franklin Horace, and Adelia.

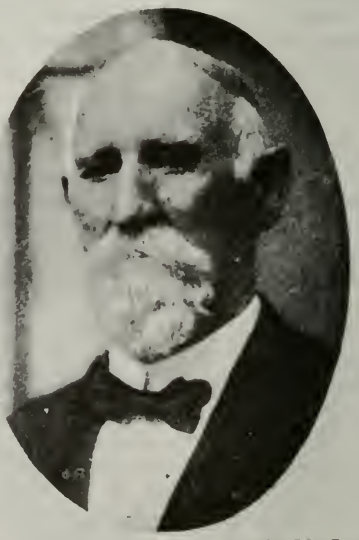
PARKER, Gilbert, a High Councilor in the North Davis Stake, Davis county, Utah, was born Nov. 17, 1857, at Ogden, Utah, the son of George

Parker and Mary Lewis. He was baptized April 23, 1867, by John Jordan; ordained an Elder in March, 1881, by Alma Flinders; ordained a High Priest in December, 1895, by George Q. Cannon, and at the same



time set apart as first counselor to Bishop A. C. Christensen of the South Hooper Ward. He held that position until June 12, 1898, when he was ordained a Bishop by Francis M. Lyman and set apart to preside in the South Hooper Ward. He held this position until June 20, 1915, when he was set apart as a High Councilor by Charles W. Penrose. Among the positions Bro. Parker has held may be mentioned that for several years he acted as president of the 6th quorum of Elders in the Davis Stake; served as assistant superintendent of the South Hooper Ward Sunday school; acted as Ward teacher about twenty years, and was constable four years. In 1880 (Dec. 6th) he married Louise Roman (daughter of David C. Roman and Susannah Roberts), born March 2, 1859, at Provo, Utah. This marriage has been blessed with eleven children, four boys and seven girls.

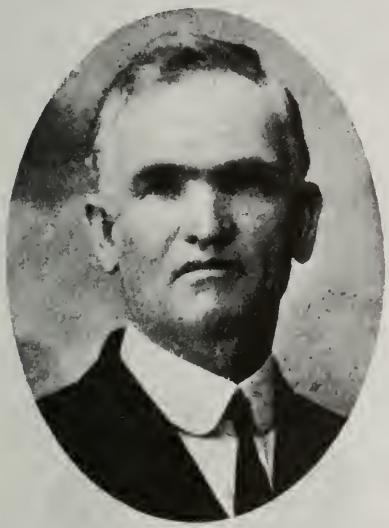
PARKER, Joseph Faulkner, Bishop of Joseph Ward, Sevier county, Utah, was born April 7, 1841, in Palmyra, Mo., the son of Thomas Bryant Parker and Martha Ann Nelson. He emigrated with his mother to Utah in 1852, his father having died at Bluff City, Iowa, prior to his emigration. While residing temporarily with his mother in Spring City, Sanpete county, Utah, he was baptized by James Allred. Subsequently he lived in Provo, Utah county, and Heber City, Wasatch county. In 1866 he took part in the Black Hawk war as a scout and cavalryman. He was ordained an Elder and subsequently a Seventy at Joseph, Sevier county, by William Palmer, and filled a mission to the Northwestern States in 1887-88. He married Mary E. Ross, June 30, 1861; she was born March 4, 1845, in Illinois, the daughter of Thomas Ross and Rachel Smith. She became the mother of eleven children. In 1889 Bro. Parker married Adelia Cooley, who was born March 17, 1867, at Kanosh, Utah. She bore her husband six children. In 1896 Bro. Parker was ordained a High



Priest and Bishop by Francis M. Lyman and set apart to preside over the Joseph Ward, which position he held for ten years. His second wife died in 1901 and his first wife in 1908, and in 1912 (Aug. 12th) he married

Ellen Brown (daughter of Richard Brown and Helen Blemyre), who was born in St. Louis, Mo. By his first and second wives Bishop Parker became the father of seventeen children. At the present time he has 130 children and grandchildren and a number of great grandchildren. Bro. Parker's occupation throughout most of his life has been that of a farmer and stockraiser.

PARKINSON, Timothy Henry, Bishop of Plano (Fremont Stake),



Madison county, Idaho, was born March 3, 1858, at Grantsville, Tooele county, Utah, the son of Charles Graham Parkinson and Hannah Clark. He was baptized in 1866 by Alma H. Hale and ordained to offices in the Aaronic Priesthood when a boy. He was ordained a Seventy Nov. 21, 1911, by Joseph W. McMurrin; ordained a High Priest and Bishop April 26, 1914, by Apostle Rudger Clawson, and filled a mission to the Northwestern States in 1914. Bishop Parkinson married Priscilla Jane Williams March 3, 1881; she was born at Coventry, Warwickshire, England, in 1861, and baptized Oct. 13, 1870. This marriage has been blessed with eleven children, seven boys and four girls, namely, John Henry, Thomas Franklin, Esther Jane, Hannah Priscilla, Charles Leslie, Sedlie Williams, James Ezra, Clarence Cleone, Joseph Earl, Sarah Luana and Eva Leone. Bishop Parkinson resided in Utah until 1883, when he moved to Idaho, and at present resides on Egin Bench, Madison county.

PATTEN, William Neuman, Bishop of the Moore Ward (Blackfoot Stake), Blaine county, Idaho, was born May 31, 1877, at Rockville, Washington county, Utah, the son of David Wyman and Sarah Catherine Brown. He was baptized May 31, 1885, by Hosea Stout, moved from Rockville in 1889 to Mt. Carmel, Kane county. In the spring of 1890 he moved to Luna, New Mexico; was ordained a Deacon in 1901 and served as librarian in a Deacons' quorum; took a missionary course of eight months in the winter of 1902-1903 at St. Johns Academy, Arizona; was ordained a Priest by Manuel Thompson, in December, 1902, and in the spring of 1904 he moved by team to Moore, arriving there in the



fall of that year. He was ordained an Elder, by Elias S. Kimball, April 23, 1905, and set apart as second counselor to Andrew C. Jenson, pres-

ident of the Moore branch. In the fall of 1905 he was called on a mission to the Southern States; after laboring in the Middle Tennessee conference he was chosen to preside over said conference Nov. 9, 1906, and held that position till Nov. 9, 1907, when he was released to return home. His mission was a most successful one. In 1909 (Dec. 22nd) he married Maud R. Kidd, of Manchester, Tenn.; she has borne her husband four children, namely, Sivilla M., Orall Wanda, William N., and Phebe Ann. In October, 1910, Bro. Patten was chosen as Bishop of the Moore Ward, Blackfoot Stake, being ordained a High Priest and Bishop Nov. 13, 1910, by Apostle Hyrum M. Smith. Bishop Patten's main occupation in life has been that of a farmer.

PETERSEN, Hans Therkild, Bishop of the Trenton Ward (Benson Stake), Cache county, Utah, was born Dec. 9, 1867, at Ordrup, Copenhagen amt, Denmark, the son of Hans J. Petersen and Christine Bergesen. His parents having embraced "Mormonism," he emigrated to Utah with them in 1870, and was baptized at Smithfield in July, 1876, by Alonzo G. Barber. He was ordained successively to the offices of Deacon, Teacher, Priest, Elder, Seventy, High Priest and Bishop. After receiving a common school education, Bro. Petersen attended the Agricultural College at Logan and acted successively as secretary of a Deacons' quorum, a Teachers' quorum and a Y. M. M. I. A.; he also acted as second assistant superintendent and secretary of the Smithfield Sunday school and as a counselor in the Ward Y. M. M. I. A. In 1897-98 he filled a mission to Scandinavia, laboring in the Aarhus conference, Denmark. After his return he was ordained a High Priest by Samuel Roskelley and set apart as the first secretary of the Benson Stake High Priests' quorum. He was ordained a Bishop by George Albert Smith in 1907 and was appointed to preside over the Trenton Ward. Bro. Petersen is at present the manager of the Trenton-Clarkston Flouring Mills. While a resident of Smithfield he acted as city recorder, city councilman and mayor. During his term as mayor a fine water system was introduced in Smithfield. Bishop Petersen married Selma Rönnekilde Sörensen, Sept. 20, 1899, which marriage has been blessed with six children, three boys and three girls.

PETERSON, Lawrence, Bishop of the Barnwell Ward, Alberta, Canada, was born April 12, 1873, at Provo, Utah county, Utah, the son of Anders



Petersen and Eliza Krogh. He was baptized May 13, 1882, by John G. Jones, ordained a Teacher Feb. 11, 1891, by Charles Conrade; ordained a Priest March 14, 1891, by A. M. Wild; ordained an Elder Nov. 5, 1893, by Charles Conrade; ordained a Seventy and set apart for a mission to the Southern States by Apostle Heber J. Grant Sept. 11, 1896. He labored two and a half years in the South Alabama conference and baptized fifty persons, blessed fifty children, held many meetings, and distributed a great number of books and tracts. During his mission he walked 7,500 miles. Bro. Peterson

married Minnie Bell Golsan, Dec. 20, 1899, in the Salt Lake Temple. As a result of this marriage the following children were born: Beulah, born Sept. 29, 1900; Erma Bell, born April 12, 1902; Kenneth L., born Oct. 31, 1903; Myrtle, born March 27, 1905; Winnie May, born April 1, 1906, and Albert Harold, born July 9, 1908. His wife died Dec. 9, 1908, and he married Lucy Aspinwall Dec. 22, 1909, in the Salt Lake Temple. Bishop Peterson resided at Provo until November, 1903, when he moved to Raymond, Alberta, Canada, and in 1909 he changed his residence to Barnwell, Alberta, Canada. He has always been a diligent Church worker and has labored as secretary and president of a Ward Y. M. M. I. A., Ward Sunday school superintendent, and secretary and first assistant Stake superintendent, and at present acts as Bishop of the Barnwell Ward.

PETTY, Lewis James, Bishop of Swan Lake (Portneuf Stake), Bannock county, Idaho, was born Nov. 3, 1879, at Richmond, Cache county, Utah, the son of Lewis James Petty and Alvira Lavona Hendricks. He was baptized May 3, 1888, by A. N. Clements; ordained a Deacon when a boy, by Lewis J. Petty; ordained a Teacher Feb. 14, 1897, by his father; ordained an Elder in 1899, by his father; ordained a Seventy Sept. 6, 1899, by Rulon S. Wells; ordained a High Priest and Bishop June 11, 1911, and set apart to preside over the Swan Lake Ward. In 1899-1901 he filled a mission to the Eastern States, laboring in the East Pennsylvania conference. He married Edith Chella Howell, April 24, 1907, in the Logan Temple.

PHILLIPS, Edward, a prominent Elder in the Church, was born April 2, 1813, in Oxenhall, Gloucestershire, England, the son of William Phillips and Mary Ann Presdee. At the age of twelve years he was left to the care of his mother. Edward worked with his father on a farm at Credley in Hereforshire and also learned the blacksmithing trade. Like his mother, he was religiously inclined and associated himself with the United Brethren under Father Thomas Kingston. They remained members of that congregation until the event of the "Mormon" Elders into the neighborhood. Edward was the only male member of his father's family to receive the gospel. He first heard Wilford Woodruff preach at Ridgeway Cross, in March, 1840, and was baptized by that Apostle a few days later. His mother and his



sister, Susan, followed him into the Church. Almost immediately he was ordained a Priest and placed in charge of two branches (Ashfield and Crocrut) in Worcestershire. In the fall of the same year he was ordained an Elder and, in company with Elder John Gailey, preached in the forest of Dean, Gloucestershire, England. In 1841 he emigrated to America, sailing from Bristol for Quebec, Aug. 8, 1841, with a company of about one hundred Saints, under Elder Thomas Richardson. By way of Montreal, Niagara Falls, Buffalo and Chicago they reached Nauvoo, Ill., in October, 1841. Here Elder Phillips be-

came well acquainted with the Prophet Joseph. He quarried rock for the Nauvoo Temple and became acquainted with Miss Hannah Simmons, who became his wife Aug. 2, 1842. Bro. Phillips was a member of the Nauvoo Legion, and took part in the movement of that body during the perilous times at Nauvoo. During the exodus, in 1846, the Phillips family came West, and after residing temporarily at Council Point, they came to the Valley in 1849. In the spring of 1850 Bro. Phillips became the first settler on Kays creek (now Kaysville), which place he helped to survey. He participated in the "general move" of the Saints south in 1858, but soon afterwards returned to Kaysville, where he acted as first counselor to Bishop William Kay from 1850 to 1856. It was at a meeting held in his home that the Kaysville Ward was organized. He helped to build the first meeting house at Kaysville (which still stands, in good condition), and also the wall which was built around a quarter section of land, for protection against Indians. Bro. Phillips was chosen president of the local High Priests Feb. 27, 1859. This office he held up to the day of his death, which occurred at Kaysville, Dec. 1, 1896. At the time of his death he was the oldest resident of Kaysville. (See History of Utah, by Orson F. Whitney, Vol. IV., page 385).

PIXTON, Joseph Cooper, Bishop of Cove Ward (Union Stake), Union county, Oregon, was born Dec. 18, 1858, in Salt Lake City, Utah, the son of Robert Pixton and Elizabeth Cooper. He removed with his parents to Taylorsville, Salt Lake county, when three months old. Here he lived until he was fourteen years of age, when he accompanied his fathern to Southern Utah, where he remained about ten years. In 1882 (Oct. 19th) he married Miss Emma Esther Ashby, in the St. George Temple. Returning to Salt Lake county, he resided with his family in Taylorsville 21 years, during which time six children (Emma Alpha, Katy Elena, Joseph Cooper, Thelma, Richard Ashby and Erastus Snow) were born to him. He also filled two missions to Great Britain, laboring in the Liverpool, London, Nottingham and Scottish conferences. He filled his first mission in 1887-1889 and the second in 1899-1901. Prior to this (in the spring of 1876) Bro. Pixton was ordained an Elder in the St. George Temple; he was ordained a Seventy in 1889, by Brigham H. Roberts, removed to Cove, Union county, Oregon, in June, 1903, and was ordained a High Priest in July, 1903, by Leonard J. Jordan, and served as second counselor to Bishop John A. Abbott of the Cove Ward. He was chosen and ordained a Bishop March 22, 1909, by Anthony W. Ivins. Bishop Pixton has served four terms in the town council of Cove. He is a farmer and stockraiser by avocation.



PLOWMAN, John Jacobsen, a president of the 17th quorum of Seventy, was born Dec. 25, 1867, at Mantau, Box Elder county, Utah, the son of John J. Plowman and Mette Marie Lauritzen. He was baptized July 5, 1877, by A. G. Barber, and married

Mary C. Andersen, Nov. 17, 1887; she has borne her husband eight children, namely, Mary Anita, Sidonie, Bessie Marie, John Dewey, James Gerald, Ronald Oliver, Eva Laurinda and Ruel Andersen. Bro. Plowman



was ordained a Seventy by Seymour B. Young, Oct. 14, 1892, and filled a mission to Scandinavia in 1893-94, laboring in the Aarhus conference, chiefly in the Randers branch. Later he filled a second mission to Scandinavia, during which he presided over the Aalborg conference. After his return home he was called to labor in the Smithfield Sunday school and also presided over the Ward Y. M. M. I. A. He was set apart as a president of the 17th quorum of Seventy Feb. 13, 1907. Bro. Plowman is also taking an active part in secular matters. During the past four years he has acted as a member of the Smithfield city council and is vice-president of the Logan & Northern Canal Company.

PRICE, Brigham Francis, Bishop of the Mill Creek Ward, Salt Lake county, Utah, was born April 15, 1866, in Mill Creek, Utah, the son of John W. Price and Isabella Pratt. He was baptized Nov. 23, 1875, by John Morgan; ordained successively to the offices of Teacher and Priest; ordained an Elder Nov. 13, 1887, by John Jacklin and ordained a Seventy March 16, 1898, by J. Golden Kimball. He acted as Stake aid in the Y. M. M. I. A. about two years and also as president of the Mill Creek Ward Y. M. M. I. A. until he was called on his first mission in 1898. He also acted as a counselor in the presidency of an Elders quorum and as superintendent of the Mill Creek Sunday school, and in 1905 he labored as a special missionary in the Granite Stake six months. He filled two missions, one to the Southern States in 1898-1900 (laboring part of the time as president of the Kentucky conference), and one to Great Britain in 1906-1907. He was released from this latter mission to come home (leading a company of emigrating Saints) and take charge as Bishop of the Mill Creek Ward, to which position he was ordained May 3, 1907, by John R. Winder; he held that office until his death. Bishop Price was a singularly active



man in Church work. All affairs of his Ward enlisted his interest and aid, and the auxiliary organizations, as well as the Ward organizations proper, profited greatly through his active and constant support. He was

a successful farmer, dairyman and sheep raiser, and in his business dealings, social associations and Church activities won a wide circle of friends by his geniality, sterling manliness and broad-minded viewpoint, coupled with generosity and kindness toward all who were in need of aid and sympathy. In 1887 (Dec. 14th) he married Annie M. Hansen (daughter of Jens Hansen and Bertha Jörgensen) who was born Feb. 26, 1865, in Salt Lake City. Having no children of their own Bishop Price and wife raised two adopted children, Earl F. and May. Bishop Price died Jan. 30, 1914, highly respected by all who knew him.

POND, Joseph LeRoy, second counselor in the presidency of the Bannock Stake of Zion, Bannock county, Idaho, was born Sept. 16, 1881, at



Richmond, Cache county, Utah, the son of Joseph T. Pond and Amanda Hendricks. He was baptized when nine years of age by Moroni Stocks; ordained a Deacon when quite young and afterwards ordained an Elder; ordained a High Priest in 1905 by Jos. T. Pond and acted as second counselor to Bishop Walter Hogan from 1905 to 1907; he also acted as assistant Sunday school superintendent, later as superintendent and was president of the Ward Y. M. M. I. A. two years. He again acted as superintendent of the Sunday school from 1907 to 1916. He was chosen as second counselor to Pres. Wm. H. Mendenhall of the Bannock Stake May 21, 1916. In 1905 (June 28th) Bro. Pond married Jenetta Bernhisel (daughter of John M. Bernhisel and Henrietta Harris) who was born Jan. 9, 1882, at Lewiston, Cache county, Utah. This marriage has been blessed with one child (Grace) who was born May 7, 1909. Bro. Pond received a good education and graduated from the B. Y. College at Logan in 1902. Farming and stockraising have been his principal occupations in life.

POND, Zera Whittle, third Bishop of the Bench Ward (Bannock Stake),



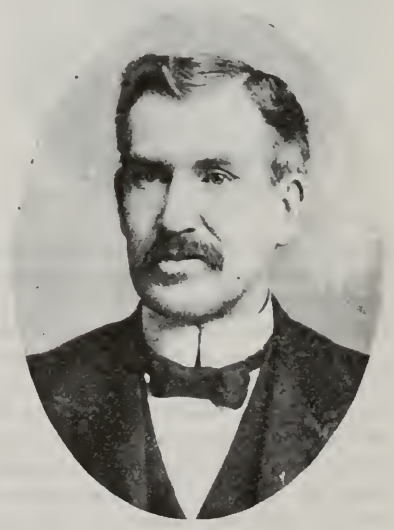
Bannock county, Idaho, was born Sept. 15, 1890, at Lewiston, Cache county, Utah, the son of Brigham Pond and Katherine Whittle. He was baptized Sept. 15, 1908, by Jos. Cole; ordained successively to the offices of Deacon, Teacher, Priest and Elder; ordained a Seventy in 1913 by Archibald Gunnell; ordained a High Priest and Bishop May 21, 1916, by Heber J. Grant and set

apart to preside over the Bench Ward. Prior to this he had acted as a counselor in the Ward Y. M. M. I. A. and filled a mission to California in 1910-1912, laboring principally in the San Francisco conference. In 1913 (Mar. 19th) he married Eva Stocks (daughter of Moroni Stocks and Sarah Heward) who was born Nov. 10, 1891. After his marriage Bro. Pond settled at Bench where he still resides. Bishop Pond received a good education in his youth and studied two and a half years in a high school.

PORTER, Aaron Benjamin, Bishop of the Centerville Ward, Davis county, Utah, was born April 27, 1851, at Centerville, the son of Nathan T. Porter and Rebecca Ann Cherry. He was baptized May 27, 1860, by Chas. C. Rich when about nine years old; was ordained an Elder at the age of eighteen years, and was called on a mission to Arizona in 1876, where he helped to locate the settlement of Sunset on the Little Colorado river. He returned to Utah the same year. After his return he was ordained a High Priest and set apart to preside over the Centerville Ward. Prior to that date he had acted as president of the Ward Y. M. M. I. A. In a civil capacity Bishop Porter has served as selectman of Davis county two terms, acted as school trustee, road supervisor, etc. Highly respected and beloved by all who knew him, Bishop Porter died Nov. 15, 1910, at Rexburg, Idaho, remaining true and steadfast in the faith till the last.



PUGMIRE, Henry Nelson, a faithful young Elder, was born Feb. 11, 1862, in Salt Lake City, Utah, the son of Jonathan Pugmire Jr. and Caroline Pugmire. He was baptized June 20, 1870, by John Windley, and married Elizabeth Ann Matthews Nov. 18, 1886, by whom he became the father of the following children (all born at St. Anthony, Idaho): Henry Matthew, Sidney Samuel, Jonathan Austin, Jesse Stanley, Jenevive and Harold Nelson. Bro. Pugmire was ordained an Elder in 1886 and later a Seventy, in which capacity he filled a mission to the Eastern States in 1900. While on this mission he contracted typhoid fever while caring for his brother in the mission field, who suffered with the same complaint. He was honorably released from his mission on account of this sickness and returned home, where he died two weeks later (August 15, 1900). He left a wife and



four children, the youngest three months old. His mother, brother and sister and many friends mourned his early demise. He died a faithful Latter-day Saint.

PUGMIRE, Vincent McKay, an Elder who died in the missionary field, was



born August 19, 1850, in Salt Lake City, Utah, the son of Jonathan Pugmire and Elizabeth McKay. He was baptized when about eight years old by Elder James G. Woolley. In 1873 (Oct. 7th) he married Nancy Emmeline Rich (a daughter of Chas. C. Rich and Emmeline Grover) who was born Feb. 19, 1854, at San Bernardino, Cal. This marriage was blessed with six children, namely, Vincent R., LeRoy R., Chas. C. Rich, Jonathan R., Landon R. and James R. The last named child was born after his father left for his mission. Prior to his going on a mission Bro. Pugmire acted as first assistant superintendent in the Bear Lake Stake Sunday School Board. Being ordained a Seventy and set apart for a mission to the Southern States Feb. 6, 1888, he left for his mission the following day, and after his arrival in the Southern States he was appointed to labor in Coffee county, Alabama, where he contracted malarial fever, from the effects of which he died Oct. 27, 1888; his remains were shipped to his home at St. Charles, where they were interred Nov. 5, 1888.

QUAYLE, John, a High Councilor in the Cache Stake of Zion, and a resident of the Logan Third Ward, was born Jan. 8, 1858, at Farmington, Davis county, Utah, the second son of James Quayle and Elizabeth Gillions. He was six months old at the time of "the move" south, through the invasion of the Johnston army. In the spring of 1860 he removed with his parents to Logan, where he helped his father on the farm as he grew up to manhood; later he engaged in stockraising. While yet a boy he assumed the management of his father's (and brothers') farm and is still engaged in farming. In 1893 (March 22nd) he married Emma Hagar Thorpe in the Logan Temple. One son (John T.) and two daughters (Cora May and Mary Elizabeth) are the issues of this marriage. Bro. Quayle served three years on the Logan City school



board and several terms as member of the Logan city council. He was elected city commissioner for four years Nov. 2, 1915. He was ordained

a High Priest and set apart as first counselor to Bishop Wm. Evans of the Logan Third Ward by Apostle Geo. Teasdale April 28, 1907, and since November, 1913, he has been a member of the Cache Stake High Council. These ecclesiastical positions, which he still holds, in connection with many other similar positions, makes him a very busy man. He is a director of the First National Bank and president of the Central Milling Company.

QUINNEY, Joseph, Jr., second counselor in the Stake Presidency of the Cache Stake, Cache county, Utah, was born Dec. 25, 1870, in Weber canyon,



Utah, the son of Joseph Quinney and Sarah Bradshaw. He was baptized at Logan in 1879 by Christian J. Larsen, and ordained successively to the offices of Deacon, Teacher and Priest. He was ordained an Elder in 1892 by Henry Ballard and ordained a Seventy in 1893 by Christian D. Fjeldsted, and became a member of the 32nd quorum of Seventy. In 1895-99 he filled a mission to Samoa, and also visited the Society Islands, Fiji, New Zealand and Australia. After his return home he was employed by David Eccles as a clerk in the Logan Sugar Factory, and also continued active in Church work. He was chosen as one of the presidents of the 119th quorum of Seventy, acted as superintendent of Religion Class, Sunday school and Mutual Improvement Associations, and afterwards acted as Stake superintendent of Sunday schools in the Cache Stake. In 1910 he was ordained a High Priest and set apart as an alternate High Councilor in the Cache Stake, and in 1911 he was chosen as second counselor to Pres. Serge F. Balliff in the Cache Stake presidency, which position he still holds. In his connection with the sugar business he has acted as cashier of the Logan Sugar Factory, manager of both the Logan and Lewiston factories, and district manager of what is known as the Cache valley district of the Amalgamated Company's operations. In 1917 he was promoted to the position of general agricultural superintendent, which position he still occupies. In 1916 he was chosen to visit Russia to obtain sugar beet seed. Traveling via Sweden and Finland, he reached St. Petersburg, Russia, and then visited the provinces of Keif, Podolia, Bolenia,, Odessa, Moscow, Toula, Korkoff, etc. He then traveled by train through Siberia to Vladivostock, and thence crossed the sea to Japan, where he visited the Elders of the Japanese mission. Continuing the voyage he crossed the Pacific Ocean via Hawaii to America, thus circumnavigating the Globe. It has been his privilege to visit nearly all the missions of the Church in the whole world, and he has passed through experiences that have fallen to the lot of only a few. He has witnessed many wonderful manifestations of the power of God to strengthen his faith in the divinity of the Gospel of Jesus Christ. Bro. Quinney has a family of five sons, one of whom is now attending school at the Harvard University; another is laboring as a missionary in Samoa, and one is serving his country in the U. S. Army. His

oldest son filled a mission in Germany before the outbreak of the war.

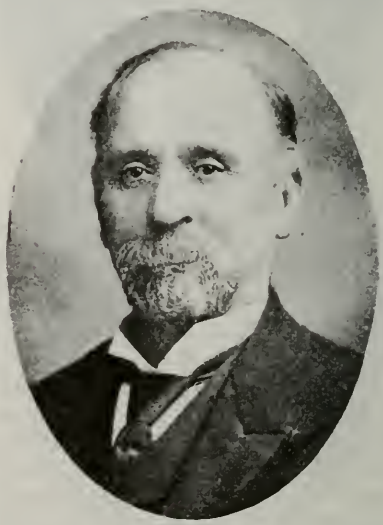
RANDALL, Melvin Harley, Bishop of the Centerville Ward, Davis county, Utah, was born August 1, 1852,



in Salt Lake City, Utah, the son of Alfred Randall and Margaret Harley. He was baptized in November, 1860, by Thos. Callister; ordained to the lesser Priesthood when a mere boy; ordained an Elder in the Endowment House, Salt Lake City; ordained a Seventy Sept. 10, 1876, by Nathan T. Porter; ordained a High Priest July 22, 1877, by Apostle Franklin D. Richards and set apart as second counselor to Bishop Nathan Cheney of Centerville. After serving as second counselor to Bishop Cheney eleven years and subsequently as first counselor to Bishop A. B. Porter eleven years, he was ordained a Bishop June 19, 1899, by Joseph F. Smith and set apart to preside over the Centerville Ward, which position he held until February, 1911. Prior to that he acted for many years as a Sunday school teacher, president of the Ward Y. M. M. I. A. and Ward teacher. He married Frankie B. Phelps Feb. 15, 1875, who has borne her husband eleven children, all of whom are living. Bishop Randall is a farmer and stockraiser by avocation and has been a resident of Centerville since 1862. Prior to that date he lived in Salt Lake City and Ogden.

RASMUSSEN, Niels. (See sketch in Vol. 1:596.) Elder Rasmussen continued as second counselor to Bishop Warburton of the First Ward, Salt Lake City, until Oct. 10, 1909, when the bishopric was changed. Elder Rasmussen died March 6, 1914, as a true and faithful Latter-day Saint, having spent the last five years of his life at dry farming. He had been an employee of the Presiding Bishop's office for nearly forty years. Bro. Rasmussen was survived by his widow, Christine V. T. Rasmussen, and eleven children, whose names are Alma E., Laura M. R., Sarah J., Annie E., Rhoda C., May C., Esther O., David L., Adeline, Florence G. and Mrs. Ellen R. Poulsen.

RATCLIFFE, James, a prominent Elder in the Church, was born May 19, 1842, at Rowen, France, the son



of James Ratcliffe and Elizabeth Greenless. He moved to Middlesborough, England, with his parents when a child, served seven years as an apprentice boilermaker and later

became foreman over 28 employees. During this time he commenced his musical career, which gave him the honor of playing at one of Queen Victoria's receptions. He was an artist on the snare drum and won several medals for his efficiency. In one of his band excursions he met his future wife Emma Jane Estham. Together with his parents he adhered to the Methodists, but on his visits to the Estham home he heard of "Mormonism," to which he became a convert, and was baptized in 1861, at Middlesborough. In 1861 (Dec. 25th) he married Emma Jane Estham. Joseph F. Smith, who at that time labored as a missionary in England, performed the marriage ceremony, he being an intimate friend of the Esthams. In the spring of 1862 Bro. Ratcliffe left England and emigrated to America, crossing the Atlantic in a sailing vessel. After being compelled to sell most of their goods, such as dress patterns, shawls, etc., they left Florence July 28, 1862, to cross the plains with ox teams. After enduring the usual hardships of such an overland journey, they arrived at Salt Lake City Oct. 4, 1862, and soon afterwards located at Grantsville, Tooele county. Later he was engaged to play in the Salt Lake Theatre orchestra and was also furnished work in Pres. Brigham Young's blacksmith shop. Still later he located permanently at Grantsville, where he became one of the leading citizens in ecclesiastical, social and civic affairs. Being of very industrious habits, he soon prepared a little home, making the adobes with his own hands, after which he began tilling the soil. For several years in succession he lost his crops by grasshoppers. In 1865 he was ordained an Elder and was a member of the Grantsville choir for fifty years, part of the time being its leader. He organized a string and martial band in Tooele county and organized a brass band Nov. 17, 1877, of which he was the leader for 21 years. He acted as Stake chorister several years, and served as first assistant superintendent of the Grantsville Sunday school from 1888 to 1898. In 1885 he was ordained a Seventy by Apostle Francis M. Lyman. In 1892 he labored as a special missionary in the Weber Stake, and in 1898-1900 he filled a mission to Great Britain. On his return he furnished means for many of the Saints to emigrate to Zion. In 1903 he was ordained a High Priest by Hyrum M. Smith. In 1907-1908 he filled a second mission to Great Britain, laboring principally in the Leeds branch; he returned home in the fall of 1908 on account of sickness. Together with his wife he spent his last days working in the Salt Lake Temple for the dead. Elder Ratcliffe died at Grantsville July 30, 1914, and his wife, Emma Jane Estham, died Jan. 19, 1915. When the call came to go to the great beyond it was remarked by his physician that such love as existed between him and his wife could not be separated long. This proved to be the case, for six months after his own death his beloved wife joined him on the other side. Following are the names of the children of James and Emma Jane Ratcliffe: Lenora Jane, Emma R., Louisa R., James E., Merlin R., William H., Robert A., Matilda R., Elizabeth R. and Marintha R.

RATCLIFFE, Emma Jane Estham, wife of James Ratcliffe, was born July 21, 1841, at Preston, England, the daughter of John Estham and Jane Huntington. At the age of nine years (in 1850) she was baptized a member of the Church of Jesus Christ of Latter-Day Saints. Her mother had joined the Church as early as 1839, but her father was not baptized until 1868. Having taught the truths of "Mormonism" unto James Ratcliffe, who was a visitor at her home, she married him in 1861, giving up a comfortable home (as her parents kept a furniture shop) to

start a home of her own. In 1862 she and her husband set sail for America to cast their lot with the Saints in the Rocky Mountains. Sister Ratcliffe was most tender with the sick and suffering, and particularly with



little children, and was always a friend to those who had made a mistake in life, ever ready to take the side of the weak and down-trodden. She died at Grantsville Jan. 19, 1915, mourned and missed by all who knew her. Three sisters, six children, 39 grandchildren and two great grandchildren survived her.

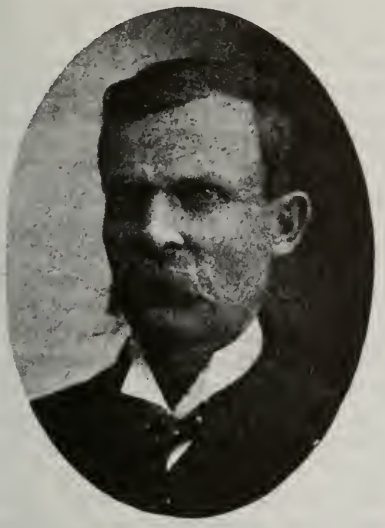
RAVSTEN, John, Bishop of the Clarkston Ward (Benson Stake), Cache county, Utah, was born Feb. 17, 1871, at Logan, Cache county, Cache county, Utah, was born February 17, 1871, at Logan Cache county, Utah, the son of Bengt M. Ravsten. He was baptized and confirmed February 18, 1879, by his father; ordained a Deacon December 27, 1884, by Robt. Henderson; ordained a Priest Nov. 29, 1886, by Bengt M. Ravsten; ordained an Elder June 15, 1890, by Bengt M. Ravsten, was set apart as second counselor to James A. Hansen (president of the 10th quorum of Elders) Sept. 21, 1890, and served in that capacity until 1893. He filled a mission to the Northern States in 1897-99, laboring principally in Illinois; was ordained a Seventy Dec. 2, 1897, by Brigham H. Roberts; served as one of the presidents of the 7th quorum of Seventy several years, and acted as second assistant superintendent of the Clarkston Sunday school from 1891 to 1892; was ordained a High Priest June 22, 1902, by Wm. H. Lewis and ordained a Bishop August 24, 1902, by Apostle Marriner W. Merrill and set apart to preside over the Clarkston Ward. Bishop Ravsten married Eliza Christensen March 18, 1896, in the Logan Temple. She bore her husband six children and died in childbed April 23, 1913. Bishop Ravsten's second wife, whom he married Oct. 1, 1913, is Bertha Eveline Nish,



who has borne her husband two children. Bishop Ravsten is a farmer and stockraiser by avocation, a man of strong physique and an enterprising citizen.

REDD, Lemuel Hardison Jr., president of the San Juan Stake of Zion, was born at Spanish Fork, Utah county, Utah, Oct. 25, 1856, the son of Lemuel Hardison Redd and Keziah Jane Butler. While yet a small child his parents moved to Washington

county. He was baptized at the age of eight years; ordained a Teacher when fourteen and an Elder when 22 years old. He attended the Uni-



versity of Deseret in 1875-76, after which he taught school one year. In 1878 he married Eliza A. Westover, and in 1884 he married Lucy Lyman. In 1879, responding to a call from Pres. John Taylor, he went



ELIZA A. WESTOVER REDD
Wife of Lemuel Harrison Redd, Jr.

with a company of Saints under President Silas S. Smith to make a settlement on the San Juan river. He took an active part in the labor and hardships of that wonderful journey. He started in October, 1879, and was five months on the road, reaching the present site of Bluff, April 6, 1880. The next year (1881) he was ordained a High Priest and set apart as second counselor to Bishop Jens Nielsen, in which capacity he labored for twenty years, and at Bishop Nielsen's death he became Bishop of Bluff. In 1910 he was set apart by Pres. Joseph F. Smith as president of the San Juan Stake. Many years in the early days of Bluff he acted as superintendent of the Ward Sunday school, was secretary of the Y. M. M. I. A. and also



LUCY LYMAN REDD
Wife of Lemuel Harrison, Redd, Jr

acted as Ward clerk. For fifteen years he served as superintendent of the San Juan Co-op and is still president of a number of corporations. He served San Juan county as representative to the Utah legislature two terms. In the trying and perilous time of redeeming San Juan county from isolation and anarchy he took a leading part, serving five years as the county's first assessor, during which time he often faced grave danger for the sake of law and order. At present he is ex-

tensively engaged in farming and stockraising and connected more or less with all the principal industries of the county where he has wielded a telling influence in placing them on a paying basis. He is a man of unwavering integrity and has never faltered in his support of his brethren in the Priesthood. His children from his first marriage are Lula, Lemuel H., Hattie Ellen, Herbert H., Edith, Charles, Marian and Amy. The children by his second marriage are Corlie, Frank, Annie and Amasa J. One of the friends of President Redd says of him: "As a man he is quiet and unpretentious, firm as a rock and humble as a child."

RICH, Benjamin Erastus, one of the most successful missionaries of the Church and for many years president of missions, was born Nov. 7, 1855, in Salt Lake City, Utah, the son of Charles C. Rich and Sarah D. Pea. His father was one of the earliest settlers in Salt Lake Valley, arriving there in October, 1847. Ben E. Rich, who is one of his father's fifty-two children, received his education in the schools of Salt Lake City, and was employed as a salesman in the Z. C. M. I. In 1885, at the age of twenty, he removed to Ogden and became manager of the Ogden Equitable Co-operative Store. In 1881-83 he filled a mission to Great Britain and returned in charge of nearly 700 emigrating Saints. He married Diana Farr, Dec. 27, 1877, and entered business for himself in Ogden. He also began activity in the effort being made at the time for statehood for Utah. During the next few years he mingled religion, politics and business in his career, becoming prominent in each. In 1893 he removed to Rexburg, Idaho, with his family. Here he purchased the "Rexburg Press," the name of which he changed to the "Silver Hammer." He had already contributed materially to various Church publications and had achieved success in his literary efforts. He wrote a book "Mr. Durrant of Salt Lake City" which gained great popularity, and later wrote numerous pamphlets and booklets which were distributed quite widely throughout the Church and the world. Later he removed the "Silver Hammer" office to St. Anthony, Idaho. Both in Idaho and Utah he was active in local and national politics. In June, 1898, he was called to take charge of the Southern States Mission, which position he filled until July, 1908, when he was called to the presidency of the Eastern States Mission, a position which he filled until the time of his demise. For nearly twenty years he was continuously engaged in missionary work, hardly sparing time from his labors to make more than business visits to Utah or elsewhere. Throughout the Church and throughout the United States he became known as one of the strong advocates of "Mormonism," and the thousands of Elders who were associated with him in the missionary work esteemed him highly. For eleven years he made his home at Chattanoogo, Tennessee. Qualities of courage, loyalty and independence won for him friends everywhere. He was considered one of the most ardent



workers in the Church and one of the most fearless expounders of the gospel of Christ. In his career as a missionary he met and debated with many anti-Mormons of prominence and always left a strong impression upon his hearers. He also underwent various forms of persecution peculiar to the South and always bore it with manliness and patience. During the first fifteen years of his missionary life he enjoyed excellent health. During the last two years or his life he suffered considerably with sickness and finally passed to the great beyond Sept. 13, 1913, in New York. He was survived by his widow, Mrs. Diana R. Rich (who for several years has made her home at Centerville, Utah), and eight children, namely, Ben L. Rich, of Salt Lake City, Dr. Lorin F. Rich of Ogden, Fred Rich of Salt Lake City, Dr. Homer E. Rich of Vernal, Utah, Mrs. Alvin C. Strong of Salt Lake City, Don O'Neil Rich, Mrs. Vivian Watkins of Vernal, and Frank C. Rich of Centerville. His remains were shipped to Salt Lake City where they were interred Sept. 21, 1913. Pres. Joseph F. Smith, in speaking at his funeral said: "In Pres. Ben E. Rich no confidence was ever misplaced. He failed to fulfill no trust, his character stood out bright and clear in the defense of truth, he was fearless of the world and of opposition, he was established in the knowledge of the eternal truth of the gospel, his faith was built on the foundation of assurance and he knew the cause he represented was just and right in the sight of God and before all men. He was a stalwart defender of the faith, a friend of mankind, faithful to duty and capable to perform it."

RICH, Edward Charles, Bishop of the Montpelier First Ward (Bear Lake Stake), Idaho, was born June 15, 1871, at Paris, Idaho, the son of Joseph C. Rich (who was a son of Apostle Chas. C. Rich) and Ann Eliza Hunter (daughter of Bishop Edward Hunter). He was baptized when about eight years old; ordained a Seventy by Francis M. Lyman in October, 1896, and filled a mission to Great Britain in 1896-98, laboring in the Cheltenham and Nottingham conferences. He filled a second mission to Great Britain in 1909-1911, laboring in the Leeds conference. At home he has served on school boards and as a member of the city council of Montpelier. He represented Bear Lake county in the Idaho legislature one session. Ecclesiastically he acted for several years as a president of the 79th quorum of Seventy; was first counselor to David J. Sutters of the Montpelier First Ward, and when



Bishop Sutters moved to Pocatello in 1914 Elder Rich was ordained a Bishop by Apostle Rudger Clawson Dec. 20, 1914, and set apart to preside over the Montpelier First Ward. In 1902 (June 4th) he married Deborah Dalrymple who has borne him six children, namely, Helen, Edna, Joseph C., Edward H., Lewis Bays, and Emerson R. Since his return from his mission in 1911 he has conducted a grocery store in Montpelier, where he has resided during the past twenty-six years.

RICH, Sarah De Arman Pea, wife of Apostle Chas. C. Rich, and a Utah

pioneer of 1847, was born Sept. 23, 1814, in what was called the Looking Glass Prairie, St. Clair county, Ill., the daughter of John Pea (of South Carolina) and Elizabeth Knighton (of Old Virginia). Her father served as a soldier in the war of 1812, and her mother was a daughter of Thomas Knighton, who was a soldier of the American Revolution. Her father was a well-to-do farmer and blacksmith, and Sarah D., who was taught to be thrifty, could take the flax and cotton from the field and spin and weave it into cloth. For many years she was the weaver for the family, as the main part of their clothing, as well as their food, were



the products of the farm. She was of a very religious nature, a great reader of the Bible, the family belonging to the so-called Reformed Methodists, and her eldest brother was a Methodist minister. In the summer of 1835 Harvey Green and Wm. O. Clark, two "Mormon" missionaries, were invited into her father's house, where they held a meeting and told about Joseph Smith and the angel appearing to him. Sarah D. was deeply impressed and the Elders left the Book of Mormon with her to read; she became a convert to "Mormonism," and when the Elders returned she was baptized Dec. 15, 1835, she being the first of her father's family to receive the fulness of the gospel. Her father, mother and sister followed her example. After joining the Church, her father began making arrangements for migrating to Missouri. The Elders frequently visited the family and left Church publications in the house to be read by members of the household. In one of these she saw the name of Chas. C. Rich and laughingly said: "This is a very rich name, I think I will marry him." On one of his visits Bro. Greene said: "Sister Sarah I have recommended you to a very worthy young Elder as a companion (Chas. C. Rich). After this another Elder told her the same thing. Soon afterwards she received a letter from Bro. Rich himself in which he asked for her hand in marriage. They had never seen each other and before giving her answer to Bro. Rich she looked into her Bible, when her eyes suddenly fell upon the words of Ruth to Boaz, upon which she answered his letter. The correspondence continued until the family moved to Missouri in the fall of 1837, and Sarah D. was married to Chas. C. Rich Feb. 11, 1838, Geo. M. Hinkle performing the ceremony at Far West. Here Sister Sarah D. became acquainted with the Prophet Joseph Smith, and from this time on her life with that of her husband became closely associated with the history of the Latter-day Saints. About this time the persecutions of the Saints began in Missouri, and owing to the prominent part her husband had taken in the Crooked River battle he was forced to flee into the wilderness for his life. He and Hosea Stout parted with their wives at midnight on the public square at Far West and covenanted to the effect that the men would remain together and the women also. Sisters Rich and Stout went to the house of Jane Greene. In the morning she was obliged to get a pass from the com-

mander of the mob before she could go home. When the people of the farming districts were driven from their homes into Far West Sister Rich took seven families into her house, among them being John E. Page and wife. Sister Page was ill and died in a few days and while her body was being prepared for burial, some of the mobbers came into the house to search for arms. One of the mobocrats pointed a gun at Sister Rich, threatening to shoot her if she did not tell where her husband was. She replied, "You will have to shoot, for I do not know." She heard nothing from her husband for three months, until one day an Indian came to her house and gave her a small silver broach, telling her that a man sent it to her from his camp; he then described Bro. Rich. After leaving the Indian camp Bro. Rich traveled to Quincy, Ill., where he met his father-in-law and heard of the mobbing at Far West. Bro. Rich requested him to go and bring Sisters Rich and Stout to Quincy, Ill., the father arrived at Far West in January, 1839. In a remarkable short time they got ready and traveled to the Mississippi river, to a point opposite Quincy, where they were seen by Bros. Rich and Stout, who came over to assist their wives across. In the midst of great dangers they crossed the river in a canoe, paddling through the ice, the women holding onto the side while the floating ice cut their fingers. A few days after their arrival at Quincy Sister Rich gave birth to a daughter (her first child) March 4, 1839; they named the child Sarah Jane and she was blessed by Patriarch Joseph Smith, sen., who also blessed Sister Rich, promising that she should live to a good old age. In November, 1839, the family moved to Nauvoo, where they lived a happy life. Here Sister Rich formed a lasting friendship with Sister Vilate Kimball. When the Prophet Joseph organized the Female Relief Society in 1842, Sister Rich became a member of that organization; she became intimately acquainted with Emma Smith, the Prophet's wife, and Lucy Smith, the Prophet's mother, and frequently visited these ladies in their homes. Soon persecution again commenced against the Saints and Bro. Rich was frequently called away from home, leaving Sister Rich alone with the family; a son and a daughter were born to her after settling at Nauvoo. About this time one of the greatest trials that ever befell Sister Rich came to her from the fact that celestial marriage was revealed, but after engaging in earnest prayer she made up her mind to trust in the word of the Prophet, and in May, 1844, Patriarch Hyrum Smith came to the Fullmer House, where the family lived, and there she was sealed to her husband by Hyrum Smith for time and eternity. Bro. Rich was away on a mission when the martyrdom of the Prophet occurred. Sister Rich set out in a rainstorm to listen to the last address given by the Prophet Joseph before he went to Carthage. and she was with the funeral procession which went out to meet the bodies of the martyrs June 28, 1844. Soon afterwards Bro. Rich, being released from his mission, returned to Nauvoo and moved into his own home near the Temple. Here on Sept. 2, 1844, Sister Rich gave birth to a son, Chas. C. Rich Jr., her fourth child. When the revelation on plural marriage was revealed to her, she decided to accept this order and gave her consent for her husband to enter into this covenant. After the Temple was finished, she, together with her husband, was called to do ordinance work in the same. This necessitated her leaving home a great deal; hence two of her husband's plural wives came to live in her house and take care of the children and home. The Temple work was continued until the exodus took place, and Sister Rich left home with her household goods unsold, Feb. 13,

1846, taking only the most necessary supplies with her. With her husband she commenced the long journey to find a new home in the unknown land beyond the Rocky Mountains. After crossing the Mississippi river into Iowa, the family traveled through sleet and snow, the children being sick from sleeping on the damp ground. After leaving Sugar creek the journey was continued to Garden Grove, Mt. Pisgah and the Missouri river. Bro. Rich was appointed to preside at Mt. Pisgah, at which place Sister Rich passed through many trying experiences, owing to the many hardships the people had endured; their health was broken, chills and fever became prevalent and there were only a few to care for the sick or bury the dead. Bro. Rich himself through overwork became a victim to the disease and Sister Rich watched over him many weeks while he lingered between life and death; he slowly recovered. During this time food was very scarce and many of the Saints were on the verge of starvation. Sister Rich had only twenty pounds of flour in the house when her husband was still sick. Bro. Wm. Huntington's death left Bro. Rich in charge at Mt. Pisgah. A poor woman, whose husband had gone with the Mormon Battalion, came to the house weeping and stated that her little children were starving. Bro. Rich said "Sarah give this woman some flour." She replied, "We have only twenty pounds and one loaf of bread in the house," but the flour was given and towards evening a Bro. Sidwell drove up and asked if he could stay over night. Upon being answered in the affirmative, Bro. Sidwell, who had been a Quaker, turned to Bro. Rich and said: "The spirit tells me that thou art out of money and tells me to help thee." He then gave him $50.00. Bro. Rich gave the money to his wife, saying: "Now you see the Lord has opened the way for us to get flour." She had just bread enough for supper, but the flour arrived that night. Bro. Rich bought a supply of flour for his family and some for the poor. Early in 1847 Bro. Rich was sent to Nauvoo. Before going he moved his family to Winter Quarters, leaving Sister Rich to provide for the family. After returning from a successful trip to Nauvoo, two orphan children named Judson (whose parents had died at Mt. Pisgah) were added to the Rich family circle. Charles C. Rich and family left Winter Quarters June 14, 1847, for the west, Bro. Rich taking charge of a company crossing the plains. There being more women and children in this company than men the task of teamsters and the driving of stock fell greatly to the lot of the women and older children. After many hardships the company came in sight of Salt Lake Valley Oct. 3, 1847. On the 5th of October, Nancy Rich, the mother of Chas. C. Rich, died; she was the first adult of the Saints who died in the Valley. The family soon commenced to get logs from the canyons to build houses, and while this was being done they lived in their tents and wagons. Sister Rich of course passed through all the trials incident to pioneer life. In February, 1849, the Rich family moved out of the fort onto their city lots. Being called on a mission to California, Bro. Rich (who had been ordained an Apostle Feb. 12, 1849), left Oct. 9, 1849, leaving Sister Rich with a daughter three days old; he returned to his home in November, 1850, and was soon afterwards called to assist in establishing a "Mormon" settlement in Southern California. Sister Rich preferred to remain in the Valley and her husband purchased her a home in the Seventeenth Ward. Here she lived for forty years and owned one of the first fruit orchards in Utah Territory; she also owned one of the first cultivated roses which bloomed in Utah, for which she received a diploma at a fair. Sister Rich participated at the renowned celebra-

tion July 4, 1851, at Black Rock; and she also attended the memorable celebration in Cottonwood Canyon in July, 1857. In the "general move" south in 1858 she located at Provo, but soon returned to her Salt Lake City home. In 1860 her husband and their son Joseph C. left on a mission to England, from which they returned in 1862, Bro. Rich being called to colonize Bear Lake Valley, Sister Rich moved there in November, 1864, and resided there three years. The climate being too severe for her constitution, she came back to her Seventeenth Ward home. When her husband was stricken with paralysis in 1880 she with others of her family went to Bear Lake Valley to be with him and nurse him. Sister Rich was a teacher in the Relief Society in the Seventeenth Ward from the time of its first organization until her death which occurred Sept. 12, 1893, while visiting her son Fred C. Rich in Salt Lake City. She survived her husband ten years, was the mother of nine children, six sons and three daughters. The last two years of her life she lived with her son Ben. E. Rich and wife at Ogden. Following are the names of the children of Chas. C. and Sarah D. Rich: Sarah Jane, born March 4, 1839 at Quincy, Ill.; Jos. Coulson, born Jan. 16, 1841, at Nauvoo, Ill.; Artemesia, born Jan. 15, 1843, and died when nine months old; Chas. C. Jr., born Sept. 2, 1844, at Nauvoo, Ill.; John T., born Dec. 15, 1846, at Pisgah, Iowa; Elizabeth, born Oct. 6, 1849, in Salt Lake City; David Patten, born April 8, 1853, in Salt Lake City; Benjamin E., born Nov. 7, 1855, in Salt Lake City, and Frederick Carmel, born July 19, 1859, in Salt Lake City. (Sketch written by Sarah Rich Miller, eldest child of Charles C. Rich and Sarah DeArman Pea.)

RICH, Harriet Sargent, wife of Apostle Charles C. Rich, was born Oct. 23, 1832, in Fountain County, Indiana, the daughter of Abel Morgan Sargent and Sarah Edwards. Her father, who was born in Kentucky in 1801, taught school in Floyd county, Indiana, where he married Sarah Edwards, daughter of a wealthy family. Harriet's parents became members of the Church, and during the persecution (being driven from their homes by mobs) her mother died, leaving seven children, the eldest (Martha J.) being twelve years old. Harriet was seven years old. The loss of his wife caused Bro. Sargent to leave his smaller children with their grandparents, who later refused



to give them up, but he subsequently secured them and took them away. After many trials and the loss of two children, preparations were made to start for the Rocky Mountains, but in the meantime Bro. Sargent, responding to a call of the United States Government, became a member of the Mormon Battalion. Before starting on his journey he placed his children with different families. His health failing on the march, he was sent with the sick detachment from Santa Fe to Pueblo, to spend the winter. The following year (1847) he went to the Valley, but returned to his children on the Missouri river later the same year. While standing guard over some cattle he was sud-

denly stricken with cholera and died in a few hours. His only son (Thomas Sargent) died the same night; they were both buried in one grave. Sister Harriet lived three months on the Missouri river and was married to Charles C. Rich, as a sixth wife in March, 1847. Her life was proof of her belief that all these wives were all sacred helpmates. The following June (1847) the companies of Saints started toward the West from the Missouri river. Harriet drove a team most of the way across the plains and arrived in the Valley Oct. 5, 1847, having made the journey in three months and eighteen days. Her husband's mother Nancy O'Neil Rich, died on the day of their arrival, her death being the first in the Valley. When Chas. C. Rich, together with Amasa M. Lyman, was called to California in 1851 to establish a settlement, Harriet accompanied her husband on that mission and thus became one of the founders of San Bernardino, Cal. She returned to Utah with her husband in 1857. While on the journey Harriet's only daughter died at the Mountain Meadows. The body was placed in a zinc casket which was sealed and brought home in her wagon for burial. When Apostle Rich was called to colonize Bear Lake Valley in 1863, Harriet again accompanied him and thus became one of the first settlers of Paris, Bear Lake county, Idaho, which place became her permanent home. Thus Harriet's life was one of pioneering, fraught with constant hardship and toil. She was the mother of ten children, namely Franklin D., Morgan J., Adelbert C., Alvin O., Abel G., Martha Caroline, Druscilla Streger, Harriet Tunis, Harley T., and Luna. In the early pioneer days of Utah and Idaho it was necessary to understand the art of making cloth, both flannel and linsey, carding and spinning, knitting and coloring, all of which branches of industry were mastered by Sister Harriet. Native Indians taught her how to tan and dress the skins of animals which she used in making gloves. Her first dress after reaching Salt Lake Valley was made from flour sacks, and colored with willow leaves. She was an excellent housekeeper and though her life was crowded with work, she was ever ready to make any sacrifice for the benefit of her children. For many years she as an officer in the Ward Relief Society assisted the sick and cared for the dead. She was particularly interested in orphans. She helped to fight crickets and dig sego roots for food and she shared in all the hardships of pioneer life. After the death of her husband in 1883, she spent thirty years of her life as a widow, but lived long enough to enjoy thirty-five grandchildren and twenty-three great grandchildren. She died at Centerville, July 18, 1915, nearly 84 years old. Her life was a living testimony of God's goodness to all who put their trust in him. She often declared that the sweet influence of prayer guided her whole career in life.

RICH, Thomas, a High Councilor in the Morgan Stake of Zion, Morgan county, Utah, was born Nov. 29, 1817, in Floyd county, Indiana, the son of Landon Rich and Elizabeth Rickets. His father was in the war of 1812, and moved with his family to Kentucky where Thomas was raised. He married Henrietta Peck, to whom he was subsequently sealed in the Nauvoo Temple, passed through the persecutions of the Saints in Missouri and Illinois and was a participant in the Crooked River battle, acted as a body guard to the Prophet Joseph Smith, and came to Utah in 1850, crossing the plains in Joseph Young's company, he himself being a captain of ten. After locating temporarily at Centerville, he took an active part in Ward affairs and also participated in the expedition into the mountains in 1857-58 during the Johnston Army trouble. In 1861 he moved to Richville, Morgan county, which settle-

ment was named in his honor, and in 1871 he became a resident of Porterville. Bro. Rich was the first presiding Elder at Richville, and died Jan. 26, 1884, at Porterville. He was ordained a High Priest July 1, 1877. His wife Henrietta died March 8, 1896; she was the daughter of Benjamin Peck and Phoebe Crosby, and was born August 3, 1823, in Chenango county, N. Y.

RICH, Thomas Jr., a counselor in the Porterville bishopric, Morgan county, Utah, was born Oct. 11, 1847,



at Winter Quarters, Nebraska, the son of Thomas Rich and Henrietta Peck. He came with his parents to Utah in 1850, was baptized by Jedediah M. Grant in 1857, was ordained an Elder in 1864 by John D. T. McAllister, was ordained a Seventy Feb. 17, 1884, by Dan Bertech and was ordained a High Priest Nov. 15, 1884, by Geo. Teasdale and set apart as second counselor to Bishop Joseph R. Porter. In 1897 he was chosen as second counselor to Bishop Joseph Durrant, which position he held until 1904, when he was chosen as first counselor in the presidency of the High Priests quorum. In 1876 (Dec. 4th) Bro. Rich married Adria Elizabeth Brough (a daughter of Thomas Brough and Jane Patterson), who was born Oct. 13, 1859, in Madison county, Ill.; and emigrated to Utah in 1864. This marriage was blessed with ten children, four boys and six girls. Sister Rich presided over the Porterville Relief Society a number of years and prior to that presided over the Ward Primary Association. She now serves on the Stake Board of Relief Societies.

RICHARDS, Jesse Snyder, Bishop of the Virginia Ward (Portneuf Stake), Bannock county, Idaho, was born April 11, 1887, at Ogden, Utah, the son of Charles C. Richards and Louisa L. Peery. He was baptized April 11, 1895, by his father; ordained a Deacon when quite young by George Shorten; ordained a Teacher a little later by Edwin T. Woolley; ordained a Priest still later; ordained an Elder by his father, and ordained a High Priest and Bishop August 15, 1915, by Apostle Francis M. Lyman. While filling the office of a Deacon in the Second Ward, Ogden, Utah, he presided over a Deacons quorum



about two years. He has also acted as Ward teacher and Sunday school teacher. He was vice president of the Portneuf-Marsh Valley Canal Company, and was secretary and treasurer of the Bannock County

Fair Association for two years. June 20, 1912, he married Kathryn May Coughnet (a daughter of William H. Coughnet and Julia Emma Gulick), who was born Sept. 2, 1887, at Albany New York. Nov. 7, 1916, he was elected a member of the house of representatives of the Fourteenth Idaho legislature. He was also appointed Carey Act commissioner for the Portneuf-Marsh Valley Irrigation Project. Bishop Richards is a farmer and stockraiser by occupation, and specializes in pure-bred live stock. He is manager of the Richards Live Stock Company of Virginia, Idaho, which is owned by himself and father.

RICHARDS, Mary Ann Parker, wife of Samuel W. Richards, was born Nov. 4, 1839, at Chaidgley, Lan-



cashire, England, the daughter of John Parker and Alice Woodacre. After the death of her mother she came to America with her father, a brother and a sister in the year 1845 with a company of Latter-day Saints, which went directly to Nauvoo, Ill. There the family resided for nine months and then removed to St. Louis, Mo., leaving Nauvoo during the exodus of the Saints from that city. The family resided at St. Louis six years, during which time Sister Mary's father engaged in business through which he was enabled to obtain a good outfit with which to travel to the mountains, as well as to assist others to acquire similar outfits. Sister Mary Ann was baptized at the age of nine years at St. Louis. In the spring of 1852 the family migrated to Salt Lake Valley and located in Salt Lake City, where Mary Ann became the wife of the late Samuel Whitney Richards Feb. 14, 1855; she bore her husband seven daughters and three sons, and at the time of her death, which occurred Dec. 14, 1914, in Salt Lake City, she was survived by six children, forty-six grandchildren and twenty-six great grandchildren. Sister Richards was a faithful Latter-day Saint and performed many useful services for the Church. She accompanied and labored with her husband in the Eastern States Mission while he presided there during the years 1895-1897.

RICHARDSON, Joseph John, an active Elder of the Smithfield Second Ward, Cache county, Utah, was born Sept. 25, 1870, at Smithfield, Utah, the son of Joseph Richardson and Eliza Lavina Harper. He was baptized when eight years of age by Wm. A. Noble; ordained successively to the offices of Deacon, Teacher and Priest; ordained an Elder in February, 1896, by Robert A. Bain; ordained a Seventy Feb. 28, 1896, by Seymour B. Young, and ordained a High Priest April 30, 1900, by Apostle Marriner W. Merrill and set apart as second counselor to Bishop Newton Woodruff of the Smithfield Ward, which office he held for six years. In 1896-98 he filled a mission in the Central States, presiding over the Cherokee conference eighteen months; he afterwards presided over the East Kansas conference. In 1899 he filled a short mission to Sevier Stake in the interest of the Y. M. M. I. A. In 1910-12 he filled a mission to the Eastern States, presiding over the Rhode Island con-

ference and afterwards over the East Pennsylvania conference. From 1898 to 1899 he labored as a home missionary in the Cache Stake. In his home town he has labored as Ward Teacher, Sunday school teacher,



president and counselor in the Y. M. M. I. A., superintendent of Religion Class, and teacher in the Seventy's quorum class, Stake Aid in the Y. M. M. I. A. cause, etc. Of secular offices it may be said that he was assessor of Cache county for four years. He was elected to the office of mayor of Smithfield, Utah, in 1913, took office in January, 1914, and was reelected to the same office in 1915. The permanent improvements inaugurated during his term of office indicate the thrift, industry, integrity and tenacity of his executive ability and forethought. Brother Richardson spent the early part of his life on the farm, but later engaged in stock-raising. In 1899 (Jan. 21st) he married Laurina May Low, by whom he has had eight children.

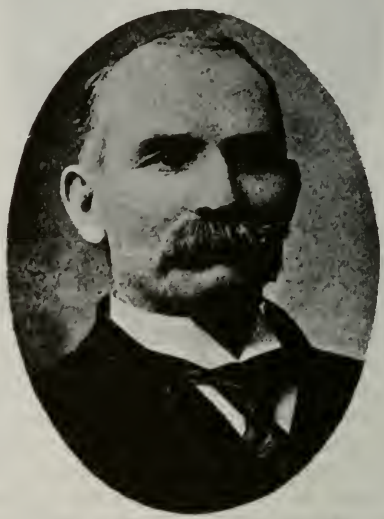
RICHARDSON, Myron Barber, Bishop of the Ogden Third Ward (North Weber Stake), Utah, was born Feb. 21, 1865, at Ogden, Utah, the son of Ebenezer Clawson Richardson and Phoebe W. Childs. His parents, who were born in the eastern part of New York State, joined the Church during the early persecutions of the Saints, his father being baptized by the Prophet Joseph Smith in the Mississippi river. They emigrated to Utah in 1850 in Capt. Brown's company, and located at Brown's Fort (now Ogden), Utah. Bishop Richardson writes, "I was baptized when nine years of age by John Carver. At fourteen years of age I received the Aaronic Priesthood and was ordained a Deacon by Bishop Pleasant Green Taylor. When seventeen years old I was ordained a Teacher. In April, 1884, I was ordained an Elder by John England at Plain City, and on April 10, 1884, I married Louisa C. Shurtliff, daughter of Pres. Lewis W. Shurtliff of the Weber Stake. I was ordained a Seventy Oct. 1, 1901, and set apart for a mission to the Northwestern States by Jonathan G. Kimball. Arriving in the Mission Oct. 5, 1901, I was assigned to the Portland con-



ference, where I labored until December, 1902, when I was called to preside over the Boise conference. I labored in this capacity until Nov. 10, 1903, when I was released to return home. I enjoyed my mis-

sionary labors very much and was blessed by the Lord. Upon my return home I moved from Plain City to Ogden, where I made my residence in the Third Ward. Here I was called to act as supervisor of the parents department of the Sunday school, and also labored as a presiding Ward teacher. I have also acted as one of the presidents of the 53rd quorum of Seventy. In 1908 I was chosen first vice president of the Utah State Federation of Labor, and acted in this position for the next three years. During this time I was chosen to represent the laboring class in a labor convention held at Chicago. I served as a member of the Utah State legislature during the ninth session, which met in 1911. In 1911 (Jan. 1st) I was ordained a High Priest and set apart by John V. Bluth as second counselor to Bishop Wm. D. Van Dyke of the Ogden Third Ward, North Weber Stake. I held this position until Oct. 12, 1913, when I was called to succeed Elias S. King as first counselor to Bishop Wm. D. Van Dyke Jr. Bishop Wm. D. Van Dyke died May 22, 1914, and on June 28th I was ordained a Bishop and set apart to preside over the Ogden Third Ward by Apostle Orson F. Whitney, which position I am holding at the present time. The names of my children are: Lewis E., Emily S., Edith A., Irene L. and Myron B. Richardson, Jr. The last named has served as a missionary in the Eastern States Mission. I also have ten grandchildren."

RIRIE, David, Bishop of the Perry Ward (Rigby Stake), Jefferson county, Idaho, was born Nov. 21, 1860, at West Weber, Weber county, Utah, the son of James Ririe and Ann Boyack. He was baptized April 26, 1869, by James Ririe; ordained a Teacher in 1878; presided over the Teachers quorum for several years; ordained an Elder in 1886 by Samuel Farrow; married Leah Ann Lovell, Sept. 14, 1893, in the Logan Temple; acted as first counselor to the president of the second quorum of Elders in the Bingham Stake four years; was ordained a Seventy Oct. 25, 1900, by Anthon H. Lund; filled a mission to Great Britain in 1900-1903, laboring in the New Castle conference; ordained a High Priest March 4, 1904, by Robt. L. Bybee and set apart to preside over the High Priests quorum in the Bingham Stake when that Stake was divided, and was set apart as second counselor to Bishop Streeper of the Peery Ward, Rigby Stake, Sept. 10, 1910; finally he was ordained a Bish-



op April 7, 1911, by Francis M. Lyman and set apart to preside over the Perry Ward. Bishop Ririe has been a farmer all his life and has served as justice of the peace for the Perry precinct for four years. The names of his children are Joseph Hyrum, Elizabeth Ann, James Edmond, George Franklin, Parley Alexander, Elden Clide and Silvia Ellen.

RITCHIE, John McAffee (Continued from Vol. 2, page 11). John M. Ritchie acted as counselor to Bishop N. C. Murdock of the Charleston Ward from 1898 to 1901, and from 1901 to 1904 he acted as a counselor to Bishop Wm. Daybell. He was elected county commissioner in

November, 1914. In connection with his farming Bro. Ritchie is a specialist in raising pure-bred horses and Hereford cattle, and is meeting with great success in improving the standard of his animals. Bishop Ritchie is the father of nine children, namely, Mabel, Joseph W., Lacey, Vera J., Elden L., P. Clyde, Horace J., Nerdell W. and Relva.

ROBBINS, Hulbert Bross, Bishop of the Stone Ward (Curlew Stake), Box Elder county, Utah, was born June 29, 1874, at Curlew, Box Elder county, Utah, the son of Wm. Robbins and Jane Carter. When born he was rather deformed, being clubfooted, twisted in the hip joints and



in various ways far from being normal, but through the faith and prayers of his mother, coupled with her continuous nursing, he at eighteen months old was perfectly straight and able to walk. He was baptized July 9, 1882, by Wm. Robbins; ordained a Deacon in 1886; acted in the presidency of the Deacons qourum at Snowville four years, and labored as a special missionary in the interest of Y. M. M. I. A. during the winter of 1893-94. He was ordained a Priest March 24, 1895, by Wm. Hurd and acted as one of the presidency of the Ward Y. M. M. I. A. in 1896-98. In 1897 (Nov. 24th) he married Mary Ellen C. Jackson in the Salt Lake Temple; was ordained an Elder Nov. 24, 1897; acted as president of the Ward Y. M. M. I. A. from 1900 to 1902 in the Stone branch, Snowville Ward; was ordained a High Priest August 25, 1902, and set apart to act as Bishop's counselor by Pres. Lucius A. Snow; acted as superintendent of the Stone Ward Sunday school from June 4, 1904, to July 30, 1911; was ordained a Bishop by Apostle Rudger Clawson May 17, 1915, and set apart to preside over the Stone Ward; called and set apart Feb. 4, 1917, by Pres. John C. Cutler, as president of High Priests quorum of the Curlew Stake and called into the High Council of the Curlew Stake Nov. 4, 1917. Bishop Robbins has filled many other offices, both ecclesiastical and civil, and is throughout a leading man in the community. The names of his children are Jennie Ellen, Hulbert Merlin, Alberta, Doris, Chas. William, Elliot Kenneth, Kendall Jackson, Mildred Nellie and Amy Catherine. Bishop Robbins is a farmer and stockraiser by avocation.

ROBISON, Daniel, first counselor to Bishop Oluff B. Andersen of the North Morgan Ward (Morgan Stake), Morgan county, Utah, was born March 21, 1831, at Quincy, Franklin county, Pennsylvania, the son of Alexander Robison and Nancy Walderman. He was baptized in March, 1854, by Joseph Mantser, and while yet young ordained to different positions in the Priesthood. About 1852 he married Rachel Smith who bore him twelve children, namely, Agnes Ellen, Annie Catherine, John S., George Q., Daniel Philander, Rachel Berdie, Brigham, Margaret Helen, David Alexander, Samuel Alonzo, Lucy Malinda, and Arta. He emigrated to America in 1860, crossing the plains as captain of a hand-

cart company, which arrived in Salt Lake City, August 27, 1860. He



died in Morgan, Utah, March 25, 1907, as a faithful Latter-day Saint.

ROBINSON, George Henry, second Bishop of Laketown (Bear Lake Stake), Rich county, Utah, was born June 21, 1868, at Clayton, near Bradford, Yorkshire, England, the son of Geo. Robinson and Sarah Craven. He emigrated with his parents to Utah in 1873; was ordained a Deacon when



a boy; ordained an Elder Aug. 25, 1888, by George Osmond; ordained a Seventy Sept. 17, 1890, by Nathaniel M. Hodges, and ordained a High Priest and Bishop April 11, 1905, by President Joseph F. Smith, and set apart to preside over the Laketown Ward. When quite young he acted as a counselor in a Deacons' quroum; acted as senior president of a quorum of Seventy; was secretary of the Ward Sunday school, teacher in a theological class, counselor in the Ward Y. M. M. I. A., and superintendent of Religion Class. In 1895-97 he filled a mission to Great Britain, laboring in the Leeds conference, part of the time as president of the same. After his return home he spent three months as a M. I. A. missionary in the Bear Lake Stake. In 1903-1905 he filled a mission to the Eastern States, laboring first in Boston, and then as president of the Southwest Virginia conference. At home he has acted as justice of the peace, school trustee, county attorney, county superintendent of schools and served as a member of the Utah State legislature in 1913. In 1895 (June 20th) he married Lucy Barker (daughter of John H. Barker and Susan Dermott), who was born March 25, 1876, at Newton, Cache county, Utah. Seven children, Fuchsia, Vernon G., Wilford H., Amos B., Ella, Hazel and Grace, have blessed this marriage. Bishop Robinson followed farming as a boy and after graduating from the B. Y. College of Logan he taught school a number of years and entered into the mercantile business in 1855, which business he is conducting at the present time.

ROBINSON, James Henry, president of the South Davis Stake of Zion, was born Nov. 8, 1865, at Farmington, Davis county, Utah, the son of Oliver Lee Robinson and Lucy Miller. He was baptized Aug. 1, 1875, by John W. Hess; was ordained a Deacon when a boy and presided over a Deacons' quorum for several years, until he was ordained a Teacher and subsequently an Elder. He

was ordained a Seventy Feb. 17, 1905, by Joseph H. Grant, and acted as one of the presidents of the 56th quorum of Seventy, and ordained a High Priest and Bishop Nov. 27, 1906, by Francis M. Lyman. In



1902 he was chosen as superintendent of the Farmington Sunday school, having previously acted as first assistant superintendent for two years in the same organization. For two years he labored as a home missionary in the Davis Stake. He was the first marshal of Farmington, where he also has acted as city councilman several terms and as mayor from Jan. 1, 1904, to Jan. 1, 1908. Farming and merchandizing have been his principal avocations, and in 1894 he was made superintendent of the Farmington Commercial & Manufacturing Company. In 1889 (Dec. 18th) he married Romania Chaffin (daughter of Darwin E. Chaffin and Victoria Wilson), who was born Nov. 3, 1866, at Farmington. This marriage has been blessed with nine children, six boys and three girls. When the Davis Stake was divided into two Stakes, in June, 1915, he was chosen and set apart as president of the South Davis Stake, by Francis M. Lyman.

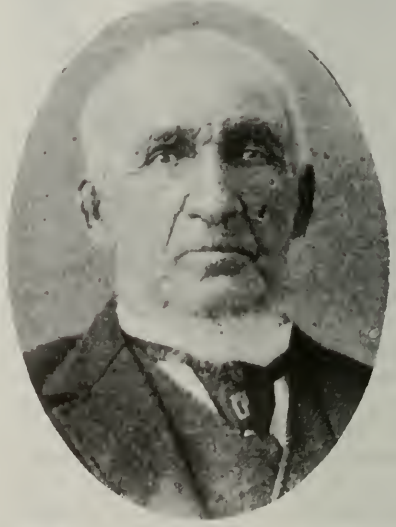
ROBINSON, Joseph Eldridge, president of the California Mission, was born Nov. 26, 1867, at Pinto, Washington county, Utah, the son of Richard S. Robinson and Mary Kate Eldridge. He was baptized Aug. 12, 1876, by Joseph Eldridge; ordained a Deacon April 18, 1880, by John H. Harrison; ordained a Teacher in February, 1884, and ordained an Elder late in the fall of the same year. He was ordained a High Priest Dec. 20, 1896, by Thomas Chamberlain; acted as second assistant in the Stake superintendency of the St. George Stake Sunday schools from 1888 to 1889; acted as Stake superintendent of Sunday schools in the Kanab Stake from 1892 to 1900; labored as an alternate member of the High Council of the Kanab Stake from September, 1895, to May, 1900; was called on a mission to California in 1900, where he first labored as a traveling Elder and afterwards presided over the Sacramento conference. Since June, 1901, he has presided over the California Mission,



with headquarters at San Francisco until the earthquake, in 1906, and after that he has resided at Los Angeles. From his earliest youth Elder Robinson has taken an active part in Church affairs; thus he filled im-

portant positions in the auxiliary organizations while residing at Pinto. He followed farming as an occupation early in life, but followed merchandizing in Kane county from 1890 to 1900; there he also acted as county clerk and recorder and county assessor and collector. He served as a member of the Utah State constitutional convention and also as a member of the first three State legislatures of Utah. In 1891 (Dec. 21st) he married Minnie Ann Knell, of Pinto, in the St. George Temple, by whom he has had four children, namely, Joseph Knell, Minnie Kate, Inez and Walter Knell. During Elder Robinson's presidency of the California Mission a beautiful L. D. S. chapel, mission office and mission house has been built at Los Angeles, and splendid church edifices have also been built in Gridley and San Diego, California, and other church buildings in the Arizona branches of the mission.

ROBINSON, Joseph Lee, the first Bishop of the Farmington Ward, Davis county, Utah, was born Feb. 18, 1811, at Shaftsbury, Bennington county, Vermont, the son of Nathan Robinson and Mary Brown. When yet a boy he moved with his parents to Boonville, Oneida county, New York, where he became acquainted with Mariah Wood and married her July 23, 1832. While living at Boonville his younger brother, Ebenezer, brought him the gospel and baptized him Aug. 13, 1836. He came to Nauvoo in August, 1841; was ordained a High Priest in 1843, by Jonathan H. Hale, and set apart as first counselor in the bishopric of the Ninth Ward (Nauvoo). Before his ordination as a High Priest, he had been ordained an Elder in New York, by James Blakesley, and presided over a branch of the Church near Rome, New York, where he also built a school house. He married Susan McCord Jan. 31, 1846, and helped to erect the Nauvoo Temple, in which he received his blessings. He also became intimately acquainted with the Prophet Joseph, and said later in life that he loved the Prophet more than any other man he had ever known. He participated in the exodus from Nauvoo, and became a temporary resident of Winter Quarters, where he was made Bishop of the Seventh Ward. While at Winter Quarters he married Laurinda Maria Atwood, March 20, 1847. In 1848 he crossed the plains to the Valley, arriving in Salt Lake City Oct. 19, 1848. In the spring of 1849 he moved to North Cottonwood (Farmington) and was set apart as Bishop of that place March 25, 1849.



About the same time he was elected justice of the peace for Davis county. In 1853 (Feb. 16th) he married Lydia Foster, and in 1867 (Feb. 2nd) he married Mary Taylor Simmons. By his five wives he became the father of 27 children. When the Davis Stake of Zion was organized, June 17, 1877, Bro. Robinson was chosen as a member of the High Council, and he was ordained a Patriarch by Franklin D. Richards Oct. 24, 1880. Faithful and true to his covenants, he died at Uintah, Weber county, Utah, Jan. 1, 1893.

ROBINSON, Richard Smith, Bishop and Indian missionary, was born Nov. 25, 1830, in Upton, Cheshire, England, the son of Edward Robinson and Mary Smith. He emigrated to America in 1842, crossing the Atlantic in the ship "Henry." The company spent six week on the ocean. During the first two weeks the voyage was prosperous, but during the last four weeks the ship was becalmed. The captain (who was a bachelor), and the leader of the company, Elder John Snyder, did not agree very well. From New Orleans the journey was continued up the Mississippi in a large steamer to St.



Louis, Mo., where the company had to remain all winter because of the severity of the weather, and in the spring of 1843 the company proceeded up the river to Nauvoo in the "Maid of Iowa" together with another company of Saints which had crossed the Atlantic in the ship "Sydney." The little steamer, "Maid of Iowa," made three unsuccessful efforts to stem the rapids and at length the passengers were landed, walked up the river past the rapids and then boarded the vessel again. Bro. Robinson remained at Nauvoo, Ill., until the exodus in 1846. His father built a fine brick house immediately east of Nauvoo, and his mother died in that city. After the exodus, in 1846, Bro. Robinson tarried in Iowa till 1849, when he crossed the plains to the Valley, but continued the journey to California the same year, after spending only one week in the Valley. He worked in the mines near Sacramento till 1852, when he returned to the Valley by the Northern route and settled at American Fork, Utah county, where he married, and in 1854 was sent with Jacob Hamblin and about 40 others to Harmony, where he was one of the early settlers. Together with Samuel F. Atwood and Lorenzo W. Roundy he laid most of the rock and adobes of the old fort at Harmony, which was built 200 feet square and two stories high. This fort was subsequently washed away. From Harmony Bro. Robinson removed to Pinto in the fall of 1856. He and the family of Rufus Allen and Amos G. Thornton were the first settlers at Pinto. They built two cellars covered with willows and clay and spent the winter of 1856-57 at the infant settlement, they being the only two families there. The next season other settlers arrived at Pinto and a regular townsite was surveyed. When a branch was organized, Bro. Robinson was chosen as Presiding Elder of the same. Subsequently he was ordained a Bishop. Pinto was originally an Indian missionary resort, and Bro. Robinson also helped to build the stone fort at Santa Clara. Pinto consisted the first winter of its existence of two cellars. When the first California emigrants passed through, having heard of the place and approaching the little settlement in the evening, they saw lights through an opening. They rode up on what they thought was an elevation to look for the light. The elevation proved to be a cellar, and when the horsemen forced their animals up what they thought a hill, a man came running out from the cellar below and begged the intrud-

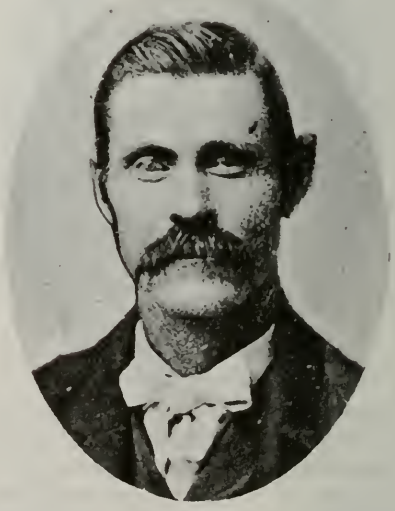
ers not to ride over his house. Bro. Robinson presided at Pinto about twenty years, after which he moved to Upper Kanab, Kane county, Utah, in the spring of 1876 to take charge of the Canaan dairy. He was also placed in charge of the branch of the Church at Upper Kanab and held that position about ten years, until he was called to Lower Kanab to preside as Bishop. Prior to this he was a member of the first High Council of the Kanab Stake. He acted as Bishop of Kanab from 1884 to 1889, and was finally released on account of sickness. He made several missionary trips among the Indians.

ROBINSON, George Huber, Bishop of the Kanab Ward (Kanab Stake), Kane county, Utah, was born April



15, 1867, on Pinto creek, Washington county, Utah, the son of Richard S. Robinson and Elizabeth Brindley. He was baptized April 15, 1875, by his father; ordained an Elder in January, 1890, by Bishop Lawrence C. Mariger; ordained a High Priest Sept. 2, 1900, by Francis M. Lyman, and set apart as a High Councilor in the Kanab Stake. He served in that capacity until Dec. 5, 1910, when he was ordained a Bishop by George F. Richards, and set apart to preside over the Kanab Ward. He filled that position until Sept. 13, 1913, when the bishopric of the Ward was reorganized. From 1876 to 1885 he resided with his parents at Upper Kanab. He married Susan Elizabeth Little, Feb. 5, 1890. She was the daughter of James A. Little and Anna M. Baldwin and was born Jan. 6, 1871, in Eagle Valley, Lincoln county, Nevada. This marriage has been blessed with nine children, namely, George H., Teressa, Malcolm L., Delmar G., Leda, Marriner, Ethel, James G. and Anna Laura.

ROSE, Erastus Francisco, a veteran Elder of Farmington, Davis county, Utah, was born Aug. 25, 1847, at Council Bluffs, Iowa, the son of Abraham Rose and Catherine



Nicholson. He emigrated with his parents to Utah in 1853 and settled at Farmington, which became his permanent home. Here he was baptized April 27, 1856, by Daniel A. Miller. In 1866 he went back as a Church teamster to the Missouri river after emigrants. He was ordained an Elder and subsequently a Seventy, and acted as secretary of an Elders' quorum a number of years. In 1902-1903 he filled a mission to the Eastern States, laboring

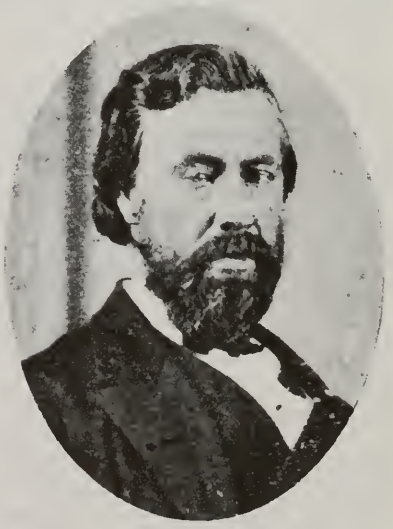
in the State of New York, during which time he reopened the Syracuse branch. In 1868 (Jan. 4th)) he married Josephine E. Robinson, who bore her husband ten children, six boys and four girls; eight of these children are still living. Bro. Rose is a farmer and carpenter by avocation. For twenty years (being a musician) he played for dances and was a member of a band, playing the organ, accordion and concertina. Bro. Rose died Jan. 4, 1910.

ROSE, Josephine Elnora Robinson, wife of Erastus F. Rose, was born Nov. 9, 1852, at Farmington, Davis



county, Utah, the daughter of Joseph Lee Robinson and Lorinda Maria Atwood. At the age of seven years she moved with her parents to Mountain Green, where she was baptized, but returned to Farmington in 1864. In 1868 (Jan. 4th) she married Erastus F. Rose and by him became the mother of ten children. Sister Rose has been an active Relief Society worker for many years, and also acted as a counselor in the Ward Y. L. M. I. A. for a long time. In 1900-1901 she made a visit to Cardston, Alberta, Canada, visiting her children who resided there. While there she rendered efficient service in behalf of the sick and received three blessings in tongues. Though passing through many hardships and trials, she never faltered in her faith in the Lord nor the gospel. For ten years she was engaged in raising silk worms, and one season she raised six and a half pounds of eggs, which were sold at the rate of $4 per ounce.

ROGERS, Thomas, a faithful Elder in the Church, was born in October, 1827, in Falkirk, Scotland, the son of Archibald Rogers and Isabella Wilson. When about a year old his parents emigrated to Canada, where his father died about 1835. Subsequently his mother married Andrew L. Lamereaux, who was a good father to her children. All becoming converts to "Mormonism," Thomas was baptized by his stepfather in June, 1840, after which the family passed through many of the persecutions and trials of those early days. They moved from Canada to Kirtland, Ohio, and thence to Nauvoo, Ill., prior to the time of the martyrdom of Joseph and Hyrum Smith. They became intimately acquainted with the Prophet, and it afforded Thomas



a great deal of pleasure in after years to tell of his close associations with Joseph Smith. During the exo-

dus of 1846 the Lamereaux family crossed the Mississippi river, traveled through Iowa and stopped one winter at Winter Quarters. In 1848 Thomas crossed the plains as a teamster in President Brigham Young's company, Andrew Cahoon being the captain of ten. In 1851 (March 27th) Thomas Rogers married Aurelia Spencer, daughter of Orson Spencer and Catherine Curtis, and the newly married couple located permanently at Farmington, Davis county. During the Johnston army troubles, Thomas Rogers served under Lot Smith as a minute man as long as the war lasted. He also exhibited great activity during the time of Indian troubles. In 1858 he participated in the expedition which was sent north to rescue the settlers who had located on Salmon river, the Indians having attached the little colony there. He helped to move the families back to Utah. In 1869-1870 Bro. Rogers filled a mission to Great Britain, where he was very successful as a missionary, but his health failing, he returned home sooner than he expected. Bro. Rogers died Sept. 16, 1896, from the effects of a stroke of paralysis and was buried in the Salt Lake City cemetery.

ROGERS, Aurelia Spencer, wife of Thomas Rogers and the "mother" of the Primary Associations in the Church, was born Oct. 4, 1834, in the town of Deep River, Connecticut, the daughter of Orson Spencer and Catherine Curtis. Her father moved from Connecticut to Middlefield, Mass., where he labored as a Baptist minister for many years, but becoming a convert to "Mormonism," he was baptized in 1841 and moved with his family to Nauvoo, Ill., in the summer of 1842. In February, 1846, the family crossed the Mississippi river, starting for the Rocky Mountains, but when 30 miles from Nauvoo, Sister Spencer, mother of Aurelia, died from exposure. Her remains were taken back to Nauvoo for burial. Previous to leaving Nauvoo, Orson Spencer had been called on a mission to Great Britain to edit the "Millennial Star." To fill said mission he left Winter Quarters and six motherless children, all less than thirteen years of age, in a log cabin and in care of James Bullock. The children crossed the plains in Brigham Young's company in 1848. On this journey, in Andrew Cahoon's ten, Sister Aurelia first met her husband, and three years later (March 27, 1851) they were married and soon afterwards located at Farmington. Sister Rogers, as one of the early settlers of Farmington, passed through quite an experience while



battling with poverty and famine, owing to the grasshoppers destroying the crops and for other reasons. Stores were few and far between in those early days, and the women had to spin and weave their own cloth, make their own soap and manufacture their own candles and candies. Sister Rogers took part in such public duties as fell to the lot of women. Thus she acted as secretary in the Ward Relief Society for twenty-two years and was the first president of the first Primary Association organized in the Church, the organization being effected at Farmington

Aug. 11, 1878. Sister Rogers is the mother of twelve children, eight boys and four girls. At the advanced age of 80 years she made a silk dress for herself, without using glasses. In 1894 she made a trip to the Woman's Suffrage Association convention, held at Atlanta, Georgia, and also visited the Pacific coast. Sister Rogers has had the privilege of entering every Temple the Church has erected up to the present time with the exception of the Kirtland Temple. She is a most remarkable and intelligent woman and is idolized by thousands as one of the genuine mothers in Israel. (See Life Sketches of Orson Spencer and Others, by Aurelia Rogers).

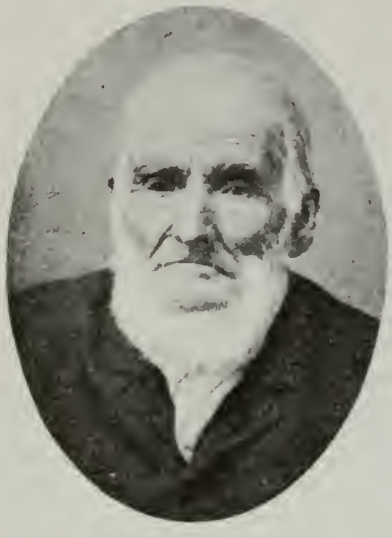
ROSKELLEY, James, senior president of the 17th quorum of Seventy and a resident of Smithfield, Cache county, Utah, was born Jan. 10, 1865,



at Smithfield, the son of Samuel Roskelley and Rebecca Hendricks. In his young days he passed through several experiences with hostile Indians, and on one occasion an old Indian buck drew a large knife around his throat sufficient to draw blood. In order to help his father to make a living he worked on the farm and drove teams in the canyons, where he had several narrow escapes from sudden death. After receiving a common school education he organized and conducted a high school for one winter, having great success. At the age of fifteen his father left home on a mission to Europe, and one month later his mother died, after which the responsibility fell upon James to take care of his father's large family. Bro. Roskelley was baptized July 12, 1874; ordained a Teacher Feb. 22, 1875, by William A. Noble; ordained a Priest June 6, 1883, by John J. Plowman; ordained an Elder May 20, 1884, by George L. Farrell, and ordained a Seventy May 26, 1884, by Wilford Woodruff. Subsequently (June 10, 1888) he was set apart as a president of the 17th quorum of Seventy and became senior president of that quorum Jan. 30, 1909. In 1884-86 he filled a mission to the Southern States, laboring principally in East Tennessee, where he had many thrilling experiences, being mobbed many times and shot at on several occasions. In one of these persecutions, while sitting on a porch of Col. William Green, Lee Valley, Tenn., Aug. 8, 1884, he was shot by a mobber in the left arm. In 1913-1914 he filled a six months' mission to the Northwestern States, laboring principally in Portland, Oregon. Twice he has labored as a home missionary in the Benson Stake and also acted as first assistant in the Y. M. M. I. A. of the Cache Stake. He has been the genealogical society representative of the Benson Stake since August, 1912, was first counselor in the Ward Y. M. M. I. A. in Smithfield, and twice assistant superintendent of the Smithfield Ward Sunday school. He also served two terms as field assessor in Cache county, and as a city councilman of Smithfield. Though principally engaged in farming, he has also been engaged in the lumber business, life insurance business and other vocations. He married Frances Annie Emery (daughter of Henry Emery

and Elizabeth Brewerton), born in Salt Lake City, June 13, 1867. This marriage has been blessed with twelve children, namely, Aurelia, James E., Druzilla, Frances Annie, Henry Brewerton, Edith, Elizabeth, Vida, Tabitha, Mary Edna, Katie and Dorris Rhodes.

RUSSELL, Allen, a Patriarch in the South Sanpete Stake, Sanpete county, Utah, was born Nov. 1, 1824,



at China, Genessee county, New York, the son of Jonathan Russell and Nancy Wilson. He was baptized Aug. 22, 1842, by Hyrum Brown, in Michigan; ordained a Priest in 1844, by Elder Perry, at Ramus, Hancock county, Ill.; ordained an Elder in April, 1849, at Kanesville, Iowa; came to Utah with his father in 1852, and was ordained a Seventy June 14, 1857, by Hyrum Mace, at Fillmore, where the family had settled in 1852. He was ordained a High Priest March 9, 1869, by Joseph F. Smith, and ordained a Patriarch April 14, 1900, by Francis M. Lyman. At Fillmore he acted as a member of the city council, acted as city marshal and road supervisor many years, and from 1869 to 1901 labored as a home missionary in the Millard Stake. In 1906 he moved from Fillmore to Manti, where he has worked in the Temple for a number of years in the interest of his dead relatives and friends. Elder Russell's first wife was Harriet Massina Hutchins, who bore her husband seven children, namely, Allen, John, William, Elizabeth, Nancy, Harriet Narcissus and Jonathan. His second wife, Margaret Ashley, whom he married Dec. 23, 1857, bore him eight children, namely, Emily, Julia, Susan Melissa, Mary, Jane, Richard Ashley, Margaret Ashley and Gennette.

RUSSELL, Jonathan, a veteran Elder of the Church, was born May 11, 1783, at New Canaan, Columbia county, New York, the son of Daniel Russell. Jonathan was the youngest of his father's eleven children, the names of his brothers and sisters being the following: Anna, Hannah, Chloe, Martha, Silva, Metutabel, Sally, Daniel (born in 1775 and died as an infant), Daniel (born in 1877) and Abigail. Jonathan, who became a convert to "Mormonism," gathered with the Saints to Illinois, where he became a member of the Ramus branch in Hancock county. He was ordained a Priest May 31, 1841, at Attica, Michigan, by Hyrum Brown, and ordained a High Priest by Patriarch John Smith at Ramus in 1844. He married Nancy Wilson, by whom he became the father of twelve children, namely, Gennette, George, Anna, Daniel, Martin, Leman, Lyman, Mary, Nancy, Sally and Horace. Bro. Russell came to Utah at an early day, and died July 27, 1855, at Fillmore, Millard county, Utah, as a faithful Latter-day Saint.

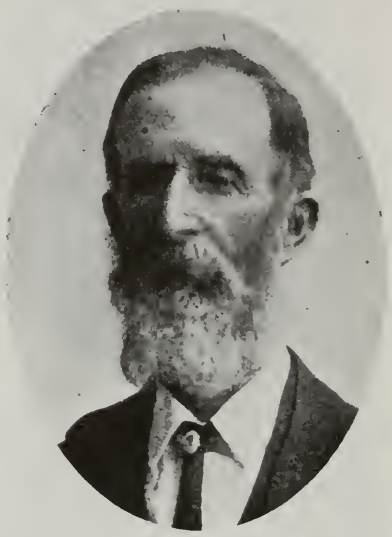
SAGERS, Adam S., Bishop of the Basin Ward (Cassia Stake), Cassia county, Idaho, was born Sept. 11, 1863, at Tooele, Tooele county, Utah, the son of William Harrison Sagers and Marian Smith. He was baptized in 1871, by Andrew Gallaway, and ordained an Elder by Charles Hyde in 1894. In 1886 (Nov. 3rd) he

married Martha T. Smith, in the Salt Lake Temple, by whom he became the father of seven children, namely, Margaret, John, Howard, Harry, Wilford, Marian and Niel. All but the last one were born in Utah. Bro. Sagers was ordained a High Priest in September, 1900, by John L. Smith, and soon afterwards



ordained a Bishop by Apostle Rudger Clawson. He has served as Bishop of the Basin Ward during the last seventeen years.

SALTER, William, counselor in the presidency of the High Priests' quorum in the Davis Stake of Zion, was born Oct. 16, 1836, at Charlcutt, Wiltshire, England, the son of William Salter and Elizabeth Hobbs. He became a member of the Church March 6, 1868, being baptized by John Hatt. Having married Ellen Cleverly, June 5, 1868, he emigrated to Utah together with his wife that same year, crossing the Atlantic in the steamship "Colorado," which sailed from Liverpool, England, July 14, 1868, and arrived at New York July 28, 1868. The company traveled by rail as far as Fort Benton and thence came to the Valley in Simpson M. Molen's company, which arrived in Salt Lake City Sept. 2, 1868. The Salter family settled at Woods Cross, Davis county, Utah, and has followed farming principally since their arrival in Utah. Bro. Salter was ordained a Teacher March 8, 1868, by William G. Burridge, while in England, and ordained an Elder March 7, 1870, by Elias Smith; was ordained a Seventy March 23, 1884,



by John G. Leviett, and became a member of the 34th quorum of Seventy; he was ordained a High Priest May 25, 1902, by Thomas Steed. In 1890-92 he filled a mission to England, laboring in Southampton six months and subsequently in London. At home he labored as an acting Ward teacher for many years and served as superintendent of the South Bountiful Sunday school about twelve years. Elder Salter died as a faithful Latter-day Saint May 31, 1915.

SALTER, Ellen Cleverly, wife of William Salter, was born March 18, 1850, at Calne, Wiltshire, England, the daughter of James Cleverly and Mary Alexander. Becoming a convert to "Mormonism," she was baptized March 8, 1868, by John Hatt; she was married to William Salter June 5, 1868, and emigrated to Utah with her husband the same year. Sister Salter is the mother of twelve

children, seven boys and five girls. She has always been an active Church worker and has labored as a teacher in Ward Relief Societies for a number of years, though most of her time has been employed in the rearing of her children. At one time she acted as a counselor in a Ward Y. L. M. I. A. Following are the names of her children: James W., Mary E., John H., Joseph, David, Harry S., William E., Sarah E., George A., Emily A., Amelia and Rachel J.



SARGENT, Abel Morgan, a member of the Mormon Battalion, was born in the State of Maryland, Feb. 27, 1798, the son of Abel M. and Sarah Sargent. Having received a good education, he taught school in Floyd county, Indiana, where he married Sarah Edwards, daughter of wealthy parents, who bore her husband seven children, namely, Drucella, Sarah, Martha J., Thomas, David, Phoebe, Harriet and Caroline. Abel M. and his wife both joined the Church and suffered much persecution, being driven from their home, which caused the death of his wife. The loss of his companion caused Bro. Sargent to leave the smaller children with their grandparents, who later refused to give them up. For fear of being followed on a steamboat, he made a skiff and secretly took the children down the Mississippi river to a place of safety. After many disappointments and the loss of two children, preparations were made to start for the Rocky Mountains. A short time after that he responded to a call of the United States government, in July, 1846, and became a member of the Mormon Battalion (Company D). He was then obliged to place his children with different families. His health failing on the journey, he was sent with the sick detachment from Santa Fe to Pueblo, on the Arkansas river, to spend the winter. The following year (1847) he went to the Valley, but returned to his children on the Missouri river late in 1847. While standing guard over some cattle he was suddenly stricken with cholera and died in a few hours. His son, Thomas, died the same night. They were both buried in one grave.

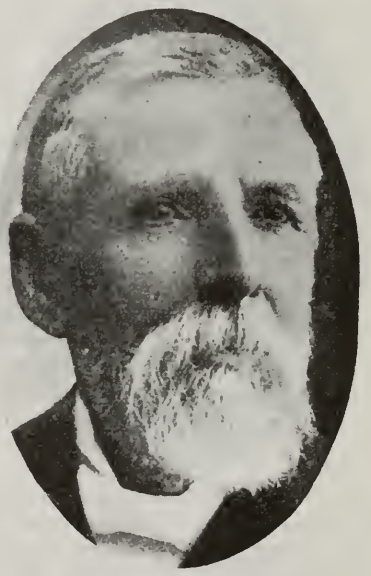
SCHAUB, Karl Conrad, Bishop of the Tenth Ward, Logan, Cache county, Utah, was born Dec. 12, 1869,



in Canton Graubunden, Switzerland, the son of Conrad Schaub and Maria A. Alker. Becoming a convert to "Mormonism," he was baptized Aug.

8, 1887, by Adolph Bair. He emigrated with his father to Utah in 1888, arriving in Salt Lake City in November of that year, having crossed the ocean on the steamer "Wisconsin." After his arrival in Utah he worked as draftsman in Salt Lake City, studied at the B. Y. College in 1891 and at the Utah Agricultural College in 1893, 1894 and 1896. He was employed in government service as draftsman in Washington, D. C., in 1901, and since that year he has figured in private practice as architect at Logan. He was ordained to the different grades in the Priesthood and in 1897 he was called to act as second counselor to Bishop John Q. Adams of the Logan Fifth Ward, which position he held until the division of the Ward, July 1, 1917, when he was chosen as Bishop of the Logan Tenth Ward. In 1893 Bro. Schaub married Jessie Ann Adams, in the Logan Temple; she was the daughter of James Adams and Margaret J. Moffat, and bore her husband ten children, namely, Margaret Ann, Karl Conrad, Jr., James Milton, George Wesley, Joseph Elmer, Leah Isabelle, Geneva Elisa, Jessie Marie, Howard Adam and Mildred Agnes.

SCHOLES, Francis, counselor in the presidency of the High Priests' quorum of the Liberty Stake, Salt Lake City, Utah, was born July 2, 1835, at Leeds, Yorkshire, England, the son of Thomas Scholes and Ann Newton. When about five years old his father died. Notwithstanding the limited educational facilities at that time, Francis was taught to read and write. At an early day he learned the trade of clay pipe manufacturing, which business he followed while in England. In 1856 (Sept. 6th) he married Sarah Jane Fishburn, daughter of Francis Fishburn and Eliza Jeffs. Becoming a convert to "Mormonism," he was baptized May 29, 1880, by Elder Robert L. Fishburn. In 1881 he was ordained an Elder by James Rydalch and called to assist in the presidency of the Leeds branch. In 1882 he emigrated to Utah, together with his wife and seven children, crossing the Atlantic in the steamship "Nevada," and arrived in Utah May 1, 1882. After residing temporarily at Brigham City, Box Elder county, he removed to Salt Lake City in 1883, and here followed the occupation of teamster and building contractor. Later he became interested in the sheep business, in which he was successful. Retiring from his commercial activities at the age of 60, he devoted practically the remaining fifteen



years of his life to Temple work. In 1897 (Nov. 16th) he was set apart as a Temple worker in the Salt Lake Temple, and later was called to labor in the Logan Temple in like capacity. At the organization of the Liberty Stake of Zion he was chosen and set apart as second counselor to President Joseph Keddington of the High Priests' quorum March 24, 1904, which position he held until his death, which occurred July 30, 1910. Elder Scholes was the father of nine children, all born in Leeds, Yorkshire, England, namely, Thomas,

Joseph, Ann, Arthur, Walter, Frederick, Francis, Sarah Jane and Caroline. Bro. Scholes was a good man, and a devout and consistent Latter-day Saint.

SCHOLES, Frederick, recorder of the Logan Temple, was born July 29, 1870, at Leeds, Yorkshire, England, the son of Francis Scholes and Sarah Jane Fishburn. On account of delicate health he did not attend school until he was seven years old. Becoming a convert to "Mormonism," he was baptized Feb. 5, 1881, by



John Cooper, and, in company with his parents, emigrated to Utah in 1882, crossing the Atlantic in the steamship "Nevada," which sailed from Liverpool April 12, 1882. After residing temporarily at Brigham City, Box Elder county, the family moved to Salt Lake City in February, 1883, where Frederick found employment at various places as a salesman. He was ordained a Deacon June 7, 1886, by John Siddoway and later presided over the Deacons' quorum in the First Ward, Salt Lake City, three years. He was ordained a Priest March 14, 1889, by John T. Thorup and acted as secretary of that quorum. He was ordained an Elder Feb. 6, 1893, by James Malin. In 1893 (June 28th) he married Lydia Abbie Burnham, daughter of Wallace K. Burnham and Lydia Stanley. This marriage has been blessed with eleven children, namely, Frederick Burnham, Lucille, Elinor, Stanley Fishburn, Sarah Jane, Wallace Burnham, Abbie, Francis Newton, Joseph Frederick, Edward Burnham and Harold Burnham. Bro. Scholes was ordained a Seventy by Brigham H. Roberts, April 20, 1894, and filled a mission to Great Britain in 1894-96, laboring in the Leeds conference. Both going and coming on this mission he had charge of a company of Elders and Saints. At home Elder Scholes has always been diligent as a Sunday school teacher and officer, Ward clerk, president of Ward Y. M. M. I. A. and officer in the Cache Stake Y. M. M. I. A. In 1900 he became a president of the 109th quorum of Seventy. In 1910 (Jan. 23rd) he was ordained a High Priest by Apostle David O. McKay and set apart as a member of the Cache Stake High Council, having previously occupied the position of Stake clerk. He had charge of the Stake tithing office for six years, and was called to his present position as recorder of the Logan Temple March 14, 1910. Notwithstanding these activities and his great devotion to his Church duties, Elder Scholes has had much experience in secular matters, having occupied a number of positions of honor and responsibiliity in the interest of his fellow-citizens.

SCOWCROFT, John, one of the leading business men of Ogden, was born Dec. 9, 1844, at Tottington, Lancashire, England, the son of James Scowcroft and Hannah Fairbrother. His parents were handloom weavers, in comfortable circumstances, and at the age of eight years, having left school, John began working at the same vocation, which he continued until he was fourteen. His boyhood and early manhood were spent in his native village, near the

city of Manchester, where he learned the business of confectioner. Always religious, he became a convert to



"Mormonism" in 1861, and after his baptism, was a devout and zealous laborer in the ministry. He presided over the Tottington branch of the Church and was the superintendent of its Sunday school. At Hastlingden, in Lancashire, he became a successful wholesale and retail confectioner. Emigrating to America he crossed the Atlantic in the steamship "Wisconsin," which sailed from Liverpool, England, June 5, 1880, bringing with him his wife, Mary Fletcher Scowcroft, his four sons (Joseph, Willard, Heber and Albert), and his daughter (Sarah A.). These, with one other daughter, Florence M., born since their arrival in Utah, made up the sum total of their children. They arrived in Salt Lake City June 23, 1880; the same year they settled in Ogden, where Bro. Scowcroft, after being in the employ of R. P. Harris, commenced business for himself in 1881, establishing a confectionery and bakery and gradually working into general merchandise. Eventually he branched out into the wholesale trade, founding the splendid institution which now bears his name. For a number of years Elder Scowcroft was one of the presidents of the 75th quorum of Seventy and also superintendent of the Ogden Second Ward Sunday school, the Ward in which he lived. Eventually he was ordained a High Priest and set apart as counselor to Bishop Robert McQuarrie, a position which he held the remainder of his life. In 1890, and again in 1901, he visited England, and while on the latter tour he was stricken with paralysis, which finally proved fatal. He recovered sufficiently to return to Utah, but gradually declined until death relieved him of his sufferings on April 7, 1902, in his beautiful dwelling Lancaster, so named in honor of the county seat of his old English home. The domestic life of Elder Scowroft was as good and happy as his career was prosperous; he charmed every one he met by his cheerful and amiable courtesy; he was a free and generous giver to charity and a willing and a ready promoter of every worthy cause. At his demise he left a widow, four sons and two daughters.

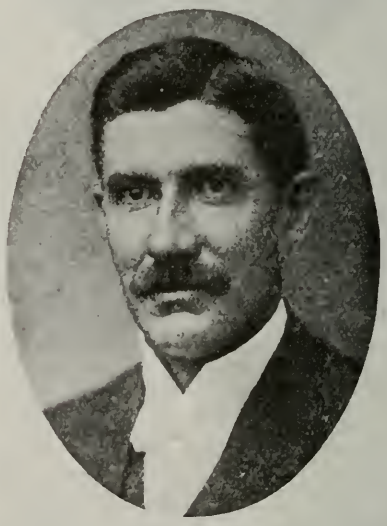
SCOWCROFT, Mary Fletcher, wife of John Scowcroft, was born June



4, 1842, at Tottington, Lancashire, England, the daughter of John Flet-

cher and Mary Greenhalgh. She became the wife of John Scowcroft in 1863. In 1880, with her husband, four sons and one daughter, she emigrated from her native land to Utah and took up her residence at Ogden. The biographical story of John Scowcroft is practically the life story of his devoted wife, whose loyalty and unwavering constancy is interwoven with his, in laying the foundation of the big business house at Ogden which now bears his name. She has also taken an active part in Church affairs, and is now (1918) residing with her daughter, Florence M., the wife of President Alva L. Scoville of the Stake presidency of the Weber Stake. Sister Scowcroft is still heavily interested in the great wholesale house of John Scowcroft & Sons Co., Ogden, Utah, an institution she has watched during years of growth from a small retail store of but a few hundred dollars investment to the present immense concern of over $1,000,000 capital.

SEAMAN, George Alexander, second counselor to President Alonzo A. Hinckley, in the Millard Stake of Zion, Millard county, Utah, was born Feb. 28, 1870, at Richville, Morgan county, Utah, the son of John Seaman and Susannah Stephens Brown. He was baptized July 5, 1881, by Joel Parrish; was ordained a Deacon and Teacher successively; was ordained an Elder in 1893, by Edward W. Wade, and a month later ordained a Seventy by Francis M. Lyman. He was ordained a High Priest and Bishop Feb. 17, 1900, by Francis M. Lyman and set apart to preside over the Abraham Ward, Millard county, Utah, which position he held till 1902. In. 1893-95 he filled a mission to Great Britain, laboring in the Leeds conference, most of the time as conference clerk. Prior to this he acted as president of the Pleasant View Ward Y. M. M. I. A. and taught school for five years. In 1898 he enlisted in the U. S. Army and served in the Philippine Islands. While in that service he was wounded and promoted to the position of second lieutenant. After his return from the Philippine Islands, early in 1900, he again became an active home worker, and in November, 1902, he was chosen as second counselor to President Alonzo A. Hinckley in the Millard Stake of Zion, which position he held till 1907. In 1896 (Feb. 20th) Bro. Seaman married Charlotte Jeannette Fox (daughter of Jesse W. Fox and Sarah E. Fox), who was born June 22, 1873, in Salt Lake City, Utah; she became the mother of nine children, five boys and four girls. Bro. Seaman graduated from



the normal department of the University of Deseret in 1891, and was a resident of Ogden from 1905 to 1914; while there he served on the Stake board of Y. M. M. I. A., and the latter four years as superintendent of the Weber Stake Y. M. M. I. A. He moved to Milton, Morgan county, in 1914, and was appointed superintendent of public schools in Morgan county in 1915.

SECRIST, Charles Albert, second counselor to Bishop Joseph H. Robinson, of Farmington, Davis county, Utah, was born August 19, 1875, at

Farmington, the son of Jacob Moroni Secrist and Polly Estella Smith. He was baptized July 27, 1884, by Jonathan D. Woods; ordained successively to the offices of Elder, Seventy and High Priest, the latter ordination taking place Nov. 27, 1906, under the hands of Francis M. Lyman, who also set him apart to act as second counselor to Bishop Joseph H. Robinson. This position he held until his death, which occurred March 23, 1915. In 1900-1902 Bro. Secrist filled a mission to California, laboring in the San Francisco and Los Angeles conferences. In 1902 (Nov. 19th) he married Harriet Hess (daughter of John W. Hess and Francis Ann Bigley), who was born May 26, 1881, at Farmington. The issue of this marriage was four children, namely, Charles Allen, Francis N., Keith and Amy.



SECRIST, Jacob Moroni, Bishop of Farmington, Davis county, Utah, was born Aug. 15, 1850, in Salt Lake City, Utah, the son of Jacob Foutz Secrist and Eliza Logan. His parents were natives of Pennsylvania, but later they settled in Illinois, where they resided about two years, until the exodus of the Saints from Nauvoo in 1848. With the main body of the Church they then moved to Winter Quarters on the Missouri river and came to Utah in 1847. The first few years they spent in Salt Lake City, where Jacob Moroni Secrist was born. Later the family settled in Davis county. In 1852 the father was called on a mission to Great Britain and on his return from said mission he died while crossing the plains. Jacob Moroni married Miss Polly Estella Smith, Sept. 13, 1869; she was the daughter of Thomas Smith and Polly Clark, and was born Dec. 12, 1852. She became the mother of six children. Bro. Secrist was baptized May 3, 1861, by Thomas Grover; ordained a Seventy March 31, 1868, by Elias Van Fleet, and ordained a High Priest and Bishop July 2, 1882 and set apart to preside over the Farmington Ward. He occupied the position of Bishop until his death, which occurred at Garland, Nov. 5, 1906. Bishop Secrist's first wife died Dec. 12, 1882, and later he married Monica A. Potter (daughter of Gardner Potter and Eveline Himan), who was born Sept. 2, 1856, at Springville, Utah; she bore her husband two children and died in October, 1902. In 1903 (April 29th) Bishop Secrist married H. Priscilla Bourne



(daughter of Charles Bourne and Jane Alder), who was born Sept. 21, 1854, in Salt Lake City, Utah. Besides taking an active part in Church affairs, Bishop Secrist held many positions of a secular nature in the interest of his fellow-citizens. Thus he was president of the Farmington Commercial & Manufacturing Company and a director in the Davis County Bank of Farmington.

SHAWCROFT, David Earl, Bishop of Richfield Ward (San Luis Stake), Conejos county, Colorado, was born June 17, 1887, at Richfield, Colo., the son of John Shawcroft and Annie



Maria Jensen. He was baptized Aug. 1, 1895, by W. F. O. Behrmann; ordained a Deacon in 1900, by Henry Behrmann; ordained a Teacher in 1903, by Henry W. Valentine; ordained an Elder March 6, 1909, by William W. Huffaker; ordained a Seventy April 26, 1909, by Hyrum M. Smith; ordained a High Priest and Bishop Nov. 16, 1912, by James E. Talmage, and set apart to preside over the Richfield Ward. He was the first man born in the San Luis Stake to be ordained a High Priest. Bishop Shawcroft acted as secretary of Religion Classes in 1906; was Stake secretary of Religion Classes in 1907; was appointed Ward clerk at Richfield in 1908; filled a mission to the Northern States in 1909-12, laboring 25 months in Wisconsin and afterwards eight months as president of the Southern Indiana conference. In 1909 he married Martha Eliza Smith and is the father of two children, namely, Zina and Alice Shawcroft.

SHEFFIELD, Heber John, president of the High Priests quorum of the North Davis Stake of Zion, was born May 29, 1854, at Wellingborough, Northhamptonshire England, the son of James Sheffield and Sarah



Adelaide Willmer. He was baptized by his father in May, 1864. As a boy he worked in a grocery store in London, and there received his first inclination to become a business man, which qualities he developed to such an extent that after his arrival in Utah in 1872 he soon engaged in a successful enterprise at Kaysville, Davis county, where he located, after living three years in Salt Lake City. Since 1889 he has been engaged in commercial business for himself at Kaysville. Bro. Sheffield was ordained a Priest when quite young; ordained an Elder Jan. 4, 1875, by Samuel H. Smith; ordained a Seventy

Jan. 20, 1884, by Wm. W. Taylor; ordained a High Priest Nov. 1, 1903, by Joseph S. Clark and set apart as second counselor to Bishop Peter Barton of Kaysville. He has also acted as a Ward teacher, as assistant superintendent of the Kaysville Sunday school (20 years), and as an officer in the Ward Y. M. M. I. A., as president of the Ward Religion Class, as assistant in the Stake presidency of Religion Classes and as a counselor in the presidency of the High Priests quorum of the Davis Stake. Since June 20, 1915, he has acted as president of the High Priests quorum of the Davis Stake. In 1875 (Dec. 25th) he married Sarah Harriet Blamires (daughter of Richard Blamires and Mary Kershaw), who was born August 27, 1853, in Bradford, Yorkshire, England, and came to Utah in 1869. The children of this marriage are Heber James, George Blamires and Fred Albert. These three sons have all filled foreign missions. Elder Sheffield has served six terms in the Kaysville city council and was elected mayor of Kaysville Jan. 1, 1914.

SHEPARD, Justin, an active Elder in the Church, was born January 4, 1831, at Denmark, Lewis county, N. Y., the son of Isaac Shepard and Sarah Lackore. His parents having been converted to "Mormonism," he was baptized in 1843 by Wheeler Baldwin. Together with his parents he gathered to Nauvoo, Illinois, and subsequently lived at Zarahemla, Lee county, Iowa. Later the family participated in the exodus from Nauvoo, and Justin crossed the plains in 1848 and settled at Farmington, Davis county, Utah, after a short residence in Salt Lake City. In 1850 he went to California with a cousin, but only remained there one year. He married Eliza Maria Allred, daughter of Isaac Allred and Julia Ann Taylor, at Farmington, May 1, 1855, the ceremony being performed by John S. Gleason. The following year (1856) they were sealed in the Endowment House, Salt Lake City. In 1854 he and Milton D. Hammond were called to Sanpete county to assist in defending the settlers against the Indians and remained there all winter. At the time of the move in 1858 he made his temporary home at Mona, Juab county, but returned to Farmington in the fall of 1858. In 1859 he went to Cache valley to put up hay; he built a good log house in the old fort at Richmond on ground later occupied by A. C. Brower. He and his family were among seventeen families who stayed at Richmond during the winter of 1859-60; they lived in a fort, in order to be safe against attacks by Indians. Bro. Shepard died of old age May 10, 1910, at Richmond. He was a farmer by avocation, was a quiet reserved man and labored for many years as a Ward teacher. He was the father of ten children, namely, Sarah Luna, born Oct. 1, 1856; Julia Valona, born May 14, 1858; Eliza Lusina, born Oct. 4, 1860; Justin Villinswell, born Jan. 28, 1863; James Isaac, born April 5, 1865; Evy Cleanthy, born June 1, 1867; Julian Riley, born Sept. 19, 1869; Ella Jane, born Dec. 6, 1871; Hannah Lovina, born June 2, 1874 and Millie Janet, born Dec. 26, 1875.

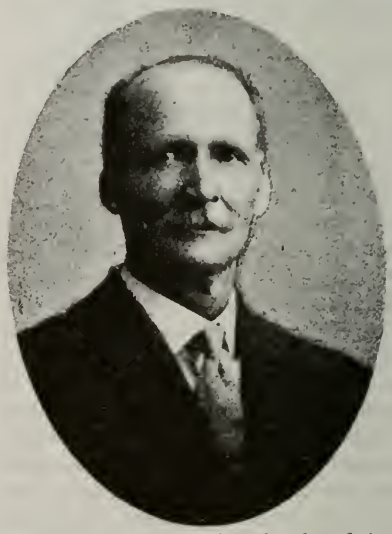
SHEPHERD, Joseph Russell, president of the Bear Lake Stake of Zion, and a resident of Paris, Bear Lake county, Idaho, was born March 18, 1865, at Brockenhurst, Hampshire, England, the son of Wm. Shepherd and Mary Ann Tracey. He was baptized Nov. 8, 1877, by Robt. Price; ordained a Deacon April 30, 1883, by Robt. Price; ordained a Priest April 13, 1884, by James Oakey; ordained an Elder later; ordained a Seventy May 12, 1890, by Seymour B. Young; ordained a High Priest June 10, 1906, by Francis M. Lyman and set apart as president of the Bear Lake Stake of Zion. While yet a boy he acted as president of a Deacons quor-

um at Paris, later as a counselor in an Elders quorum and still later as a president of the 11th quorum of Seventy. He also acted as superintendent of a Ward Sunday school, was president of a Y. M. M. I. A.,



Ward choir leader, Stake chorister and Stake superintendent of Sunday schools. He also served as mayor of Paris two terms, as county commissioner two terms and as senator in the Idaho legislature in 1913 and 1917. Bro. Shepherd, as one of the leading business men of Bear Lake county, Idaho, was manager of the Paris Co-op for many years; he organized the Shepherd Mercantile Company, assisted in organizing the Bear Lake State Bank and has acted as its president since 1907. At present he is president of the Shepherd Hardware and Implement Company. Bro. Shepherd filled a mission to California in 1895-96, laboring principally in San Francisco, Oakland, Sacramento, Stockton and San Jose, a part of the time as president of the Sacramento conference. He again filled a six months' mission to California in 1914, when he acted as president of the Los Angeles conference. In 1884 (Sept. 25th) Bro. Shepherd married Rose Budge, daughter of Pres. Wm. Budge and Eliza Prichard), who was born June 22, 1866, at Providence, Cache county, Utah. This marriage has been blessed with ten children, namely, Joseph Russell, Alfred William, Clarence, David, Eva, Roselle, Harold, Earl, Louise, Celia, and Ruth. President Shepherd has been a resident of Paris since 1877.

SHIELDS, John Gillespie, second Bishop of Lakeview Ward (Tooele Stake), Tooele county, Utah, was born Sept. 24, 1857, at Tooele, the son of Archibald C. Shields and Helen Gillespie. He was baptized when eight years of age by John B. Smith; ordained a Deacon and afterwards ordained a Teacher; ordained an Elder April 21, 1883; ordained a High Priest and Bishop Dec. 23, 1888, by Francis M. Lyman and set apart to preside over the Lakeview Ward. Prior to this he acted as president of the Ward Y. M. M. I. A. and has from his early youth been a most faithful Church worker. In 1881 (April 22nd) he married Louise Han-



sen who has borne her husband ten children, namely, John G. Jr., Elsie Claribel, Florence Helen, Charles Lester, Eleroy, Douglas, Hazel, Hoyt, Louise and Josephine.

SHIELDS, Louise Hansen, wife of John G. Shields, was born March 16, 1858, near Aalborg, Denmark, the daughter of James P. Hansen and Elsie Nielsen. She was baptized in 1868 and emigrated to America in



company with her older sister Line in 1868, crossing the Atlantic in the ship "Emerald Isle" and the plains in John G. Holman's company, which arrived in Salt Lake City Sept. 25, 1868. She taught school for two years before her marriage to Bro. Shields, which marriage took place April 22, 1881. She has borne her husband ten children. After serving as counselor and secretary in the Lakeview Ward Relief Society a number of years she was chosen as president of said society, which position she held for ten years. She is still a faithful and active worker in the Church.

SKIDMORE, Charles Henry, Bishop of the Miller Ward, Granite Stake, Salt Lake county, Utah, was born July 23, 1875, in a log cabin built by his father at Richmond, Cache county, Utah. He was the fifth of twelve children of Bishop Wm. L. Skidmore (see Vol. I, p. 403) and Sarah Armina Knapp. He was baptized in the "Big Ditch" at Cherry creek, August 2, 1883. Later he was ordained a Deacon, Teacher, Seventy and High Priest. From the time he joined the Primary Association as a child he has been an active worker in the Church. In 1895-97 he labored as a traveling Elder, clerk and president of the Sheffield conference in England. At home he has served as a member of the Cache Stake boards of Religion Classes, Mutual Improvement associations and Sunday schools; as teacher in the 119th and 40th quorums of Seventy, and as head teacher of the thelogical department of the B. Y. College. He was ordained a High Priest in January, 1910, at which time he became the youngest member of the High Council of Cache Stake, which position he held until October, 1912, when he moved to Salt Lake City. During the years 1911 and 1912 he also acted as president of the Cache Stake missionary conference, which was organized for the special purpose of preaching the gospel to its resident



non-members. In 1912 he was chosen a member of the Granite Stake Sunday School Board, on which he served until Nov. 18, 1914, when he was ordained a Bishop and set apart to preside over the Miller

Ward, by Francis M. Lyman. He has filled several positions which have called into play unusual ability in organizing and managing business affairs; he was especially noted for his work in pioneering dry farming in Tooele county. He was director, secretary, manager, and finally president of the Rush Valley Farming Company, a corporation. During this time, besides putting farming into operation on a large scale, he surveyed and mapped some 10,000 acres of land. As a student he made his own way through four years of high school, four years of college and two years of post graduate work, the latter being accomplished in the University of Chicago. He was once president of the Alumni Association of the B. Y. College and was for four years a member of the Board of Education of Logan City. As an educator he has spent several years in teaching grades from two to eight, and ten more years in teaching students from the first year high school to the senior year of college work. For nine years he was head professor of mathematics in the B. Y. College. He became superintendent of the Granite School District Oct. 1, 1912,which, omitting Ogden and Salt Lake City, is the largest school system in Utah. He is now a trustee of the Utah Educational Association. He was a Utah delegate to the first dry farmers congress of the United States, which was held at Denver, Colo., and has traveled extensively in the United States and in Europe. For the purpose of getting the best school methods he has visited schools in Massachusetts, New York, Pennsylvania, Ohio, Indiana, Illinois, Missouri, Kansas, Colorado and California. On June 3, 1903, he married Louise Wangsgaard (daughter of Christian C. Wangsgaard and Arma Anderson of Huntsville, Utah), born Feb. 29, 1879, at Huntsville, Utah. She was a teacher of the B. Y. College Training School. As a result of this marriage their home has been blessed with the following children: Leone, Demoivre Ray, Irl Stanley, Loraine, Zella and Rex Austin.

SKINNER, George, Bishop of the Graham Ward (St. Joseph Stake), Graham county, Arizona, was born July 25, 1852, at Bristol, Glocestershire, England, the son of John Skinner and Jane Smith. He emigrated to America with his parents in 1856, crossing the Atlantic in the ship "Columbus," and arriving at Castle Gardens Jan. 1, 1857. He resided in New York state until June, 1868, with his father, working on a farm. In (1868) he traveled on water and



by railroad and teams to Laramie, Wyoming, whence he traveled in Capt. Seeley's ox train as far as Weber canyon, where he worked for some time on the Union Pacific Railroad. In February, 1869, he went to Cache valley, where he found employment with Charles O. Card, who baptized him May 15, 1869. In December, following, he was ordained a Priest by Christian J. Larsen, and on March 7, 1870, he was ordained an Elder by Geo. L. Farrell. He received his blessings in the Endowment House, Salt Lake City, May 2, 1870, married Miss Mary Elizabeth Stratton Feb. 17, 1873, and located with

his young wife at Logan. In October, 1874, he moved to Price, near St. George, Southern Utah, where he worked in the United Order until late in March, 1875, when he located temporarily at Mt. Trumbull, working at the sawmill in getting out lumber for the St. George Temple. After residing a short time in St. George he moved back to Logan in September, 1875. In February, 1876, he left Logan, together with others, for Arizona, arriving on the Little Colorado river in April of that year. He commenced labor at what was known as Obed Camp. In the summer he returned to Logan, where he engaged in hauling logs from the river to help build the Logan tabernacle, in order to earn means with which to return to Arizona. He left Logan with his family in November, 1876, and after stopping a short time at St. George, he continued the journey southward, building roads en route, and arrived at Obed, Arizona, May 1, 1877. Here he worked in the United Order until the fall of 1877, when the camp was broken up on account of chills and fever, all the families going to other settlements. Bro. Skinner then located at Brigham City, Arizona, where he lived in the United Order until December, 1880, when he left for the Gila valley, locating at Graham in the latter part of January, 1881. Here he worked to build up a new home and soon (May 27, 1883) became superintendent of the Ward Sabbath school. He was ordained a Seventy March 21, 1886, by John M. Moody, and filled a mission to the Northern States and Canada in 1890-1891. In July, 1892, he was appointed presiding Elder of the Graham branch, and in November, 1892, he was elected a representative to the Territorial legislature of Arizona. In 1894 he was elected for another term. He has also served two sessions on the Territorial Board of Equalization. In 1896-97 he again served in the Arizona legislature. He was ordained a High Priest and Bishop Feb. 8, 1898, by Apostle John Henry Smith. His wife, Mary Elizabeth Stratton, died March 1, 1908, after bearing her husband ten children, namely, George William, born Jan. 20, 1874 (died Oct. 31, 1875); Moroni, born Feb. 22, 1876; Mary Jane, born Oct. 28, 1878; Rose Elizabeth, born April 9, 1881; Alice, born August 15, 1883; Francis Marion, born Feb. 16, 1886; Joseph Frederick, born Sept. 26, 1889; Eliza Emily born Feb. 16, 1893; Esther born March 2, 1896; and Wilmerth, born Feb. 28, 1899. In 1913 (June 17th) Bishop Skinner married Miss Martha Matlock. Bishop Skinner is a farmer and stockraiser by avocation and has taken an active part in many public enterprises in Arizona and elsewhere.

SMITH, George Michael, a High Councilor in the Bannock Stake Bannock county, Idaho, was born



April 11, 1855, at Draper, Salt Lake county, Utah, the son of John Sivel Smith and Jane Wadley. He was baptized when eight years of age by James Ware; ordained an Elder in January, 1881; ordained a Seventy Dec. 9, 1892, by Brigham H. Roberts, and ordained a High Priest July 25, 1897, by Marriner W. Merrill and at the same time set apart

as a High Councilor in the Bannock Stake of Zion. He served a short time as assistant superintendent of the Ward Sunday school and filled a mission to the Southern States in 1892-94, laboring principally in North Carolina. He served as a High Councilor until 1908, when he resigned, but was chosen again as a High Councilor in 1913 and still holds that position. Bro. Smith has been a resident of the Thatcher Ward, Bannock county, Idaho, since June, 1881. In 1881 (Jan. 13th) he married Mary Ellen Woolley, who has borne him nine children, namely, Edna May, Geo. Sivel, Ernest Heber, Elmer Wilding, Hyrum Wendell, Michael Paul, Edwin Parley, Luella and Joseph Harold.

SMITH, Mary Ellen Woolley, wife of George M. Smith, was born Dec. 1, 1858, in Salt Lake City, Utah, the daughter of Bishop Edwin D. Woolley and Ellen Wilding. She was baptized when eight years old and became an active and successful Church worker in the different auxiliary organizations of the Church. After



marrying Bro. Smith Jan. 13, 1881, she settled with him at Thatcher, Idaho, where she soon resumed her Church activities and became identified with the Thatcher Ward Primary Association, over which she presided from 1897 till 1907. She was also a Sunday school teacher from 1893 until her death, and an active Relief Society worker, serving as secretary of the latter society for a number of years; she bore her husband nine children, and died a kind and loving mother and a faithful Latter-day Saint Jan. 10, 1908, at Thatcher, Idaho.

SMITH, Hyrum, a Patriarch in the Taylor Stake of Zion, Alberta, Canada, and a resident of the Lethbridge



Ward, was born Dec. 15, 1882, at Snowflake, Arizona, a son of the late Pres. Jesse Nathaniel Smith and Emma Larson. Being born and reared in an undeveloped country, Bro. Smith became acquainted with many of the privations incident to pioneer life; he grew up on the farm and at the age of fifteen was doing a man's work and taking a man's responsibility. Being reared by goodly parents, in the fear of the Lord, he received a testimony in regard to the truth of "Mormonism" in his early youth and was baptized by his father Dec. 15, 1890. At the age of thirteen he was ordained a Deacon by Wm. J. Flake and served as secre-

tary of a Deacons quorum two years, and since that time he has been an earnest and active worker in the various quorums of the Priesthood and also in the auxiliary organizations of the Church. He acted as Stake secretary of Y. M. M. I. A. for about two years and at the age of nineteen was called to act as Sunday school superintendent in the Snowflake Ward, which position he held for two and a half years, when he enrolled in the State Normal school of Arizona at Flagstaff. He graduated from that school in 1908. In 1908 (June 10th) he married June Augusta Bushman, daughter of Bishop John Bushman and Lois A. Smith in the Salt Lake Temple. At the present writing Bro. Smith has three children, whose names are Marvin Eugene, Dorothy and Oliver Rollin. He has always taken a lively interest in educational matters; has served as public school trustee and has taught five years in the Church schools, four years in the Snowflake Stake Academy at Snowflake, Arizona, and one year in the Knight Academy at Raymond, Alberta. Since early manhood he has been an advocate of drugless therapy; in 1913 he graduated from the Palmer School of Chiropractic at Davenport, Iowa, and at the present time is following the profession of chiropractor. Bro. Smith was ordained an Elder in the fall of 1902 by Joseph H. Richards; ordained a Seventy May 31, 1908, by John R. Hulet; became a president of the 83rd quorum of Seventy May 16, 1909, and was ordained a High Priest and Patriarch May 24, 1910, by Apostle Francis M. Lyman. At that time he was the youngest ordained Patriarch in the Church, being only 27 years old. In 1914 he moved from Snowflake, Arizona, to Southern Alberta, living first at Raymond, and later moving to the city of Lethbridge, where he now resides.

SMITH, John Sivel, a Patriarch, was born March 10, 1809, in Worcestershire, England. In his youth he learned the trade of a wheelwright, and in 1838 (Feb. 13th) he married Jane Wadley. Becoming converted to "Mormonism," he, together with his wife, were baptized May 17, 1840, by Wilford Woodruff in Herefordshire, England. He was ordained a Priest about the same time. Two daughters were born to him in England, of whom one died in that country. He left England with his family May 12, 1841, crossing the Atlantic in the ship "Harmony." After spending six weeks on the water they landed at Quebec, Canada, whence they went by team to Montreal, and crossed the lake to Kirtland, Ohio, which they reached in July. Bro. Smith, obtaining employment, earned a team and traveled with his family to La Harpe, Ill., after staying at Kirtland about sixteen months. One daughter was born to him at Kirtland Feb. 17, 1842, and two daughters at Camp Creek, Ill., where Bro. Smith rented a farm. In the spring of 1846 they started west with the rest of the exiled Saints. Before the exodus Bro. Smith participated in guarding Nauvoo and doing the duties of a Saint and citizen to the best of his ability. He was present when the Prophet Joseph delivered his last address to the Nauvoo Legion, and he also attended the memorably meeting held at Nauvoo August 8, 1844, when the mantle of Joseph fell upon Brigham Young. After leaving Nauvoo with their five daughters, Brother and Sister Smith traveled to Mt. Pisgah, Iowa, and thence to Council Point, where one of their little daughters died at Cod Fish Lake. A son and a daughter were born at the Bluffs. Bro. Smith left Council Bluffs with his family in the spring of 1850, and, crossing the plains in William Snow's company, arrived in the Valley Oct. 3, 1850. They settled on Willow creek (now Draper). Bro. Smith was ordained a Seventy in 1852 and was chosen as a presi-

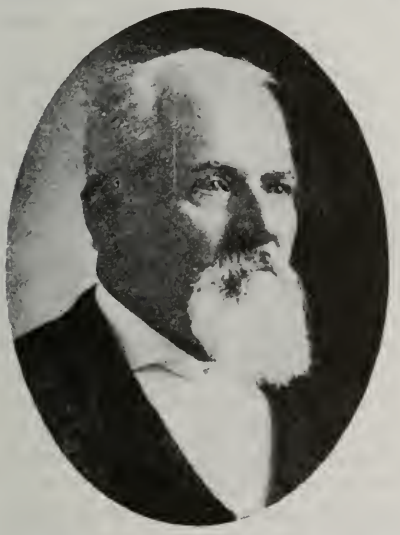
dent in the 55th quorum of Seventy in 1855. Three sons were born to him at Draper. In 1856 he moved to Kays Ward (now Kaysville), where he bought out the holdings of Bishop Kay. Here another daughter was born to him. During the winter of 1857-58 he participated in the Johnston army troubles, and during "the move" of 1858 he went as far south as Alpine, Utah county, where he remained with his family until peace was restored, when they returned to Kaysville. Here Bro. Smith was chosen as second counselor to Bishop Allen Taylor, which position he held until the organization of the Davis Stake in 1877. In 1896 he was ordained a Patriarch by Joseph F. Smith. His wife died in May, 1888. Bro. Smith was the father of eleven children and at his death Feb. 13, 1905, he left seven children, 36 grandchildren and 41 great grandchildren. He was faithful and true to the last and bore a faithful testimony to the divine mission of the Prophet Joseph Smith and his successors.

SMITH, John Jex, Stake clerk of the South Davis Stake of Zion, was born April 16, 1840, at Lound, Suffolk, England, the son of Henry Smith and Susannah Jex. Becoming a convert to "Mormonism" he was baptized Dec. 4, 1852, by Wm. Ashman. He emigrated to America in 1855, crossing the Atlantic in the ship "Emerald Isle," which sailed from Liverpool Nov. 30, 1855, and arrived at New York Dec. 29, 1855. He remained in Brooklyn, N. Y., till 1862, when he migrated to Utah, crossing the plains in Henry W. Miller's company, and settled at Centerville, Davis county, Utah, which has been his home ever since. He was ordained a Deacon in 1856 by Apostle John Taylor; ordained a Seventy July 1, 1856, by Joseph Young; ordained a High Priest Sept. 28, 1888, by Franklin D. Richards and set apart as second counselor to Bishop Aaron D. Porter of Centerville. Later (June 19, 1899) he was set apart as first counselor to Bishop Melvin H. Randall and held that position till Dec. 21, 1902. Since 1879 he has acted as Ward clerk at Centerville and since 1892 as Stake clerk of the Davis Stake. In 1868 he went to Fort Benton as a Church teamster after immigrants. In 1863 (Oct. 28th) Bro. Smith married Ruth Dewhurst (daughter of Roger Dewhurst and Susannah Blazard), who was born Oct. 11, 1845, in Lancashire, England, and emigrated to Utah in 1852. She became the mother of two children and died March 3, 1868. In 1870 (Oct. 11th) Bro. Smith married Jane Theckston (daughter of James Theckston, and Martha Mathar) who was born August 27, 1843, in Lancashire, England, and emigrated to Utah in 1869; she became the mother of seven children and died Oct. 1, 1908. While residing at Brooklyn, N. Y., Elder Smith served an apprenticeship as a goldsmith, but since his arrival in Utah he has been engaged in farming and gardening at Centerville.



SMITH, Samuel Harrison Bailey, a nephew of the Prophet Joseph Smith, was born August 1, 1838, in

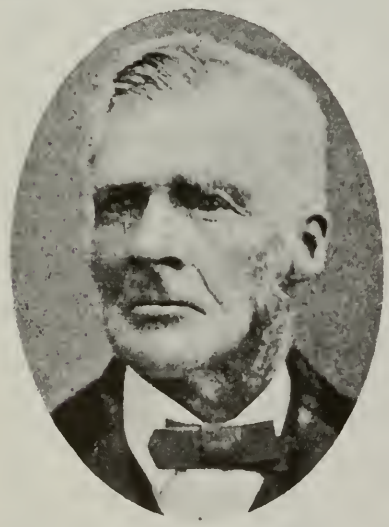
Daviess county, Mo., being the only son of Samuel Harrison Smith and Mary Bailey. His father was a brother of the Prophet Joseph Smith and a prominent figure in the early history of the Church. At the time of the younger Samuel's birth the persecutions were raging against the Saints in Missouri, and when the child was only four days old, his mother with her infant and two small children were driven from their homes by a ruthless mob and forced to travel 30 miles through a blinding storm to a place of safety. From this awful ordeal she never recovered, but after a lingering illness died from the effects of exposure, leaving young Samuel motherless at two years of age. After the expulsion



from Missouri the boy was taken with his father's family to Illinois, where they remained in and around Nauvoo until after the martyrdom of the Prophet Joseph and his brother Hyrum. At that time Samuel H. Smith in attempting to reach Carthage to aid his imprisoned brethren was shot at and pursued several miles by the mob, from which he received internal injuries which resulted in his death a month later, leaving young Samuel an orphan at six years of age. From this time on the boy lived with different relatives, and in 1848 he crossed the plains to the Valley in Pres. Brigham Young's company. Here he shared in all the hardships and privations of early pioneer life. At the age of seventeen Samuel went on a mission to the States and from there was transferred the following year to the British Mission, where he labored until called home in 1858, together with all the other missionaries at the time of the Johnston Army troubles. In 1859 he assisted in opening the lead mines at Minersville, Utah. In 1860 (April 17th) he married Mary Catherine Smith (daughter of Conrad Smith and Ann Elizabeth Geesman) born March 22, 1842, at Quincy, Franklyn county, Pennsylvania. A few days later he started on his second mission to England, going in company with his cousin Joseph F. Smith. They remained in Europe three and a half years, meeting with very gratifying success. While there Samuel organized the Leeds conference. After his return to Utah in 1863 he moved to Bear Lake Valley, Idaho, in the spring of 1864, where he assisted in founding the town of St. Charles. He remained there two years and held many responsible positions in that new and growing community. In 1866 Bro. Smith returned to Salt Lake City where he continued his activity in Church work, being engaged in the Endowment House and at the Historian's office for a number of years. In 1870 (May 2nd) he married Julia A. R. Winter, daughter of Bishop Thomas Winter of the Fifth Ward (Salt Lake City), and Julia Restell; she was born Feb. 8, 1854, in Salt Lake City. In 1877 Bro. Smith filled a short mission to California. After his return from that mission he spent the remainder of his life in or near Salt Lake City, where he conducted a large dairy business for many years. He died June 12, 1914, at the age of 75 years, leaving two widows, Mary C. and Julia W., and

ten sons: Samuel B., Joseph B., Alvin B., Junius B., Albert W., J. Winter, David W., Newton T., Heman T., and Clarence T.; and six daughters, namely, Florence S., Jenta S., Cumorah S., Ruby K., Sue Blanche, and Grace L. Elder Smith was a great reader and a deep thinker; he took an active part in politics and public affairs and was a staunch defender of the faith. He was a man of large stature and strong athletic appearance, clean in speech and habits and generous to a fault.

SMITH, William B., one of the early settlers of Kaysville, Davis county, Utah, was born in February, 1814, at Dunton, Bedfordshire, England, the son of John Smith and Lucy



Brown. He was baptized in 1841 in England by John Sheffield. His father and mother lived and died in England. William came to America in 1843 and settled in Nauvoo, Hancock county, Ill., where he resided until the Saints were expelled from that place in 1846. He crossed the plains to Utah in 1850 with Capt. Evans and settled at Kaysville, Davis county, where he took up land near the Great Salt Lake. This farm he improved and stocked with cattle and sheep. In October, 1838, he married Ann Barnes, who was born at Sandy, Bedfordshire, England, March 6, 1817, and died at Kaysville in 1871. In 1857 (Jan. 10th) Bro. Smith married Isabell Burton, who was born Sept. 17, 1827, at Windsdale, Yorkshire, England. Her father, James Burton, died in England, and the mother with her nine children emigrated to America and crossed the plains in Capt. Milo Andrus's company in 1855. She died in the sixties. Of her nine children, four are still living. By this second marriage Brother Smith had six children, four of whom are still living; this second wife died April 11, 1907, at Kaysville. In his early youth Bro. Smith was ordained to the Priesthood, and being a staunch believer in the principles and doctrines of the Latter-day Saints, he labored faithfully his entire life for the betterment of mankind. He was ordained a High Priest December 9, 1883, by Thomas Steed. During his residence in Kaysville he assisted with team and means several times in making trips to the Missouri river after emigrants, and was also a member of one of the expeditions sent out to meet the hand-cart companies in 1856. During the Johnston Army troubles he served as a military man in Echo canyon and elsewhere, mostly under the command of Lot Smith. He was one of the most active and enterprising citizens of Davis county, generous to a fault and is still widely remembered for his many charitable deeds. He died Oct. 11, 1897, at Kaysville, leaving a large estate for his wife and children. He settled his sons on farms of their own when they grew to manhood, and they are today among the most substantial citizens of Davis county.

SNOW, Orrin Henry, second counselor in the Stake presidency of the Taylor Stake, Alberta, Canada, was born April 17, 1869, at Pine Valley, Washington county, Utah, the son of William Snow and Ann Rogers. He

was baptized Sept. 23, 1877, by Joseph I. Earl, ordained a Deacon at the age of twelve years by Bishop Frederick W. Jones of Pine valley, Utah, and subsequently held all the offices in the Aaronic Priesthood He attended the district schools in Pine valley during the winter seasons, working on the farm in the summer, until he was twenty years of age. Then he attended the B. Y. Academy at Provo, the last winter studying under Dr. Karl G. Maeser. His father died when he was ten years of age, and thus early in life Bro. Snow was left principally to his own resources. Having been ordained an Elder by Bishop Wm. Gardner, he filled a mission to the Southern



States in 1891-93, laboring first in the North Alabama conference and afterwards presided over that conference. He also spent some time assisting in the presidency of the mission at Chattanooga, Tennessee. After visiting the World's Fair in Chicago he returned home in 1893. At home he has filled many positions in the Church and also held several secular offices. From 1894 to 1896 he acted as county commissioner for Washington county, and he acted as secretary of the 25th quorum of Seventy four years. In 1896 (Sept. 23rd) he married Ella May Burgess in the St. George Temple. This marriage has been blessed with six children, namely, Afton, May, J. Golden, Norma, Orrin Porter and Ann. His wife died May 19, 1908, at Lund, Nevada. In 1900 he removed to Cedar City, Utah, having sold his property in Pine valley, and after spending the winter at school he moved to Lund, Nevada, where he, on August 7, 1902, was chosen as Bishop of the Lund Ward. Subsequently he was ordained a High Priest and Bishop by Pres. Joseph F. Smith. Elder Snow taught school at Lund two years and engaged in a profitable mercantile and farming business. In 1909 (August 2nd) he married Charity Alvira Redd in the Salt Lake Temple and soon afterwards visited Canada. Being favorably impressed with the country he sold his holdings in Nevada and moved to Raymond, Alberta, in the spring of 1910. Soon afterwards he was chosen as a High Councilor in the Taylor Stake, and in May, 1911, chosen to fill the vacancy in the Stake presidency caused by the death of Wm. A. Redd. At Raymond, Elder Snow has been engaged in farming and in the real estate business.

SPILSBURY, George, a Patriarch in the St. George Stake of Zion, was born April 21, 1823, at Leigh, Worcestershire, England, the son of Joseph Spilsbury and Hannah Haden. He was baptized Oct. 11, 1840, and labored as a missionary in Wales in 1841-42, baptizing seventeen souls. In 1842 (Sept. 5th) he married Fanny Smith and, together with this wife, emigrated to Nauvoo, Ill., arriving there in May, 1843. He attended the famous meeting called by Sidney Rigdon after the martyrdom of the Prophet and Patriarch and voted for Brigham Young and the Twelve at the conference held August 8, 1844. He was a member of the Nauvoo Legion and Capt. Wm. Pitts' brass band. After participating in the

trials and troubles attending the exodus of the Saints from Nauvoo, he finally crossed the plains to the Valley in 1850 and lived in Salt Lake City for nine years; he then moved to Draper, Salt Lake county, where he served as postmaster. In 1862 he was called on a colonization mission to Southern Utah (or Dixie) and located the same fall at Grafton on the Rio Virgen. In 1866 he moved to Rockville for protection against the Indians. Here he became a diligent Sunday school worker. In 1868 he changed his residence to Toquerville where he has resided ever since. The Sunday school at Toquerville im-



mediately claimed his services and he became superintendent of the same in 1871. He was also appointed superintendent of Sunday schools for Kane county, which position he filled for six and a half years until the western part of Kane county was annexed to Washington county; he then labored as second assistant to Miles P. Romney in the Sunday schools of the St. George Stake. Subsequently he became first assistant to A. R. Whitehead. He also labored under Sunday School superintendents Richard Morris and George Q. Miles. He continued as a member of the St. George Sunday School Board until March 16, 1913, laboring in the Sunday school cause over fifty years. For seventeen years he rode on horseback, and after that he wore out three buggies and buckboards, three sets of harness and four horses in the Sunday school cause at his own expense. Altogether he traveled more than thirty thousand miles in the interest of Sunday schools. On the 90th anniversary of his birthday he attended a Sunday school gathering at Hurricane (ten schools being represented), on which occasion he was presented with a costly lap robe, a rocking chair and a memorial. At the age of 93 years, Patriarch Spilsbury is still hale and hearty and enjoys perfect health. He has kept the Word of Wisdom 36 years, and been a member of the Church 76 years. When his son David filled a mission to Great Britain in 1880-82 he obtained upwards of two thousand names of ancestors, for nearly half of whom Patriarch Spilsbury and his daughter Katy have done ordinance work in the St. George Temple.

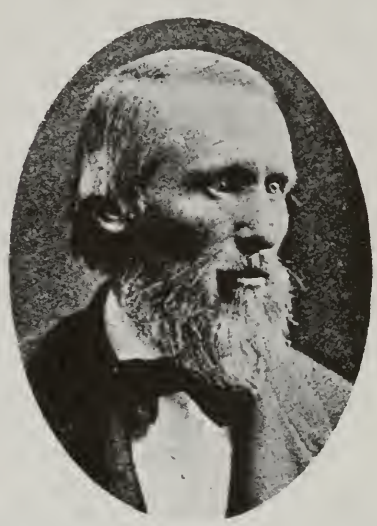
SPILSBURY, Fanny Smith, wife of Geo. Spilsbury, was born Dec. 25, 1823, at Creadly, Herefordshire, England, the daughter of Richard Smith and Tabitha Bridges. As a convert to "Mormonism" she was baptized Jan. 23, 1842; married Geo. Spilsbury Sept. 5, 1842, and became the mother of thirteen children. Emigrating to America together with her husband, she arrived at Nauvoo, Ill., May 31, 1843, and resided at that place when the Prophet and Patriarch were martyred. She passed through all the trials and persecutions which befell the Saints during their exodus from Nauvoo and finally came to Salt Lake Valley July 3, 1850. Her son, Alma Platte Spilsbury, was born on the Platte river August 5, 1850. A week later, during a stampede, the wagon in which she and her baby were riding, was overturned into the river, almost drowning the occupants. The accident was due to the oxen,

which were thirsty, jumping down the bank, capsizing the wagon. In the excitement Sister Spilsbury lost the child and Bishop Hunter found



the baby in the river and named him Alma Platte. The family resided in Salt Lake City for nine years, until 1850, when George Spilsbury was called to the Southern Utah or Dixie Mission. Here Sister Spilsbury bravely passed through all the hardships associated with the settling of that barren, sterile country, and she did it without a murmur. Beloved and respected by all who knew her, she died at her home at Toquerville, Washington county, Utah, June 5, 1903. Sister Spilsbury was noted for her deeds of charity, and as an active and leading spirit in Relief Society work.

STEED, Thomas. (Continued from Vol. 2:88.) Patriarch Thomas Steed married Matilda Cecilia Giauque Feb. 2, 1905. She was the daughter of Louis Emil Giauque and Sophia A. Gauchat and was born Feb. 2, 1867, at Preles, Canton Bern, Switzerland. After a long and useful career, Bro. Steed died at the L. D. S. Hospital in Salt Lake City (after undergoing an operation) June 26, 1910. Up to the time of his death he acted as president of the High Priests quorum of the Davis Stake of Zion. Bro. Steed was a hard-working man, jovial in his dispositiion and exemplary



in his life. He was most successful as a peace-maker among his brethren.

STEED, Laura Lucinda Reed, wife of Patriarch Thomas Steed, was born May 22, 1828, near Rome, Ashtabula county, Ohio, the daughter of John



Reed and Rebecca Bearce. She was the fourteenth child of a family of sixteen children. The Reeds and Bearces were of New England stock,

the Reeds descending from the emigrant Wm. Reed who landed in America in 1636; many of his descendants were prominent as officers in the French and Indian wars and also in the American Revolution for Independence. Sister Steed's parents received the gospel and were baptized in 1830; they remained as staunch supporters of the truth during their lives and assisted in building both the Kirtland and Nauvoo Temples. Her mother in her old age traveled to Salt Lake Valley, a lone widow, with her two youngest children, and was with the company of Saints whose lives were saved by the Lord sending quails to their tent doors after their expulsion from Nauvoo. John Reed was, when he joined the Church, a comparatively wealthy man, owning farms, grist mills, and as much coin as the strongest man was able to lift; yet, because of the mobbings and movings of the Saints, he lost all, and the younger children, including Laura L., had little or no chance for schooling. While residing on Shoal creek in Caldwell county, Mo., where Bro. Reed was building a grist mill and blacksmith shop for Jacob Haun, he had a dream three nights before the Haun's mill massacre took place, in which he saw the creek running red with blood. He took the dream as a warning and at once moved his family away,which saved them from that awful massacre. Sister Laura L. was baptized in 1836 and was with her parents during all their persecutions. She often played at the feet of the Prophet Joseph Smith and was held on his lap on many occasions when he was a guest of the Reed home while hiding from his enemies. She has often told her children of the eventful days of the martyrdom of the Prophet and Patriarch, and how sad the Saints felt on hearing of the occurrence. In 1846 (Dec. 13th) she was married to Thomas Steed, and at the time of their marriage they had less than $30 between them. At once they began to struggle for means to bring themselves to the Valley, and on May 1, 1850, with their few earthly effects loaded in wagons, Sister Steed with a baby only six weeks old in her arms, they started on their way (together with friends) from their home at Keokuk, Iowa. They finally crossed the plains in Capt. Milo Andrus' train, which arrived in Salt Lake City August 29, 1850. The trials, hardships and sufferings which the family underwent on that journey none can tell, only those who under like conditions made the trip. The first winter was spent in and around Salt Lake City, and in February, 1851, the family became permanent settlers on a farm at Farmington. Sister Steed's marriage to Thomas Steed was blessed with fifteen children, namely, John, Charlotte, George Henry, Thomas Joseph, Laura Lucinda, Arthur Albert, Walter William, Laura Lovina, Fannie Louisa, Ira Edwin, Charles Marco, Alice Charlotte, Franklin David, Rose Rebecca and Lee Elonzo. At her marriage Sister Steed was tall and slender, with black hair, dark eyes and rosy cheecks, but later in life she became a large woman, had a commanding appearance, was a great worker and had ability and expertness in cooking, sewing and all kinds of domestic work. Her pride was her family, and "Aunt Laura,' as she was affectionately called, was a "wise councilor, a true and dutiful wife, a loving and kind mother, a sincere friend, a good neighbor, a peace-loving citizen and a true Latter-day Saint." Sister Steed died at Farmington Nov. 22, 1903.

STEED, Thomas Joseph, a promnent and active Elder in the Church, was born April 3, 1852, at Farmington, Davis county, Utah, the son of Thomas Steed and Laura Lucinda Reed. He was baptized at Farmington by Henry W. Miller June 24, 1860; ordained an Elder March 3, 1873, by John D. T. McAllister;

ordained a Seventy by Truman Leonard Feb. 3, 1874, and became a member of the 65th quorum of Seventy; ordained a High Priest and set apart as a High Councilor June 6, 1886, by John Henry Smith in the Davis



Stake. During the winter of 1880-81 he visited the Davis, Morgan, Summit and Wasatch Stakes as a special home missionary; acted as president of the Y. M. M. I. A. of Farmington five years; served as first assistant superintendent of the Stake superintendency of Y. M. M. I. A. in the Davis Stake; filled a preaching mission to the States of Wisconsin, Minnesota and Iowa in 1881; served as a Sunday school teacher and a Ward teacher in the Farmington and Clinton Wards for many years; acted as justice of the peace a number of terms; furnished means to advertise the mass meeting which resulted in the incorporation of the Davis and Weber Counties Canal Company, which has built one of the most extensive canal and reservoir systems in Utah. For his services in that connection he is called the father of the enterprise, and he has served the company as superintendent, vice president, president and director. From 1886 to 1913, or until his transfer to the Weber Stake in 1913, Bro. Steed served as a High Councilor in the Davis Stake. He has spent several years as a home missionary. Elder Steed is a man of "big things;" he has opened up and improved as many new farms as any other man in Utah, and is still actively engaged in farming, stock-raising, fruit growing and dealing in real estate. He has been an active Church worker all his days. In 1873 (March 3rd) he married Susannah Davis (daughter of Abraham T. Davis and Matilda Haynes). The issue of this marriage is eleven children, namely, Anna Amy, Wm. Rufus, Walter Ralph, Laura Grace, Ethel P., Fannie Rose, Charles Elmer, Horace, George, Jay and Anson. Bro. Steed is now acting as first counselor in the presidency of the High Priests quorum.

STEED, Susannah Davis, wife of Thomas Joseph Steed, was born June 7, 1852, in Henry county, Indiana, the daughter of Abraham T. Davis and Matilda Haynes. When she was about two years old her father moved



to Polk county, Iowa, and made the family home about eight miles north of Des Moines. Several years later he moved further north and settled near Polk City, where his wife died Sept. 11, 1857, leaving him a widower

with five small children. He married Miss Elmina P. Beals May 2, 1858. Becoming converts to "Mormonism," Bro. Davis and wife were both baptized May 1, 1858, by Elder James Andrus. Sister Susannah lived with her father's family until April 1, 1872, when, in company with her brother Benjamin, she started for Salt Lake City where they arrived April 10, 1872. Sister Susannah was baptized May 4, 1872, by Edward Stevenson and was married to Thomas Joseph Steed March 3, 1873. The family home now became Farmington, Davis county, for the following 26 years. Then they moved onto their ranch in Clinton, Davis county. While at Farmington, eleven children were born to Bro. and Sister Steed, namely, Anna Amy, Wm. R. and Walter R. (twins), Thomas Joseph F., Laura Grace, Ethel Prudence, Fannie Rose, Ezra Victor, Chas. Elmer, Horace Jay and Geo. Anson. Ten of these children lived long enough to marry. In 1881 Sister Steed was chosen as first counselor to Mrs. Elizabeth Coombs of the Ward Y. L. M. I. A. at Farmington. She has also served as an aid to Pres. Miriam Mitchell and as first counselor to her successor, Pres. Janet Parker of the Clinton Ward Relief Society. After moving to Clearfield Ward, she served as the first president of the Ward Relief Society at that place. She is now a member of the Ogden Second Ward Relief Society, the family having removed to Ogden in November, 1917.

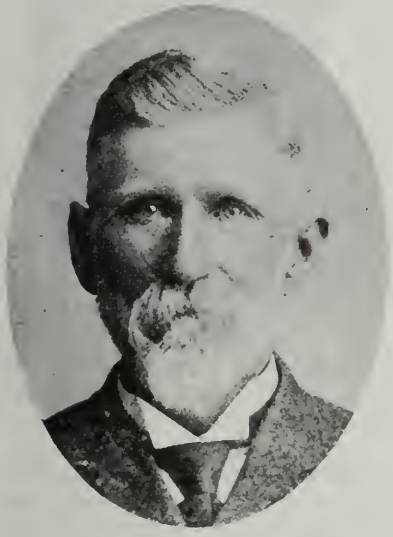
STEED, Walter William, a High Councilor in the North Davis Stake of Zion and a resident of Syracuse, Davis county, Utah, was born May 29, 1858, at Clover creek (now Mona), Juab county, Utah, the son of Thomas Steed and Laura Lucinda Reed. Bro. Steed was born during the general move of the Church south, his parents, who at that time resided at Farmington, having gone as far south as Clover creek. The family returned the same year to Farmington, where Walter William was educated and began to labor as an active Church member. For a number of years he acted as a Sunday school teacher and later as assistant superintendent of the Farmington Sunday school; he also acted as an officer in the Ward Y. M. M. I. A. for several years. In December, 1874, he was ordained an Elder by Mads Christensen; ordained a Seventy May 22, 1886, by James D. Wilcox; ordained a High Priest May 28, 1888, by Joel Parrish and set apart as an alternate member of the Davis Stake High Council. He became a



regular member of said council Sept. 11, 1897. Besides his activity in Church matters, Bro. Steed has served as county commissioner, school trustee, and filled many important positions of a secular nature. Otherwise he is a farmer and stockraiser by avocation, but has also followed the mercantile business for some time. He is one of the organizers of the Davis County Bank and helped in the construction of the Davis and Weber Counties Canal, Company's canal, of which extensive canal system he is now a director. He is also one of the founders of the Clearfield State Bank, of which he is

now the president . In 1880 (Sept. 16th) Bro. Steed married Julia Maria Wilcox, daughter of James D. Wilcox and Anna Robinson. She has borne her husband thirteen children. Afterwards Bro. Steed married Alice Clark who is the mother of seven children.

STEVENS, David Riley, a Patriarch in the Millard Stake of Zion and a resident of Holden, Millard county, Utah, was born Nov. 21, 1839,



near La Harpe, Hancock county, Illinois, the son of Wm. Stevens and Marinda Thomas. He removed with his parents to Nauvoo while a child and participated with them in the general exodus of the Saints. After spending some time at Council Bluffs on the Missouri river, the family crossed the plains in 1850 and located temporarily at Pleasant Grove, Utah county, Utah, whence they, responding to call from the Church authorities, moved to Fillmore, Millard county, in 1853; later they were among the first settlers of Holden, where they have lived ever since. Bro. Stevens was baptized about June, 1852, by Noah T. Guyman at American Fork, Utah county; was ordained a Seventy in 1859, and married Caroline Felshaw Dec. 24, 1862; she bore her husband fourteen children, namely, Mary Olive, Wm. Riley, Caroline, Marinda Ellen, Daniel, David Felshaw, Lorenzo Milton, Clara Vilate and Clarence Edward (twins), Alma, Marion Roscoe, John Elmer, Hazen F., and Laura. In 1861, responding to call, Bro. Stevens went back to the Missouri river as a Church teamster in Capt. John R. Murdock's train after emigrants. He was ordained a High Priest and Bishop July 22, 1877, by Apostle Erastus Snow and set apart to preside as the first Bishop of Holden, which position he held for thirteen years. In May, 1890, he was set apart as second counselor to Pres. Ira N. Hinckley of the Millard Stake. He labored with Pres. Hinckley until a change in the Stake Presidency took place in May, 1890, when Elder Stevens was ordained a Patriarch (Nov. 24, 1902), by Pres. Joseph F. Smith. Since August 11, 1912, he has been a member of the Millard Stake High Council. Besides being an active Church worker Elder Stevens has taken a most active part in secular matters and has held many positions of honor and responsibility in the interests of his fellow-citizens. From 1882 to 1893 he acted as a commissioner of Millard county. His occupation is that of a farmer and stock-raiser.

STEVENSON, George Vickers, first counselor to Bishop David E. Layton of the West Layton Ward, Davis county, Utah, was born March 18, 1847, at Breaston, Derbyshire, England, the son of John Stevenson and Mary Vickers. Becoming a convert to "Mormonism" he was baptized Jan. 1, 1855, by John Newbold, and emigrated with his praents to Utah in 1862, crossing the Atlantic in the ship "John J. Boyd" and the plains in Capt. Joseph Horne's company, which arrived in Salt Lake City Oct. 1, 1862. Nine days after their arrival in the Valley his father died, and George V., after working in the

shoe business for Wm. Jennings, moved to Kaysville in the fall of 1863 and commenced farming. In 1889-1891 he filled a mission to Great Britain, having previously been ordained an Elder and subsequently





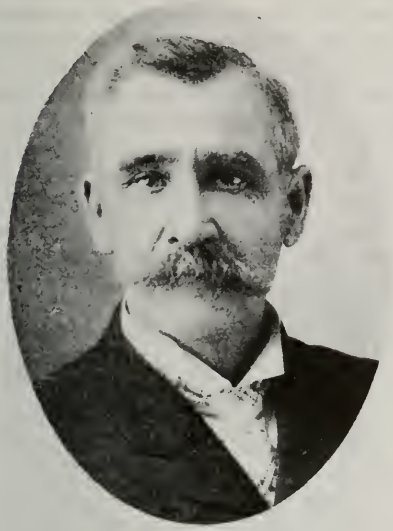
a Seventy. He was ordained a High Priest in March, 1895, and set apart as first counselor to Bishop Layton. This position he held until his death, which occurred Nov. 14, 1907. In 1867 (March 21st) he married Eliza M. Smith (who bore her husband ten children), and moved to Layton (now West Layton) in 1878. He was ordained an Elder in 1865.

STEVENSON, Eliza Maria Smith, wife of George V. Stevenson, was born Feb. 5, 1850, at Council Bluffs, Iowa, the daughter of John Sivol Smith and Jane Wadley. She was born while her parents were en route from England to Salt Lake City in Wm. Snow's company. The company arrived in Salt Lake City Oct. 3, 1850, and the family, after wintering in the city, moved to Draper, Salt Lake county, in the spring of 1851. In 1856 they moved to Kaysville, where Sister Eliza's father purchased a farm of Bishop Kay. Sister Eliza was baptized Oct. 13, 1861, by Joseph Sharp and was married to Bro. Stevenson March 21, 1867; she became the mother of ten children, six of whom are still living. In 1893 she was chosen as president of the branch Primary Association and held that position for twelve years; since 1905 she has been a member of the Stake Primary Board.

STOKER, John, Bishop of East Bountiful, Davis county, Utah, was born March 8, 1817, at Bloomfield, Jackson county, Ohio, the son of David Stoker and Barbara Graybill. Becoming a convert to "Mormonism" he was baptized Nov. 13, 1836, by Seymour Brunson, and cast his lot with the Sanits in their gathering places in the States. He emigrated to Utah in 1848 and settled in what was then called the Sessions settlement (now Bountiful). He was ordained a Bishop Jan. 20, 1851, by Brigham Young and set apart to preside over the North Mill Creek Ward, afterwards named Bountiful. Bishop Stoker married three wives, namely, Jane McDaniel, who became the mother of six children; Jane Allen, who gave birth to nine children, and Harriet (a widow), who bore her husband two children. In 1869-70 Bishop Stoker filled a short mission

to Virginia. He was ordained a Patriarch in 1877 and died June 11, 1881, at Bountiful.

STOKER, David, Bishop of East Bountiful, Davis county, Utah, was born Sept. 28, 1844, in Hancock



county, Ill., the son of John Stoker and Jane McDaniel. The parents spent their early life in Ohio where they were married, and in 1836 they emigrated to Adams county, Ill., and later settled in Hancock county, in the same State. At the time of the exodus (1846) the family came west as far as Mt. Pisgah, Iowa, where they remained until 1848, when they fitted out ox teams preparatory to crossing the plains to Utah, which they did that year in Pres. Brigham Young's train, arriving in Salt Lake City Sept. 23, 1848. The first winter was spent in the Old Fort, and in the spring of 1849 they located at Bountiful, which at that time was sparsely settled and in a wild state. Here David received his education and became earlier in life a faithful worker in the Church. In 1866 (March 3rd) he married Miss Regena Hogan, daughter of Erick G. M. Hogan and Harriet Nesteby. Bishop Stoker's whole life was spent in Bountiful, where he assisted in transforming the country from a wild and barren waste to its present prosperous condition. His home was considered one of the finest of its size in the locality. In 1892-1894 he filled a mission to the Northern States. During the Indian troubles in Utah he served in the militia organized to protect the settlers and was in the Black Hawk war for 81 days. After presiding a number of years over the Elders quorum at Bountiful, he was ordained a Seventy and still later a High Priest and chosen as first counselor to Bishop Chester Call. This position he held till Jan. 19, 1896, when he was ordained a Bishop by Lorenzo Snow and set apart to preside over the East Bountiful Ward. He also served as county commissioner and probate judge of Davis county, and served two terms in the Utah Territorial legislature. Respected and beloved by his people he died April 1, 1911, at his home at Bountiful.

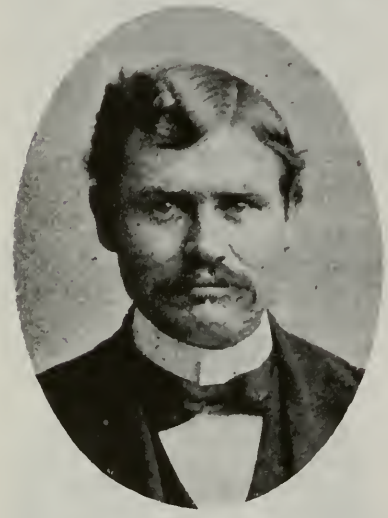
STOKER, Regena Hogan, wife of David Stoker, was born July 10, 1844, in Lee county, Iowa, the daughter of



Erick G. M. Hogan and Holga Nesteby. She came to Utah with her parents in 1848, crossing the plains in Pres. Brigham Young's company. As a girl she passed through all the ex-

periences connected with crickets, grasshoppers and Indians, and she became the wife of David Stoker March 3, 1866. She bore her husband eight children, of whom seven are still living. For a number of years Sister Stoker acted as a counselor in the Ward Y. L. M. I. A. and has also been a most diligent and successful Relief Society worker. She was also a teacher in the Sabbath school for about 25 years.

STOKER, David Jr., the third Bishop of the Clearfield Ward (North Davis Stake), Davis county, Utah, was born April 6, 1869, at Bountiful,



Davis county, Utah, the son of David Stoker and Regena Hogan. He was baptized June 24, 1877, by W. W. Willey; ordained a Teacher Jan. 30, 1884, and a Priest March 5, 1886; ordained an Elder Jan. 25, 1888; ordained a Seventy Jan. 9, 1891, by Ianthus H. Barlow; filled a mission to Great Britain in 1899-1901, laboring in the Sheffield and Grimsby conferences, part of the time as secretary. After his return home he was set apart as one of the presidents of the 100th quorum of Seventy. He moved to Syracuse in May, 1901, became a president of the 136th quorum of Seventy in 1902 and served as a home missionary in Davis Stake one year. He was ordained a High Priest Nov. 3, 1907, by Orson F. Whitney and set apart as first counselor to Bishop James G. Wood of the Clearfield Ward, which at that time was organized. Bro. Stoker has filled many positions of a secular nature in the interest of his fellow-citizens; he labored as school trustee at Bountiful six years and at Syracuse four years. In 1891 (Dec. 23rd) he married **Emma L.** Stahle (daughter of John Stahle and Susan Baumaum), born June 9, 1870, at Bountiful. This marriage has been blessed with ten children, namely, Sylvia May, Alvin D., Iva L., Delila, Vera S., Bertha S., Clarence J., Golden L., Lola L. and Mary. In 1913 (Dec. 27th) Bro. Stoker was chosen as an alternate member of the Davis Stake High Council and was set apart as a member of the North Davis Stake High Council June 20, 1915. He acted as a High Councilor until Jan. 14, 1917, when he was ordained a Bishop by Geo. Albert Smith and set apart to preside over the Clearfield Ward, this position he still occupies. In December, 1917, he was elected a member of the Davis county school board.

SUTTON, Harry Edward, fifth Bishop of the Paris Ward (Bear Lake Stake), Bear Lake county, Idaho, was born July 30, 1869, in Salt Lake City, Utah, the son of John Allen Sutton and Margaret Hannah Shepherd. He was baptized in 1878 by Robt. Price and confirmed by Apostle Chas. C. Rich; ordained a Deacon when a boy; ordained an Elder Oct. 6, 1889, by James H. Hart; ordained a Seventy Oct. 15, 1897, by Geo. Reynolds; ordained a High Priest by Wm. Budge and set apart as Stake superintendent of Y. M. M. I. A., and ordained a Bishop Dec. 15, 1912, by Anthony W. Ivins and set apart to preside over the Paris First Ward. Prior to this he acted as superintendent of the Ward

Sunday school, stake aid in Y. M. M. I. A. work, first counselor in Y. M. M. I. A. and Stake superintendent of Y. M. M. I. A. In 1897 he filled a mission to Great Britain, laboring in the Newcastle conference, a part of the time as conference clerk. At home he acted as constable of the Paris precinct four years, was deputy sheriff two years, city councilman of Paris eight years and school trustee eight years. In 1889 (Oct. 16th) he married Alice Smith (daughter of William John Smith and Jane Lorimer) who was born July 23, 1870, in Salt Lake City, Utah. Seven children have blessed this marriage, namely, Alice J., Edward Smith, Wm. Hugh, Cyril Shepherd, Gilbert Rex, Milford Lorimer and Oral. Bro. Sutton learned the trade of a blacksmith from his father and has worked at this business with success. Since 1869 he has been a resident of Paris.





SWAPP, Joseph Henry, Bishop of Glendale Ward (Kanab Stake), Kane county, Utah, was born July 20, 1884, near Luna, New Mexico, the son of Archibald Swapp and Sarepta Leuticia Jolley. He was baptized Sept. 5, 1895, by Edwin Cutler; ordained an Elder Sept. 29, 1908, by John S. Carpenter, and filled a mission to the Eastern States in 1908-09, laboring in the Southwest Virginia conference. He married Edith Farnsworth Oct.. 9, 1908, just before starting on his mission, which marriage has been blessed with three children, namely, Farris, Maurice and Frank Farnsworth. Bishop Swapp has followed farming and sheep-raising principally for a living; he has held several political positions, been connected with various committees in connection with secular affairs and is taking an active part in building up the country in Southern Utah. He was ordained a High Priest in December, 1912, by Wm. W. Seegmiller, and ordained a Bishop and set apart to preside over the Glendale Ward, Kanab Stake, Sept. 8, 1913, by Apostle Rudger Clawson.

STRONG, Alice F. Bury Walsh, wife of Jacob Strong, was born April 16, 1829, at Over Darwen, Lancashire, England, the daughter of Edmund Bury and Jane Fish. She joined the Church at Over Darwen at the age of sixteen (being the only member of her father's family who became thus converted), and emigrated to Utah in 1856, crossing the Atlantic in the ship "Horizon," to-

gether with her husand Wm. Walsh and three children (Robert, John and Sarah), the latter a babe six months old. From Boston, Mass., the company traveled to Iowa, where they waited six weeks for hand-carts, but finally started out for the Valley in Capt. Edward Martin's hand-cart company. Her son Robert died on the journey across the plains, and Sister Walsh and her family suffered in common with the other emigrants who crossed the plains and mountains with hand-carts that memorable year. On the journey Sister Walsh was one of three couples to occupy one tent, and nine children under eight years of age occupied



the same tent. Her husband (Wm. Walsh) died at Devils Gate. The ground was frozen so hard the morning he died that the brethren could not dig a grave, so they buried him under the snow. Nine others died the same night. Thus Sister Walsh was left a widow to care for her two remaining children, the boy so weak that he could not stand alone. Sister Walsh writes: "My shoes froze to my feet, and later, when I was able to remove them, the skin and flesh came off too, leaving only the bones. My hands were also severely frozen. At last help came from the Valley, and when all were ready to start I was sitting in the snow with both my children on my lap. There seemed to be no place for me, but just before the company started, it was decided that I should ride in the commissary wagon, which I did during the whole journey. Joseph B. Alvord, the young man with whom I rode, understood frontier life and helped me with my children the best he could. We arrived in Salt Lake City Nov. 30, 1856. Here I found myself in a strange land, not knowing anyone and possessing nothing but the clothes I stood in, my spare clothes being cached at Devils Gate. I have not seen them since. A number of emigrants being allotted to each Ward, I was taken to the Tenth Ward in Salt Lake City to live in the home of Jacob Strong, whom I afterwards married." During the "general move" south in 1858, Sister Strong and family went as far as Springville, Utah county, but returned to Salt Lake City the same year. She became the mother of three children by her second husband, namely, Lucinda, Wm. J. and Alma E.) When one of these children were born, Sister Strong was living in a log cabin with dirt roof, through which the water poured into the cabin, making the room extremely wet and cold. Sister Strong learned to spin and weave cloth for her family and became very useful in that avocation. She passed through the famine caused by the ravages of the grasshoppers and otherwise participated with her husband and the other pioneers in all the hardships incident to pioneer life. Sister Strong is still (1916) alive, 87 years of age, and rejoices in the gospel of Jesus Christ.

SWIFT, Sarah Walsh, president of the Daughters of the Hand-cart Pioneers, was born Nov. 19, 1855, at Over Darwen, Lancashire, England, the daughter of Wm. Walsh and Alice F. B. Walsh (Strong). When

six months old she sailed for America with her parents, crossing the Atlantic in the ship "Horizon," and the plains in Capt. Edward Martin's hand-cart company, which arrived in Salt Lake City Nov. 30, 1856. On the journey her father and her oldest brother (Robert) died. Sister Sarah found a home in the house of Jacob Strong, who afterwards became her step-father. The family moved to Springville at the time of the move in 1858. After their return to Salt Lake City, Sister Sarah learned to knit stockings for the family, and had but small opportunities for



schooling or play. She writes: "We all had to work hard to earn a living in those early days; my mother often worked all day to earn one yard of factory, as it was then called, costing one dollar per yard. We went to live on a farm in Emigration canyon for a short time. There we kept some sheep, and as they ran through the oak brush they often left pieces of their wool which I, as a little girl, gathered up with great care to make bats for quilts for which my mother did the carding. We used to strip sugar cane and glean wheat, which my step-father threshed out with a flail. We also gathered the milk weed pods to make pillows. When twelve years old I learned to spin yarn and soon became so much of an expert at that work that I could spin my three skeins of yarn a day. At the age of fifteen years I was called to labor in the Relief Society, and frequently visited the families on my block together with an older lady, helping to carry what was given to us. We received flour or anything the people would contribute for the poor. When the Female Retrenchment Society was organized in the Tenth Ward, Salt Lake City, I was chosen one of the counselors, and in 1874 I also commenced to labor in the Sunday school. In 1877 (June 6th) I was married to William Swift, who died Sept. 16, 1884, and I was left a widow with three children, including a pair of twins, five weeks old. In 1898 I was chosen as second counselor in the Ward Relief Society, occupying that position until November, 1906." From April 23, 1907, to Oct. 23, 1915, Sister Swift labored as a Stake Relief Society missionary in the Liberty Stake. Since 1910 she has been an active member of the Utah Hand-cart Pioneers' Association and is now president of the Daughters of the Hand-cart Pioneers.

SWENSON, Swen L., Bishop of the Pleasant Grove First Ward (Alpine Stake), Utah county, Utah, was born Feb. 17, 1865, at Pleasant Grove, the son of Canute Swenson (Knud Svendsen) and Hannah Maria Hanson. He was baptized August 31, 1873, by Wm. West; ordained a Deacon when thirteen years of age and ordained a Priest later. From his early childhood he worked on a farm during the summers and attended the district school and the B. Y. Academy at Provo in the winters. When 21 years of age, he began work in the Pleasant Grove Co-op store as a clerk. After obtaining more schooling at the Brigham Young Academy at Provo, he entered into the mercantile business with

Thorne Brothers and Company and was elected treasurer of Pleasant Grove City and subsequently collector. He was ordained a Seventy July 10, 1890, by John J .Hayes and married Susan E. Brown May 22, 1895,

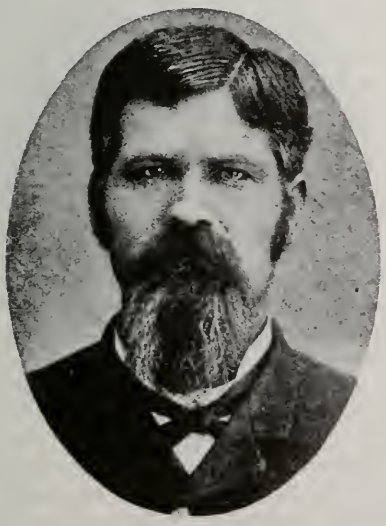


in the Salt Lake Temple. In September, 1895, he left on a mission to the Southern States, where he labored principally in Mississippi and Louisiana, part of the time as president of the Louisiana conference. He returned home in July, 1897; was ordained a High Priest and set apart as second counselor to Bishop Joseph E. Thorne August 19, 1897, by Edward Partridge; was elected mayor of Pleasant Grove City Nov. 3, 1897, and subsequently served as councilman. He was ordained a Bishop by Apostle Mathias F. Cowley Jan. 25, 1903, and set apart to preside over the Pleasant Grove Ward. Two weeks later the splendid Ward meeting house was burned to the ground, and under his direction the erection of the Pleasant Grove Tabernacle was commenced the following spring. When Pleasant Grove was divided into three Wards May 16, 1909, he was chosen as Bishop of the Pleasant Grove Second Ward. Bishop Swenson has been connected with the bank of Pleasant Grove for many years as assistant cashier, and was elected mayor of Pleasant Grove a second time Nov. 3, 1915. He is the father of four children, namely, Dorothy, Russell B., Helen and Elizabeth.

TAYLOR, John Possels, an active Elder in the Church, was born September 7, 1823, at Knutsford, county of Cheshire, England, the son of William Taylor and Nancy Possels, of Cheshire, England. He was baptized late in 1848, or early in 1849, by Wm. Bramwell, and learned the trade of a merchant tailor with his father, who died when the son was twenty years of age. Being the oldest son, he continued his father's business, living with his mother and keeping home for the younger children. In 1848 (May 24th) he married Ann Sanders in St. Mary's Church, Manchester, Lancashire, England. His wife bore him three children, namely, Jessie Rosela, John F., eleven days old), Mary and Annie. The wife died July 6, 1854, and in 1855 (Sept. 18th) he married Ann Faulkner, who bore him six children, namely, Jessie Rosela, John F., Elizabeth Agnes, James P., Florence Emily and Charles. In 1853 he was appointed president of the branch by Elder Orson Spencer (president of the European Mission). In 1857, together with his family, he emigrated to America with a company of Saints, crossing the Atlantic in the ship "Geo. Washington," which sailed from Liverpool March 26, 1857, and arrived at Boston April 22, 1857. From Boston the emigrants went by rail to Iowa City, Iowa, arriving there April 29, 1857. Together with his two brothers, William and Joseph, Bro. Taylor started in business at their trade as merchant tailors, and during his temporary residence at Iowa City, he acted as president of the branch of the Church at that place two and a half years, being appointed to that position by Pres. Horace S. Eldredge. In December,

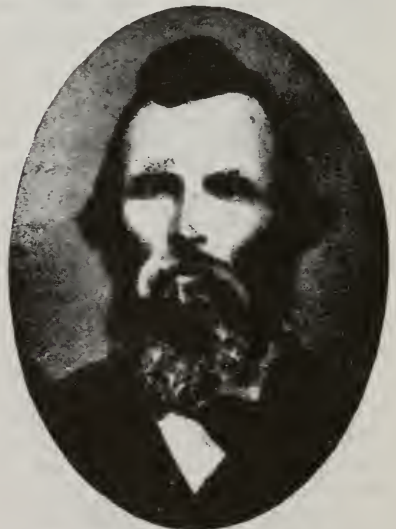
1860, he married Sarah Faulkner, a sister of Ann Faulkner, in Salt Lake City, Utah. They had one child, Wm. Alfred. Migrating to Utah, Bro. Taylor left Iowa City, May 24, 1860, and arrived in Omaha, Nebraska, June 16, 1860. Continuing the journey across the plains July 3, 1860, they arrived in Salt Lake City, Sept. 18, 1860. The company in which he crossed the plains and of which he was the captain, consisted of 28 wagons and one handcart; ten families were Swedish and the others English. Bro. Taylor located with his family in the Second Ward, Salt Lake City. Subsequently he resided in the Ninth Ward, where he acted as leader of the Ward choir and superintendent of the Sunday school for many years. He was a resident of the Ninth Ward when he died Dec. 4, 1884.

TAYLOR, William Andrew, first Bishop of the Farr-West Ward, Weber county, Utah, was born May



15, 1850, at Kanesville, Pottawattamie county, Iowa, the son of Joseph Taylor and Mary Moore. He came to Utah as an infant with his parents in 1850, crossing the plains in Capt. Hawkin's company. In 1869 (April 26th) he married Philomela Lake, a daughter of Bailey Lake and Sarah Jane Marlor, both American born and pioneers. She was born August 9, 1853, and bore her husband eleven children, namely, Wm. Andrew Jr., Bailey, Millie Almeda, George Lorin, Mary Ellen, Ida, Eliza Ann, Aner, Riley Edmond, Iriminda and Icivinda. The family home has been Farr-West for many years. Elder Taylor, after being ordained to the several grades of the Priesthood, acted as a president of the 60th quorum of Seventy. He filled a mission to the Central States in 1887-89; and when the Farr-West Ward was first organized, Nov. 30, 1890, he was chosen as the first Bishop of the same. During his useful life he filled many positions of honor and responsibility, was a farmer by occupation and died at his home at Farr-West March 6, 1892.

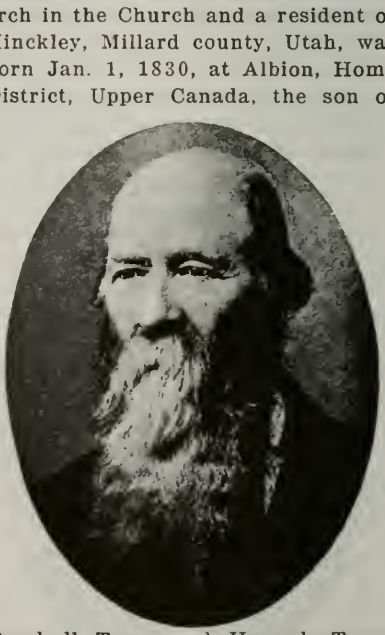
TEEPLES, William Randolph, a counselor in the bishopric of the Pima Ward, Graham county, Arizona,



was born June 7, 1834, at Huron, Huron county, Michigan, the son of Geo. Bentley Teeples and Hulda Colby. His parents joined the Church and he went with them, about 1843, to Nauvoo, Ill., where William was baptized by Elder Zenos H. Gurley.

He remembered Joseph and Hyrum Smith, though only ten years old when they were killed. He emigrated to Utah in 1848 with his parents, crossing the plains in Heber C. Kimball's company, and drove an ox team across the plains for Mary Smith, mother of Pres. Jos. F. Smith. Together with his parents he became one of the first settlers of Provo, Utah county. He married Catherine Chamberlain in 1866 and the only child by this marriage was Sarah Elizabeth. In 1859 (August 21st) he married Harriet B. Cook, daughter of Bishop Phineas W. Cook and Ann E. Howland (also pioneers of 1848). She was born at Richland, Kalamazoo county, Michigan, Oct. 28, 1844. The children by this marriage were Harriet Rita, Beatrice, Ann Eliza, Wm. George, Alonzo R., Phebe Henrietta, David Wolcott, Alice Aurelia and Eunice Rosalia. Bro. Teeples married Caroline Ann Scofield in October, 1868; she was the daughter of John and Margaret Scofield of Sunderland, England, was born Nov. 3, 1851, at Sunderland, and came to Utah about 1859. This marriage was blessed with seven children, namely, Phineas Henry, John Albert, Chas. Welcome, James, Sidney Lee, Caroline Hulda and Margaret Ellen. Bro. Teeples learned the blacksmith trade when a young man, participated in the early Indian wars in Utah, served in the Echo canyon campaign during the Johnston Army troubles, assisted in starting the cotton industry in Southern Utah, made a trip to California in 1858-59, moved to Salem, Utah county, and afterwards to Provo, continually working at his trade. He was one of the first pioneers of Bear Lake valley, Idaho, in 1863, built a small log house at Paris and went to Montpelier as a pioneer settler of that place in May, 1864. In 1865 he moved to Holden, Millard county, Utah, where he followed blacksmithing and farming until 1879, when he was called to Arizona, where he became the first Mormon pioneer in the Gila valley. He had been instructed to go there and find a place that suited him. Raising a company of ten men (only four families), he settled with them at a place now known as Pima, Graham county, on the south side of the Gila river, near the foot of Mt. Graham. At a conference held Sept. 25, 1892, he was ordained a High Priest by Lot Smith and set apart as a Bishop's counselor. He put forth all his energy in building up that part of the country and died June 5, 1883, at Pima, 49 years of age. Bro. Teeples was generous to a fault and would give his last dollar for the benefit of the community in which he lived.

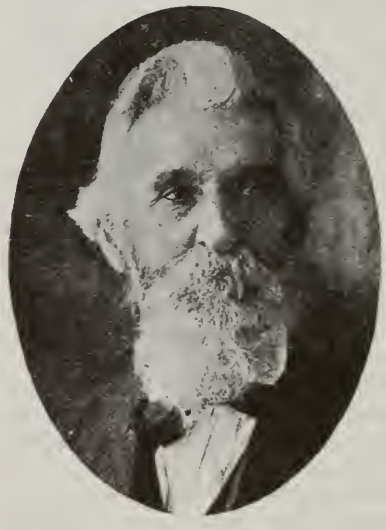
TERRY, James Parshall, a Patriarch in the Church and a resident of Hinckley, Millard county, Utah, was born Jan. 1, 1830, at Albion, Home District, Upper Canada, the son of



Parshall Terry and Hannah Terry. In 1838 he removed with his father's family to Missouri, whence the family with the rest of the Saints were driven out under the exterminating order of Gov. Lilburn W. Boggs. The Terry family settled temporarily in Pike county, Ill., where young James P. was baptized in June, 1840, by Wm. Allred. In the summer of 1843

the family moved to Nauvoo, Ill., where they resided until 1846, when they became participants in the general exodus of the Saints. His father lost nearly everything he owned during the drivings and stopped for a time at Carterville on Mosquito creek, Iowa. While stopping temporarily at Winter Quarters, James P. was ordained an Elder. The family migrated to Great Salt Lake Valley in 1849, arriving there Oct. 15th. Bro. Terry was ordained a Seventy by John Pack March 4, 1855, and became a member of the 8th quorum of Seventy. In 1856 (Nov. 2nd) he married Mary Richards (daughter of John and Agnes Hill Richards) who subsequently bore her husband eleven children. Subsequently he married Sarah K. Lemons, a widow, by whom he had one child (a boy). After living with him about three years she asked for and obtained a bill of divorce. In 1862 Bro. Terry moved to Southern Utah with his family, arriving at Rockville Jan. 13, 1863. The following year he was commissioned as a captain of militia in the Iron Military District . In 1877 (May 6th) he was ordained a High Priest and set apart as first counselor to Bishop Chas. N. Smith in the Rockville Ward, which position he held until March 22, 1891. He acted as school trustee about fourteen years in the Rockville school district, and was also road supervisor about the same length of time. For two or three years he held the office of selectman in Washington county. In 1887-88 he filled a mission to Canada and the United States. On his way home, April 20, 1888, as he was traveling between Toquerville and Virgen City on foot, he was overtaken by deputy U. S. marshals and arrested on a charge of unlawful cohabitation. After examination at Silver Reef he was placed under $1500 bonds to appear at Beaver May 11, 1888. On his appearance in court on that day the prosecution failed to make out a case against him and he was consequently discharged. In 1902 (Feb. 24th) Elder Terry was ordained a Patriarch by Apostle Mathias F. Cowley, and since 1899 he has been a resident of Hinckley, Millard county, Utah. Bro. Terry has ever been a faithful and consistent Latter-day Saint, ever on hand to defend the principles of the gospel and to labor in any capacity in which the authorities of the Church have asked him to labor. As an aged man he still enjoys good health and is generally beloved and respected by all who know him. He is the father of twelve children and has at the present time a numerous posterity. His wife, Mary, died May 17, 1902, at Hinckley, Millard county, after doing a great deal of ordinance work for the dead in the St. George Temple; in this vicarious labor her daughter and others assisted her.

TERRY, Thomas Searles, a Patriarch in the St. George Stake of Zion, and a resident of Enterprise, Utah, was born Oct. 3, 1825, at Bristol,



Pennsylvania, the son of Thos. Terry and Mary Ann Merkins. He was baptized March 13, 1842, by Joseph Newton, joined a company of Saints emigrating to the West, with which

he arrived at Winter Quarters in June, 1847. In the latter part of that month he started for the Valley in Daniel Spencer's hundred, Perrigrine Session's fifty and Elijah F. Sheet's ten; he arrived in the Valley Sept. 23, 1847. During the winter of 1847-48 he was engaged in whipsawing lumber; from some of the lumber made by his industry the first thresher and fanning mill was built in the Valley. Early in the spring of 1848 he was ordained a Deacon by Bishop Edward Hunter. His main employment in the Valley was farming. He married Mary Ann Pulsipher Dec. 25, 1849, and settled on Little Cottonwood. He was ordained a Seventy May 6, 1855, became identified with the 29th quorum of Seventy, and married Eliza Jane Pulsipher May 6, 1855. In the fall of 1856 he was called on a mission to the United States. Reporting to Pres. Erastus Snow at St. Louis, Mo., he was sent to Philadelphia to labor. In the spring of 1857 he met Apostle Parley P. Pratt at Philadelphia, who was preparing to return home. He asked Bro. Terry to accompany him to the Valley as his body guard. Bro. Terry was released for the purpose, but soon afterwards learned of the death of Bro. Pratt. On his arrival at Florence, Bro. Terry was made captain of a company to cross the plains. This company left Winter Quarters July 1, 1857, and arrived in Salt Lake City in September, 1857. While on this journey he witnessed several manifestations of the power of God. At a crossing of a branch of the Platte river a young sister died. Together with John Dutson, Elder Terry was called to administer to her; they did so twice, with no apparent effect, whereupon Elder Terry retired to a secluded place where he engaged in secret prayer, and on his return they again administered to the young sister who was then restored to life. During "the move" in 1858, Elder Terry located temporarily with his family at Springville, Utah county, but soon afterwards moved back to Union, Salt Lake county, where he was chosen as a counselor to Bishop Silas Richards. In the fall of 1862 he was called to the Dixie Mission with his family. He then sold his farm, moved south and settled at St. George. In the spring of 1863 he was sent by Pres. Erastus Snow to Shoal creek to help build up that locality. The place was subsequently organized as the Hebron Ward by Erastus Snow. Bro. Terry built a ranch at the so-called Moroni Springs, five miles above Hebron, where in 1874 he was taken very ill and went to Hebron to be taken care of. "While lying in my room," writes Elder Terry, "I was visited by the devil. Standing before me with his hand upon the bed post he said: 'You are sick and had better give up and die and not go through the sickness in store for you. You will never have another passage through your bowels.' I did not answer and the evil one left the room. Immediately I called to my wife and said: 'I am going to be very sick, I want you to see that I have a passage of the bowels every day.' For six weeks I was at death's door, but through the administration of the Elders I recovered." In 1876 Bro. Terry was ordained a High Priest and Bishop and set apart to preside over the Hebron Ward, occupying that position until Sept. 9, 1894. In 1878 he married Hannah Louisa Leavitt. In the year 1885 Bro. Terry moved from Hebron to the Beaver Dams Wash in Washington county. During the anti-polygamy raids he had several narrow escapes from being arrested by U. S. deputy marshals, but after the danger on that score had cleared away he moved back to Hebron, where he remained until the Ward there was discontinued. He was ordained a Patriarch by Pres. Francis M. Lyman June 14, 1908. His wife, Mary Ann died Sept. 18, 1913, and was buried at Enterprise. By his three wives Bishop Terry became the father

of 30 children. By his wife Mary Ann he had Mary Ann, Adelia, Celestia, Lydia, Mina, Almira, Nora, Thomas S. Jr., Susan, Elizabeth, Luther and Joseph. By his wife Eliza Jane he had Zerah Pulsipher, Thomas Nelson, Eliza Jane, Aluna, Sarah Mariah, John William, Charles Henry, Josephine, Olive, Frank D., Tacy and Eva. By his wife Louisa he had Maud Edna, Mary Elsie, David Dudley, Jeddiah Merkins, Edward Searles and Exie. Patriarch Terry adds the following in his own words: "In the fall of 1913, while at my house in Enterprise, I knelt in prayer and there appeared before me a heavenly light in the form of a circle. While looking at it I was impressed to go to Panaca, Nevada, where one of my families lived. On reaching that place the next evening, I was enjoying myself with the family when I was called out to see a lady who had been ill for nearly four months and had not spoken a word for three months. I seated myself by her bedside and kept close watch for a few moments. She made two moves which showed me that she was possessed of an evil spirit. Several doctors had waited on her, but could not tell what was the matter. Assisted by the brethren present I administered to her, rebuking the devil and commanding him to leave her and go to his own place. Immediately she arose and then talked as though nothing had ever been wrong with her. From that day until this the lady has not been troubled. If space would permit I could relate many such manifestations of the power of the Lord."

THACKERAY, George Robert, third Bishop of the Croyden Ward, Morgan county, Utah, was born June 29, 1860, in Salt Lake City, Utah, the son of George Thackeray and Helen Condie. He was baptized Sept. 12, 1870, by Chas. Hill; ordained a Teacher Sept. 12, 1877, by John Hopkins and ordained a Priest June 7, 1879, by Geo. K. Bowering. Later he was ordained an Elder, still later a Seventy, and in 1896 he was ordained a High Priest by Francis M. Lyman. Bro. Thackeray moved to Croyden with his parents in 1856 and acted as president of the Ward Y. M. M. I. A. for a number of years and was also assistant superintendent of the Ward Sunday school. In 1896 he was ordained a Bishop and appointed to preside over the Croyden Ward, which position he held until 1904. Bro. Thackeray served as county commissioner two years and as director in the Croyden Irrigation Company for a long time. In 1894 he filled a short mission to the Southern States, laboring in Mississippi, but returned home sick. In



1882 (April 4th) he married Annie London, daughter of John London and Hannah Smith. This marriage has been blessed with nine children, namely, Laura Annie, born Dec. 1, 1884; Ada Blanch, born Sept. 5, 1886; Thomas Royal George (born April 1, 1888; Zina, born March 23, 1890; Mark, born August 3, 1892; Parley Allen, born Feb. 20, 1895; Elsie, born July 12, 1899; Horace Emanuel, born April 28, 1904, and John, born Jan. 27, 1910.

THATCHER, John Bethewell, Bishop of Mormon Ward (now Thatcher),

Bannock county, Idaho, was born Oct. 22, 1834, at Springfield, Ohio, the son of Hezekiah Thatcher and Alley Kitchen. He was baptized when about eight years of age and ordained to several offices in the Priesthood.



He married Rachel Hannah Davis March 9, 1858, in Salt Lake City; she was the daughter of Nathan Davis and Sarah Woolley, and was born March 5, 1836; she became the mother of eleven children, namely, John Bethewell Jr., Hezekiah, Katie, Eva, Milton Herbert, Nathan Davis, Lula, Lettie, Howard, Gilbert and Henry. Bro. Thatcher married Sarah Maria Davis (another daughter of Nathan Davis and Sarah Woolley) who bore her husband the following children: Frank Davis, Roy, Sarah, Raymond, Martha, Ethel, Kingsley, Alice and Wallace. Bro. Thatcher is still living at Thatcher, Idaho.

THATCHER, Henry Kitchen, Bishop of the Thatcher Second Ward (Bannock Stake), Bannock county, Idaho, was born August 23, 1878, at Logan, Utah, the son of John B. Thatcher and Rachel Davis. He was baptized in 1888 by Jeppe G. Folkman; ordained a Deacon in August, 1888, by Aroet Hale; ordained a Teacher March 10, 1900, by Ira Hogan; ordained an Elder July 19, 1902, by Denmark Jensen, and ordained a High Priest August 16, 1914, by Rudger Clawson. He acted as assistant superintendent of the Thatcher Ward Sunday school from 1900 to 1903, having moved to Thatcher with his father in 1881. In 1903 he moved to Thayne, Wyoming, where he engaged in the mercantile business and acted as superintendent of Religion Classes one and a half years. He then returned to Thatcher where he served as secretary of the Ward Y. M. M. I. A. He was ordained a Bishop by Rudger Clawson August 16, 1914, and set apart to preside over the Thatcher Second Ward. Bro. Thatcher also served as school trustee six years, was secretary and president of the Thatcher Irrigation Canal Company, clerk of the school board six years, etc. He also served as a member of the 14th session of the Idaho legislature, having been elected from Bannock county in November, 1916. In



1905 (May 31st) he married Cora Larkin (daughter of Wm. H. Larkin and Dora Woodhead), who was born Nov. 3, 1883, at Thatcher; five children have blessed this marriage, namely, Henry K. Jr., Constance,

Milton L., Roma and Leora. Farming and stockraising are Bishop Thatcher's chief occupations.

THOMAS, William Henry, first Bishop of the Malad Second Ward (Malad Stake), Oneida county, Idaho,



was born Feb. 12, 1866, at Brigham City, Box Elder county, Utah, the son of Thos. W. Thomas and Ruth Morgan. He was baptized when eight years of age by Jenkins Davis, ordained successively to the offices of Deacon, Elder and Seventy, the latter ordination taking place March 13, 1898, under the hands of Brigham H. Roberts. He acted as counselor in the presidency of a Deacons quorum, as secretary and president of the Y. M. M. I. A. and as secretary of the 56th quorum of Seventy. He was ordained a High Priest in November, 1892, by Rudger Clawson and set apart as first counselor to Bishop Wm. H. Richards of the Malad Ward; was chosen as a member of the Malad Stake High Council Sept. 25, 1908, and was ordained a Bishop July 13, 1912, by Geo. F. Richards and set apart to preside over the Malad Second Ward which was then organized. In 1898-1900 he filled a mission to Great Britain, laboring principally in Wales. At home he served as a member of the Malad city council six years and as secretary of the school board six years. His principal avocation in life is that of a farmer and stockraiser. He took a leading part in the collecting of means and letting the contract for the erection of the new Malad Stake House, which was erected at a cost of about $35,000 and was dedicated August 29, 1915, by Pres. Jos. F. Smith. In 1886 Bishop Thomas married Annie E. Reynolds (daughter of John Reynolds and Catherine Williams), who was born July 15, 1867, at Merthyr Tydfil, Wales. This marriage has been blessed with seven children, namely, Wm. H. Jr., John R., Ruth R., Catherine, Paul, Reynold and Mary.

THOMSON, George, an active Elder in the Church, was born March 1, 1830, at Thornhill, Perthshire, Scotland, the son of Moses Thomson and Janet Steele. When George was seventeen years old he became a convert to "Mormonism," being the



first of his father's family to embrace the gospel. An older brother became so enraged because of his baptism that he held him by force while his mother whipped him. John Sharp, afterwards Bishop of the 20th

Ward, Salt Lake City, was baptized at the same time. George commenced working in the coal pits when eighteen years of age. At the age of 21 he took a year's savings and sent it to Liverpool to secure his passage to America. He crossed the Atlantic in the ship "Ellen," which arrived at New Orleans March 14, 1851. A friend paid his passage to St. Louis, Mo., and a sister gave him five dollars more to pay his passage up the Missouri river to Council Bluffs. Here he engaged with Joshua Grant to drive a freight team across the plains. He traveled with eleven other men and a young woman (Joan Bee) who did the cooking for the company. After his arrival in Utah he located in the Sessions settlement (now Bountiful) and married Joan Bee (his traveling companion across the plains) in 1853. He then returned to Kanesville, Iowa, somewhat disappointed with the treatment he had received from some of his brethren in Utah. After remaining one year in Iowa, he concluded that Zion was after all the best place for him, and consequently returned to the body of the Church, and has been steadfast as a faithful Church member till the present day (now in 1916 being 86 years old). In 1865 he participated in the Echo canyon expedition and at the time of "the move" took his family to Payson. In 1860 he removed from Bountiful to Richmond, Cache county, being one of the founders of that place. Here he passed through all the experiences and hardships connected with the founding of a new settlement. In 1861 he married Alice Tomlinson and enjoyed his honeymoon trip traveling with an ox team from Salt Lake City to Cache valley. His first wife had no children, but his second wife bore him eight children, namely, Margaret, George M., Alice J., Richard, Agnes L., Joseph R., Isabelle and Mary. In 1866 Bro. Thomson married a plural wife, Maria Crosley, who bore him two children, John and Thomas. He was ordained an Elder in 1860 by John Bair and later ordained a High Priest. In 1860 he assisted Apostle Ezra T. Benson to build a house. As a military man he took a prominent part in guarding the settlers against Indians. For many years he served the public as a water master and road supervisor. Apostle Marriner W. Merrill gave him credit for organizing the best system of water distribution in Cache county. His wife Alice died in 1897, and in 1898 he established a home on River Heights and worked in the Logan Temple, doing ordinance work for about one thousand of his dead kindred. In 1915 he moved back to Richmond, where he still resides and is a man of robust health and strong physique.

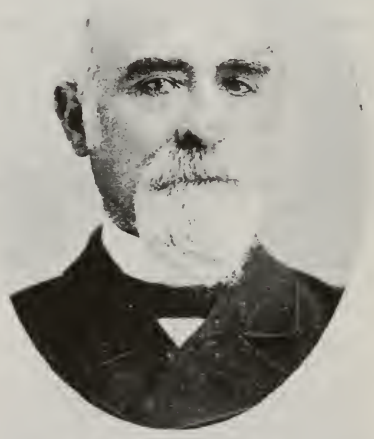
THOMPSON, Joseph, an active Elder in the South Cottonwood Ward, Salt Lake county, Utah, was born in



Doncaster, England, August 16, 1826, the son of Joseph Thompson and Agnes Hirst. He was baptized into the Church of Jesus Christ of Latter-day Saints by Joseph Westwood, in November, 1848, at Croule, Yorkshire, England, and was ordained a Priest there. In February, 1852, he married Ann Grayson

(daughter of John and Hannah Grayson), who was born June 27, 1827, in Sheffield, England. With his young wife he emigrated to America in the same year, arriving in Salt Lake City Sept. 5, 1852. He lived in Salt Lake City five years, working on the Temple Block at his trade as a stone cutter. In 1857 he moved to South Cottonwood on a farm, and, with his family, endured many hardships of pioneer days. The issue of his marriage was nine children, namely, John G., Joseph Jr., Agnes, Hannah, Ann E., Lucy E., Martha, and Mary. His wife died July 20, 1867, and on August 8, 1868, he married Annie M. Kershaw (daughter of George F. Kershaw and Eliza Byard), who was born June 16, 1853, in Port Elizabeth, South Africa. Her father was one of the first converts to the Church in South Africa in 1854, where he filled an honorable mission and died on the sea, while emigrating to Utah, June 6, 1865. His wife Annie bore Bro. Thompson fourteen children, namely, Annie E., Joseph F., Alvin, Henry, Lydia, William A., Sarah L., James H., Ada P., Orson D., Wilford W., Cleo C., Marvin C. and Louis B. Bro. Thompson was ordained a Seventy in 1858 by Charles Lambert in Salt Lake City, and ordained a High Priest Nov. 23, 1891, by John Cook in the Granite Stake. He acted as Ward teacher for many years, belonged to the South Cottonwood choir for fifty-four years, and was a faithful member in the discharge of his Church duties. Besides farming, he followed his trade of mason and bricklayer until nearly 80 years old, and died Sept. 10, 1911.

THORNLEY, John, a Patriarch in the Davis Stake of Zion, Davis county, Utah, was born June 25, 1822, at Leyland, Lancashire, England, the son of Thos. Thornley and Ann Bolton. When about five years of age he moved with his parents to Preston, and was a lad of fifteen when Heber C. Kimball and Orson Hyde with their party arrived at that place, which witnessed the first preaching of "Mormonism" in the British Isles. He was baptized Feb. 2, 1839, as a convert to "Mormonism." In 1843 (Nov. 25th) he married Martha Seed, who had been a Latter-day Saint since October, 1837, she being one of the first women baptized by the Elders in England. She was a noble character and proved a congenial companion to the man whom she married. Brother and Sister Thornley, with their two children, emigrated to America in 1854, sailing from Liverpool in the ship "Golconda," Feb. 4, 1854, and landed at New



Orleans March 18, 1854. They ascended the Mississippi river to St. Louis, Mo., and from there proceeded to Atchison, Kansas, where they were detained a month waiting for wagons and supplies. They started across the plains in Capt. James Brown's ox train, which arrived in Salt Lake City Sept. 29, 1854. After wintering in the city, they became permanent settlers of Kaysville, Davis county, Utah, where they took up land and established a home. The usual experiences of the early settlers in Utah were had by this worthy couple in their new environments. Bro. Thornley claims to have

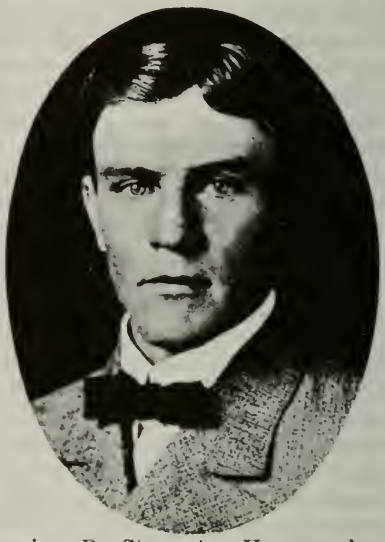
raised the first alfalfa in Utah. He participated in the Echo canyon campaign and for 35 years was one of the presidency of the 55th quorum of Seventy, having been ordained a Seventy July 19, 1857, by Samuel Henderson. He was ordained a High Priest Dec. 29, 1892. His wife died Dec. 17, 1894, leaving him with three children. In 1896 (Dec. 12th) Bro. Thornley was ordained a Patriarch by George Teasdale, and died as a faithful Latter-day Saint Dec. 1, 1907, at Kaysville, Utah. (See Whitney's History of Utah, Vol. 4:402).

THORNLEY, Martha Seed, wife of John Thornley, was born in 1819 in England. She was one of the first converts to "Mormonism" in Preston, being baptized there in 1837. She became the wife of John Thornley November 25, 1843, and bore her husband seven children, two boys and five girls. Three of the children were born in England and four in Utah; their names follow: William Thomas, Elizabeth Ann, Mary Ellen, Martha Seed, John Watt, Alice and Jane. Sister Thornley



proved a faithful companion to her husband all through life and was one of the "sweet singers of Israel." She died as a true and faithful Latter-day Saint Dec. 17, 1904, at Kaysville, Utah.

THURMAN, Ray Stewart, Bishop of Grover Ward, and Patriarch of the Star Valley Stake, Lincoln county, Wyoming, was born Oct. 30, 1881, at Hyde Park, Cache county, Utah, the son of Edward M. Thurman and

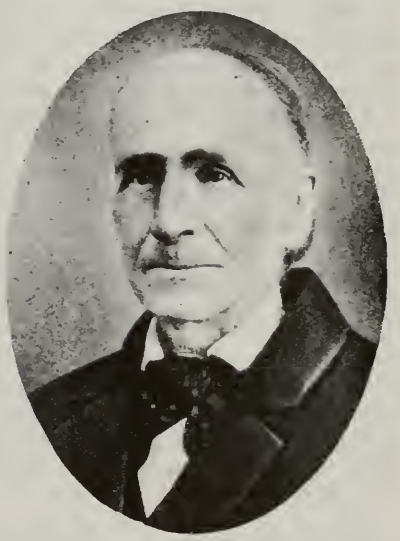


Femina B. Stewart. He was baptized Oct. 30, 1889, by Edward M. Thurman, his father; ordained a Deacon Oct. 23, 1896, by Andrew P. Anderson; ordained an Elder Feb. 24, 1906, by Morris J. Hale; ordained a High Priest and Bishop June 2, 1912, by Orson F. Whitney, and ordained a Patriarch June 1, 1913, by Hyrum M. Smith His occupation is that of a farmer and stockraiser. Most of his official Church labors have been performed in the Star Valley Stake and in the Grover Ward. He acted as presiding Elder of the first quorum of Elders in the Star Valley Stake from June 1, 1910, to June 2, 1912. At the same time he acted as second assistant superintendent of the Grover Sunday school. Since his ordination to the office of a Patriarch he has been busy giving patriarchal blessings. In 1909 (April 8th) he married Lucy Luvilla McCombs, who has borne her husband five children, namelyReita Luvilla, born Jan. 19, 1910; Nellie Maurine, born July 17, 1911;

Stewart M., born July 27, 1913; Ruth Mina, born June 10, 1915, and Hellen H., born Feb. 12, 1918.

THURSTON, Thomas Jefferson, first Bishop in Morgan county, Utah, was born Feb. 12, 1805, in Fletcher, Vermont, the son of Peter Thurston and Hanna Butler. He came to Salt Lake Valley in 1847, having crossed the plains in Jedediah M. Grant's company. He acted as a counselor to Bishop Wm. H. Hickenlooper of the Sixth Ward, Salt Lake City, for a number of years, and afterwards officiated as acting Bishop of Morgan county. Subsequently he served as a member of the High Council of the Morgan Stake. He was sent by Pres. Brigham Young on the first exploring expedition to Cache valley in 1848, and later settled at Centerville, Davis county, Utah, where he took up 80 acres of land and engaged in farming. Together with Chas. S. Peterson and their sons he helped to build the first road through Weber valley. With William W. Potter and others he built the first boat and made the first known trip on the Great Salt Lake, exploring all the islands. The boat was named "Mud Hen," and while navigating the lake the party were overtaken by a storm in which the members of the expedition came near loosing their lives. Bro. Thurston also established the first ferry on Bear river. Later in life he became a resident of St. George, Washington county, Utah, where he died May 4, 1885. Bishop Thurston married three wives, namely, Rozette Bull, Elizabeth Smith and Helen Maria Davis. By these wives he became the father of 26 children.

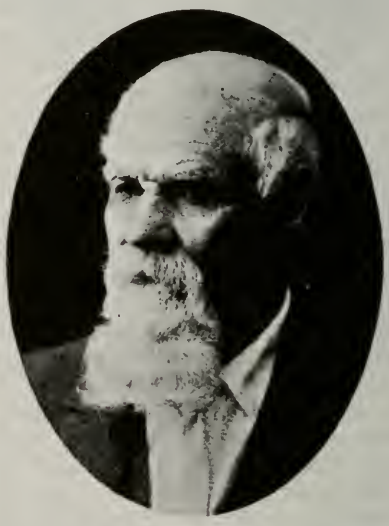
TIPPETS, John Harvey, a member of the Mormon Battalion, was born Sept. 5, 1810, at Wittingham, Rockingham county, New Hampshire, the son of John Tippets and Abigail Pierce. In March, 1832, he heard of the Book of Mormon and walked fifteen miles to see it. Becoming converted to "Mormonism" he was baptized in the fall of the same year. In the fall of 1834 he first met the Prophet Joseph Smith, and from that time till the Saints were driven from Missouri he was with them and became subject to all the trials and tribulations of his people. He witnessed the betrayal of Joseph Smith and others by Geo. M. Hinkle at Far West, Mo., in 1838, went to Nauvoo in 1844, and shared in the persecutions there until driven out by the mob. He was in Pres. Brigham Young's company when the call for the Mormon Battalion was made, and enlisted in Company D (Capt. Nelson



Higgins) and marched with a part of the battalion to Pueblo. On the 23rd of December, 1846, in company with Thos. Woolsey, he started from Pueblo to carry money, mail and dispatches to the Saints at Winter Quarters, taking with them their guns, four days' provisions and two mules. After enduring untold hardships of hunger and cold, they reached Winter Quarters in 52 days. On the trip they were taken prisoners by Pawnee Indians and came very near being burned at the stake. Soon afterwards they were met by some friendly Omaha Indians, who directed them to their journey's end. In the spring

of 1847 Elder Tippets joined the pioneers and traveled with them as far as Laramie; thence he went toward Pueblo and joined his company, with which he then made his way to Salt Lake Valley, where he arrived in July, 1847. He returned to Winter Quarters the same year for his family, and arrived in the Valley with his family Sept. 24, 1848. He located in Salt Lake City. In 1856 he was called on a mission to England and when he returned to Utah in 1858 on account of the Johnston Army troubles he found the Saints had moved south. In 1863 he moved to Farmington, Davis county, where he resided until his death. In 1878 he was ordained a Patriarch. For several years he suffered much through sickness, but bore his affliction with the utmost patience. Sometime before his death he became aware that he could not live much longer and so expressed himself, but his mind was clear to the last, and he died in full faith in the gospel at his residence in Farmington, Feb. 14, 1890, of dropsy. During his life Patriarch Tippets married three wives, by whom he became the father of ten children. His first wife, Jane Abigail Smith, bore him two children; his second wife, Caroline Hawkins, bore him two, and his third wife, Eleanor Wise, six children.

TOYN, David Harry, a Patriarch in the Raft River Stake and Bishop of Grouse Creek Ward, Box Elder county, Utah, from 1896 to 1916, was born May 1, 1849, at Cambridge, Cambridgeshire, England, the son of Charles Toyn and Francis Harriet Portcher. He emigrated with his parents to the Bermuda Islands (West Indies) in 1854, and while there his father took sick and died. The mother and her children migrated to New York and came to Utah in 1862, crossing the plains in Henry W. Miller's company, which arrived in the Valley Oct. 17, 1862. Bro. Toyn was baptized June 11, 1862, by Wm. Horsepool, and resided in Salt Lake City until 1875, when he moved to Wallsburg, Wasatch county, Utah, and after living there one summer moved to Tooele county, but settled more permanently in Grouse Creek in 1877. In 1874 (Jan. 19th) he married Martha Jane Davis (daughter of John M. Davis and Elizabeth Abshire), who was born June 26, 1847, at Council Bluffs, Iowa. This marriage has been blessed with twelve children, namely, Mary E., David A., Francis H., Chas. C., Anna E., Thos. S., May and Mamy (twins), Nora and Cora (twins), and Joseph E. Bro. Toyn was ordained a Deacon July 27, 1879, by Benjamin F. Cook; ordained a Priest Oct. 28,



1883, by Chas. Kimber; ordained a Seventy Dec. 28, 1884, by Lorenzo Hunsaker; ordained a High Priest July 3, 1892, by Rudger Clawson, and ordained a Bishop April 20, 1896, by John Henry Smith. Bro. Toyn was released from his position as Bishop April 24, 1916, and ordained a Patriarch of the Raft River Stake by Apostle George F. Richards.

TRANSTRØM, Ola, first counselor in the presidency of the Bear Lake Stake, Bear Lake county, Idaho, was born March 17, 1864, at Hyrum, Cache

county, Utah, the son of Ola Tranström and Hannah Nelson. He was baptized when eight years old and ordained successively a Priest, Elder

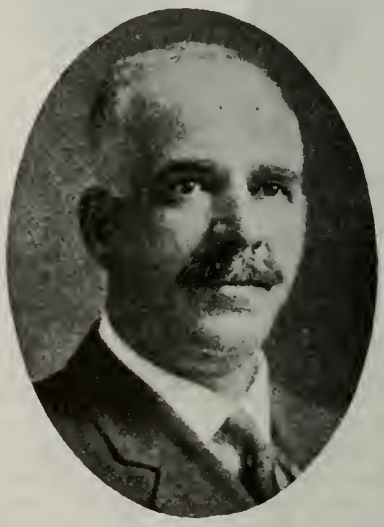


and Seventy. He was ordained a High Priest in 1895 by Wm. Budge and set apart as second counselor to Bishop Elijah C. Keetch, and at the death of Josiah Booth he became first counselor to Bishop Keetch. In 1907 he was chosen as first counselor to Bishop Edward M. Pugmire. He was called to act as Bishop of St. Charles Jan. 10, 1914, and ordained a Bishop by Pres. Joseph F. Smith March 15, 1914. He presided in that capacity at St. Charles until Dec. 23, 1917, when he was chosen as first counselor to Pres. Wm. T. Rich of the Bear Lake Stake, being set apart to that position by Apostle Heber J. Grant. Earlier in life Bro. Tranström also acted as president of the Ward Y. M. M. I. A. at St. Charles, in the Bear Lake Stake, was counselor in the presidency of the 4th quorum of Elders, served as county commissioner, served in the fourteenth session of the Idaho legislature and filled a six months' mission to Missouri in 1895. In 1864 he moved with his parents to St. Charles, where he has since resided. In 1889 (Oct. 31st) he married Emily Sörensen (daughter of James Sörensen and Bendicta Osterlin) who was born Dec. 19, 1868, at St. Charles, Idaho. This marriage has been blessed with seven children, namely, Chester O., Olive B., Whitney J., James N., Lillian H., Myrtle E., and Orville Horton. Bro. Tranström is a farmer and stockraiser and specializes in sheep and horses.

TURNER, Charles, a Patriarch and Bishop of South Morgan Ward (Morgan Stake), Morgan county, Utah, was born in the year 1827, at Leamington Spa, Warwickshire, England. He received his early education in England. When five years of age his parents moved to Ryton, in the same shire. At the age of 23 he became a member of the Church of Jesus Christ of Latter-day Saints, and shortly after his baptism was ordained a Priest. He labored in the Coventry branch of the Church for seven years, and was ordained an Elder in 1854. He traveled for three years as a missionary in England and Scotland, and was for seventeen months president of the Dundee conference. In 1861 he became imbued with a desire to come to America, and in April of that year took passage on the ship "Underwriter," a sailing vessel, landing in New York. He went to Florence, whence he made the trip across the plains by ox teams, arriving in Salt Lakt City Sept. 15, 1861. After remaining in the city seven weeks he went to the Weber valley, locating on what is now the site of Morgan City. During the two years following he worked at whatever he could obtain to make a livelihood. At the end of this time he engaged in brick making, manufacturing the brick from the native clay, and furnished the first brick in Morgan City; many of the houses now in use were built from these brick. He also burnt the native lime stone and engaged in this business for over thirty years, still retaining his farm, which he

operated in a small way. From 1896 he gave his time more particularly to farming and ranching. He built a fine home in Morgan City in 1888, and also built a house for his oldest son. He also purchased a house in Morgan which he gave to his second son. In 1861 (Dec. 8th) he married Miss Elizabeth Wilkens, who died Feb. 26, 1865, leaving one child which died later. Bro. Turner married Miss Annie Bosch Oct. 14, 1865; she is still living and is the mother of thirteen children, of whom eleven are living. In 1872 Bro. Turner married Hannah Jones, who died May 26, 1914, after bearing him six children. In 1918 he had 14 living children and 44 grand-children. He was identified with most of the public enterprises of Morgan City. Before the admission of Utah into the Union he served for two terms as selectman of Morgan county, and was largely instrumental in building up the community in which he lived. Some time after his arrival in Utah he was ordained a High Priest and presided over the North Morgan district before the Morgan Stake was organized, and at the time of the organization of said Stake in 1877 he was ordained a Bishop by Apostle Lorenzo Snow and set apart to preside over the South Morgan Ward. After acting as Bishop thirty years he was ordained a Patriarch July 10, 1906, by Charles W. Penrose. He died Oct. 23, 1910, at Morgan, Utah, beloved and respected.

UDY, Charles Albert, fourth Bishop of the Fielding Ward (Bear River Stake), Box Elder county, Utah, was born April 29, 1866, at Farmington, Davis county, Utah, the son of James Udy and Mary Hansen. He was baptized by Jonathan D. Wood when about eight years of age; ordained an Elder in 1893; ordained a Seventy in 1897 by J. Golden Kimball, and filled a mission to the Southern States in 1897-99, laboring principally in Kentucky. He was ordained a High Priest Oct. 14, 1906, by Geo. F. Richards and set apart as second counselor to Bishop Jos. S. Clark Jr. In 1908 he was chosen as first counselor to Bishop Clark and he was ordained a Bishop May 4, 1913, by Pres. M. H. Welling, and set apart to preside over the Fielding Ward. From the time he was fourteen years of age until he reached the age of 21 he spent the time mostly freighting and railroading; since then he has been occupied with farming and stockraising. In 1888 (Aug. 16th) he married Adeline Hess (daughter of John W. Hess and Caroline Work-



man), who was born Dec. 11, 1869, at Farmington, Davis county, Utah. His children by this marriage are Charles A. Jr., Arvil R., Thelma A. and Mark J. Soon after his marriage, he settled in that part of Bear River valley which is now within the limits of the Fielding Ward. Here he has remained a permanent resident ever since and has taken an active part in building up that part of the country. At present he is interested in the Tremonton Furniture Company, is vice president of the same and the Farmers Cash Union. He has acted as road supervisor about three years.

VANCE, James Wesley, Bishop of Alpine (Alpine Stake), Utah county, Utah, was born Dec. 1, 1861, at Alpine, the son of John Wesley Vance and Rhoda Freestone. He was baptitzed July 9, 1870, by Richard T. Booth at Alpine; ordained a Deacon by Bishop Thos. J. McCullough; ordained an Elder Dec. 16, 1883, by David Adams; ordained a Seventy Dec. 6, 1884, by Abraham H. Cannon and became a member of the 67th quorum of Seventy. When five years old his father, Major John W. Vance, was shot and killed by Indians (June 2, 1867), at Twelve Mile Creek, Sanpete county, Utah, while in defense of the Saints in that part of the country. His father, though only 36 years of age, left a family of two wives and nine small children, six of whom



were under six years of age. Under these conditions the family suffered considerable poverty and hardships. The Bishop's mother had two boys and a girl, but lost her youngest boy (George Frank) four months after the death of the father. James W. therefore found it necessary to herd cows and work to the best of his ability to assist his mother. When about fourteen years of age he drove a herd of cattle for his uncle James Freestone to Southern Idaho, in order to earn means to assist building a house for the family at Alpine. His schooling consisted of three or four months during the winter season. He was chosen president of the Alpine Y. M. M. I. A. Sept. 9, 1885, and re-elected to the same position Nov. 14, 1888. For several years he labored as a block teacher and a Sunday school teacher. In 1890-92 he filled a mission to the Southern States, laboring principally in Kentucky. After his return from that mission he again presided over the Y. M. M. I. A. In 1893 (Feb. 22nd) he married Miss Lilly Darnall, who bore her husband seven children and died April 29, 1916, leaving a babe ten months old. When Albert Marsh was chosen as Bishop of Alpine in April, 1893, James W. was ordained a High Priest and set apart as first counselor to Bishop Marsh by Apostle Abraham H. Cannon. In 1895 he filled a special mission in the Utah Stake of Zion. After acting as counselor to Bishop March fourteen years he was chosen as first counselor to Bishop Benjamin Fullmer Jan. 20, 1907, which position he held until Dec. 21, 1913, when he was ordained a Bishop by Apostle Geo. F. Richards and set apart to preside over the Alpine Ward. He commenced his activity as Bishop Jan. 1, 1914. Besides the many ecclesiastical positions filled by Bishop Vance he has acted as city recorder of Alpine several terms, and also as city councilman. He was elected president of the Alpine Irrigation Company Feb. 28, 1885, elected director and secretary of said company Feb. 25, 1895, and a member of the board in 1899. He has also acted as secretary of the Alpine Mercantile Company since April, 1904, secretary of the Alpine Cattle Range Company since Jan. 16, 1907, and secretary of the Alpine Dairy and Exchange Company since June 15, 1905. He was elected precinct justice of the peace in November, 1904, and justice of the peace of Alpine City in November, 1905. He

was also elected mayor of Alpine City Nov. 6, 1911, and served in 1912-1913.

WADDOUPS, William, second counselor to Pres. Alma Merrill of the Benson Stake, Cache county, Utah, was born August 19, 1840, at Sowe,



Warwickshire, England, the son of Thomas Waddoups and Elizabeth Porter. Becoming a convert to "Mormonism," he was baptized April 20, 1856, by Charles Turner and emigrated to America in 1863, crossing the Atlantic in the ship "Amazon" and the plains in Capt. Rosel Hyde's company. He drove three yoke of oxen from the Missouri river to the Valley, where he arrived Oct. 13, 1863. He settled at once at Bountiful, Davis county, but moved to Lewiston, Cache county, in 1874; where he has resided ever since. He was ordained a Deacon while in England; ordained a Seventy July 1, 1865, by Joseph Young, and was for a number of years a president of the 36th quorum of Seventy; was ordained a High Priest July 5, 1884, by Moses Thatcher and set apart as first counselor to Bishop Wm. H. Lewis of Lewiston; was ordained a Bishop June 30, 1901, by Apostle Marriner W. Merrill and set apart to preside over the Lewiston Ward. Since Nov. 5, 1905, he has acted as second counselor to President Merrill of the Benson Stake of Zion. Bro. Waddoups was the first of his family to emigrate to Utah from England, and he subsequently was the means of emigrating his father's family to the Valley. In 1864 (Nov. 27th) Bro. Waddoups married Martha Page, who bore him six children. In 1883 (Nov. 29th) he married Eliza Jane Stephenson, who bore him fourteen children. Bro. Waddoups has performed three home missions, is by occupation a farmer, and for the past nine years has acted as field superintendent of the Lewiston Sugar Company. In early days in Utah he was a member of the Utah militia, and served as captain of a company for many years. His first wife died Nov. 17, 1912, and his second wife July 4, 1912.

WADDOUPS, Martha Page, wife of Wm. Waddoups, was born June 28, 1840, at Birmingham, Warwickshire, England, the daughter of James Page and Louisa Graves. She was baptized when eight years of age by



Jeter Clinton, emigrated to America in 1860, together with her parents, crossing the Atlantic in the ship "William Tapscott. " She remained in New York two years and crossed the plains in Joseph Horne's com-

pany which arrived in Salt Lake City Oct. 1, 1862. She settled at Bountiful, was married to Wm. Waddoups Nov. 27, 1864, and became the mother of six children, three boys and three girls. Sister Waddoups was an active Relief Society worker for many years and died as a faithful and beloved member of the Church at Lewiston, Utah, Nov. 17, 1912.

WADDOUPS, Eliza Jane Stephenson, wife of Wm. Waddoups, was



born July 13, 1863, at Richmond, Cache county, Utah, the daughter of Harris H. Stephenson and Isabella Sprowle. She was baptized August 1, 1875, by Wallace K. Burnham, and married Wm. Waddoups Nov. 29, 1883, by whom she became the mother of fourteen children, eight boys and six girls. She was a most active Relief Society worker and was for some time president of the Lewiston Ward Relief Society, filling that position from June, 1902, until April 17, 1909, when the Lewiston Ward was divided. She then became a member of the Lewiston Third Ward and was chosen as first counselor in the Relief Society in that Ward. She also held the position of treasurer and counselor in the Y. L. M. I. A., besides acting as a Sunday school teacher, etc. Sister Waddoups died July 4, 1912, at Lewiston, as a faithful and devoted Latter-day Saint.

WAHLQUIST, Charles John, president of the High Priests quorum in the Wasatch Stake, Wasatch county, Utah, was born Feb. 5, 1866, near Norrköping, Sweden, the son of Anders F. Wahlquist and Anna C. Olofson. He was baptized June 3, 1876, by Eric G. Johnson; emigrated to Utah with his parents in 1877 and settled in Wasatch county, where he was successively ordained a Teacher, Priest and Seventy. He acted as president of a Ward Y. M. M. I. A. and also as assistant superintendent of a Sunday school from April 18, 1886, to February, 1888. In 1892-94 he filled a mission to Sweden, but in January, 1893, he was called to Copenhagen to act as assistant editor of "Nordstjernan." He was ordained a High Priest and Bishop of the Buysville Ward, Wasatch Stake Nov. 12, 1898, by Apostle Francis M. Lyman, and acted in that capacity until May 10, 1903, after which he served



as a member of the High Council and as Stake supervisor of parents classes for several years. Bro. Walquist began his public career in 1889 as precinct road supervisor, since which he

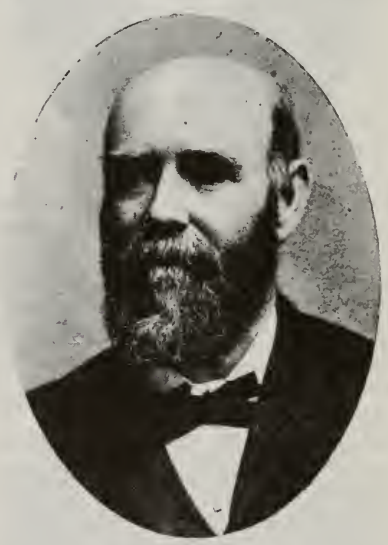
has held a number of public positions. When 36 years of age he commenced to study law, and in the fall of 1902 was elected county attorney of Wasatch county; he was re-elected in 1904. In March, 1906, he resigned that position to accept the appointment of county clerk and recorder of Wasatch county, which position he held until Dec. 31, 1910. In the meantime he continued the study of law and was admitted to the bar Oct. 11, 1910, and soon afterwards commenced the practice of law. In 1911 he was appointed judge of the juvenile court of the Fourth Judicial District, and in 1914 was again elected county attorney for Wasatch county. He also acted as postmaster at Buysville for four and a half years. In 1895 (August 28th) he married Elizabeth Campbell, who has borne him six children, namely, Keith C., Charles F., John T., Leroy, Mable and Ruth. His oldest son is now (1917) filling a mission to the Northern States.

WAITE, John Anson Jr., Bishop of the Peterson Ward, Morgan county, Utah, from 1889 to 1899, was born Feb. 16, 1863, at Bountiful, Davis county, Utah, the son of John Anson Waite and Margaret Barnes. He was baptized June 24, 1877, by Henry Rampton; ordained a Deacon soon afterwards; ordained an Elder Jan. 6, 1883, by Jaren Tolman; attended the district school and received his education under the tutorship of Anson V. Call. In 1883 (March 29th) he married Lucina Sessions (daughter of Perrigrine Sessions and Emoret Loveland), who was born Oct. 4, 1865, at Bountiful. She became the mother of nine children. In 1883-84 Bro. Waite filled a mission to the Southern States, laboring principally in Alabama and Mississippi. On his return home he taught school during the winter of 1884-85. In April, 1885, he moved to Mountain Green, Morgan county, Utah, intending to make his future home there. He returned for the winter to Bountiful and taught the high school there during the winter of 1885-86. Returning to Morgan county in the spring of 1886 he traveled as a home missionary in the Morgan Stake in 1886-87. He was ordained a Seventy Jan. 29, 1887, by James Tucker, and in November, 1888, appointed to act as presiding Elder over the Peterson Ward. He was ordained a High Priest and Bishop May 19, 1889, by Heber J. Grant and set apart to preside over the Peterson Ward. He labored in that capacity until April, 1899, when he moved to the Syracuse Ward, Davis Stake, and was called to labor as a Sunday school teacher, Ward teacher, and secretary and treasurer of the Y. M. M. I. A. of the Davis Stake. Released from these various callings by Bishop David Cook, he was sustained as Ward clerk June 9, 1907, and is laboring in that capacity at the present time. At the November election, 1905, he was elected county surveyor of Davis county, which office he still holds. He also acted as a district school trustee for a number of years and has traveled as a home missionary in the Davis Stake. His principal avocation is that of a farmer.

WASDEN, James Brooks, Bishop of the Penrose Ward (Big Horn Stake), Park county, Wyoming, was born July 16, 1870, at Scipio, Millard county, Utah, the son of John Brooks Wasden and Anna Sophia Olsen. He was baptized in June, 1882, by Isaac Pierce; ordained a Deacon in 1882; ordained a Priest Jan. 1, 1898, by Bishop Christian A. Madsen of Gunnison, Sanpete county, Utah; ordained an Elder March 1, 1898, by Thos. Nielson; ordained a Seventy March 16, 1898, by Jonathan G. Kimball; ordained a High Priest July 30, 1910, by Jesse W. Crosby Jr.; called to act as Bishop of the Penrose Ward, Big Horn Stake, in April, 1915, and ordained a Bishop May 23, 1915, by Apostle Rudger

Clawson and set apart to preside over the Penrose Ward, which was then organized. He filled a mission to the Southern States, leaving Salt Lake City March 17, 1898, and returning April 6, 1900. During this mission he labored principally in the Florida conference. At home for fourteen years he was engaged in road building in the Yellowstone National Park; after his arrival in the Big Horn country in 1904 he has followed farming as his chief avocation. He built the first house at Penrose. Since 1905 he has acted as a director in the Elk Canal Company, was elected road supervisor for District No. 3, Park county, Wyoming, in November, 1914, and was reelected in November, 1916. He also acted as superintendent of the Penrose Sunday school from the time of its organization, Dec. 24, 1905, to Oct. 19, 1913. In 1898 (March 9th) Bro. Wasden married Tilda Christine Christensen of Gunnison, Sanpete county, in the Manti Temple; his wife has borne him seven children, namely, David John, Sofe Christina, Brooks Fulton, Minnie Arrilla, Elna Tilda, James Orvil and Lucinda.

WATSON, Joseph M., a president of the 30th quorum of Seventy, and a leading citizen of Salt Lake City, Utah, was born July 7, 1840, at Blagden, Northumberland, England, the seventh son of James Watson and Barbara Moralee. He was baptized by his brother James Watson in 1857 and emigrated to Utah the same year in a company of emigrating Saints in charge of Robert F. Neslen. In 1861 (March 30th) he married Anna M. Thompson, daughter of Edward Thompson and Marine Rutherforth of Workworth, England, who were pioneers of Utah in 1863. Sister Watson bore her husband two children (Joseph W. and Annie M.) both of whom died in infancy, the young mother following soon afterwards. In 1881 (April 20th) Bro. Watson married Annie M. Davis (daughter of Chas. Davis and Elizabeth Moorehouse of Stockton, Lancashire, England), who arrived in Utah in 1876. Upon the occasion of a visit to his relatives in England Bro. Watson was retained by the presiding authorities there to perform missionary labors, in which he was very successful. Being greatly interested in the salvation of his dead kindred he performed much work in the Temple on their behalf. As a partner in the firm of Watson Bros., builders and contractors, he was well known and established a record for integrity and conscientious work. After the death of his brother James, he had entire charge of the business, proving himself fully equal to the task. The Watson Bros. Company built the Z. C. M. I. shoe factory, the Hooper-Eldredge block, the Templeton building, etc., in Salt Lake City, and assisted in building Fort Douglas. Just previous to his death, the Watson Brothers supplied the Utah onyx used in the City and County Building, the beauty of which has gained a national reputation. He was a member of the city council for two terms and served on several important committees. Bro. Watson died Dec. 15, 1895, in Salt Lake City.



WATT, Golightly, second Bishop of the Thatcher Ward (Bear River Stake), Box Elder county, Utah, was born Nov. 26, 1860, in Salt Lake City, Utah, the son of Geo. D. Watt and Elizabeth Golightly. He was bap-



tized when eight years old and moved to Layton Ward, Davis county when nine years old. He was ordained a Priest in 1885; ordained an Elder in 1886 by James H. Linford, acted as an assistant and later as president of the Elders in the Layton Ward. In 1886 (Feb. 25th) he married Mary Ann Harris (daughter of Thos. E. Harris and Mary Ann Payne) who was born Jan. 31, 1867, at Kaysville. This marriage has been blessed with twelve children, namely, Mary Hazel, Annie E., Wm. L. and Alice (twins), Isabella H., Hattie H., Richard Golden, Ruth H., Grace Darling, Lois Jane, and one babe who didn't live long enough to be blessed. In 1898 Bro. Watt moved to Bothwell, Box Elder county (now Thatcher Ward). Here he acted as assistant, and later as superintendent, of the Bothwell Sunday school. He also acted as Ward teacher for a period of 22 years. He was sustained as Bishop of the Tatcher Ward May 6, 1911, and was ordained a High Priest and Bishop by Heber J. Grant. Bro. Watt still holds that office.

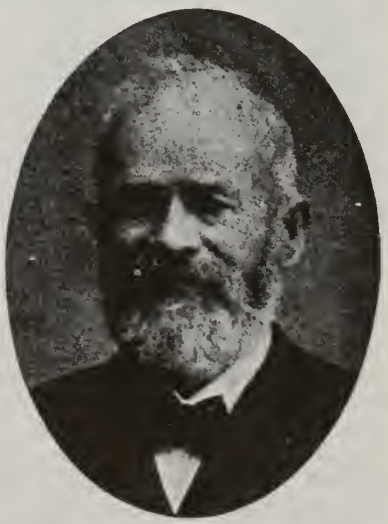
WELLS, Samuel H., second counselor in the presidency of the Moapa Stake of Zion, Clark county, Nevada, was born at St. George, Utah, April 18, 1871, the son of Stephen Robert Wells and Annie Thorne. He was baptized April 18, 1879, by his father; was ordained a Deacon when twelve years old and subsequently a Teacher; became a member of Wm. H. Thompson's brass band when thirteen years old, and continued with that band for fifteen years. He also became a member of the St. George Stake choir when sixteen years old and sang in said choir for fifteen years. His father died July 26, 1889. He was ordained a Seventy by B. H. Roberts June 15, 1891, and became a member of the 29th quorum of Seventy. The same year he joined the Home Dramatic Company of St. George. In October, 1891, he went to Cedar City, Iron county, and learned the blacksmith's trade with Bishop Wm. Coray. Here he remained two years and became a member of the Cedar City tabernacle



choir and president of the Cedar City Home Dramatic Company. In 1894-96 he filled a mission to the Southern States, laboring principally in Texas. He was eminently successful as a missionary; assisted in organizing

two branches of the Church and was whipped by a mob near Honey Grove, Texas. After his return home he became second assistant superintendent of the St. George Stake Sunday school. In December, 1897, he was appointed to labor as a Y. M. M. I. A. missionary in Beaver and Iron counties. He married Mary Louisa Woolley June 27, 1898; she was the oldest daughter of Judge Edwin G. Woolley and Lavina Bentley. In 1900 he assisted in organizing auxiliary organizations in the White Pine Ward, Nevada, and he was ordained a High Priest June 14, 1901, by Apostle Abraham O. Woodruff and set apart as an alternate member of the St. George Stake High Council. On account of poor health he took his family to Salt Lake City in October, 1902, and attended the L. D. S. University for two years. In 1894 he went to Moapa and proceeded down the Muddy valley, where he purchased land. On a subsequent visit to Salt Lake City, he reported to the First Presidency the opportunities of making settlements in the Muddy valley and that a railroad was being built through that country. The following October he moved his family, consisting of wife and three children, to the Moapa or Muddy valley, locating on the Bowman ranch, about one and a half miles above St. Joseph, or Logan, as it is now called. The following February (1895) he bought 520 acres of land at St. Thomas, which he subsequently sold, except 90 acres. Elder Wells shipped the first carload of cantaloupes, watermelons and onions ever shipped out of the Moapa valley the same year. Conditions in the valley at that time were rather unsatisfactory, as a few non-Mormons had taken possession of the best land, and they were opposed to the Latter-day Saints settling there, but Elder Wells took the matter up with the First Presidency, and the Church purchased 2,600 acres of land for $25,000. Subsequently Bro. Wells got ahead of some California capitalists in securing the surplus water of the Muddy river for irrigation purposes. When Clark county was organized from a part of Lincoln county, February, 1909, Bro. Wells was appointed one of the county commissioners; that year he promoted the Moapa Valley Telephone Company, and a line was built 25 miles in length at a cost of $4,500; Elder Wells was made president of the company. Subsequently he used his influence with the San Pedro, Los Angeles and Salt Lake Railroad for the building of a branch line down the valley; the road was built and completed in June, 1912. When the Moapa Stake of Zion was organized June 9, 1912, Bro. Wells was chosen as second counselor to Pres. Willard L. Jones, which position he still holds. In 1914 he became manager of the Nevada Land and Livestock Company for the Church. Seven children have been born to him.

WEST, John Anderson, a Patriarch in the Ensign Stake of Zion, Salt Lake City, Utah, was born Dec. 19,



1830, in Benton county, Tenn., the son of Samuel Walker West and Margaret Cooper. He was baptized in February, 1842, by Joseph John-

son. Together with his parents, who had joined the Church in 1834, he gathered with the Saints to Nauvoo, Ill., in 1842, and while there received a strong testimony in regard to the truth of "Mormonism." The West family left Nauvoo during the general exodus in 1846 and started for the West. After remaining in Iowa until June, 1851, they started for Utah in Harrison Walton's company. On the journey across the plains, in a stampede a woman named Ellen Kingsley jumped from the wagon just at the head of the one belonging to Bro. West and was run over and killed. Elder West arrived in the Valley Sept. 25, 1851, and located at Parowan the same year. He was ordained an Elder by John L. Smith Dec. 29, 1851, and in 1854-58 he filled a mission to the Hawaiian Islands. In 1870 he was ordained a Seventy by Abraham Smith and became a member of the 85th quorum of Seventy. In 1872-75 he filled a second mission to the Sandwich Islands. In 1875 he became superintendent of the Parowan Sunday school. In 1879 he moved to Snowflake, Arizona, where he became superintendent of the Sunday schools of the Eastern Arizona Stake, and later of the Snowflake Stake, being in the superintendency of the Sunday school for about thirty years. He was ordained a High Priest and set apart as a High Councilor in the Parowan Stake August 22, 1875, by Erastus Snow. He was ordained a Patriarch May 24, 1910, by Apostle Anthony W. Ivins, and that same year he sold his property in Arizona and settled permanently in Salt Lake City. In his early days Bro. West took part in the Walker Indian war and later in the Black Hawk war. In 1854 (May 19th) he married Betsy Jane Fish, who bore him five children, and in 1865 (May 27th) he married Mary Jane Robinson, who became the mother of eleven children, nine boys and two girls. Bro. West died in Salt Lake City Sept. 28, 1917.

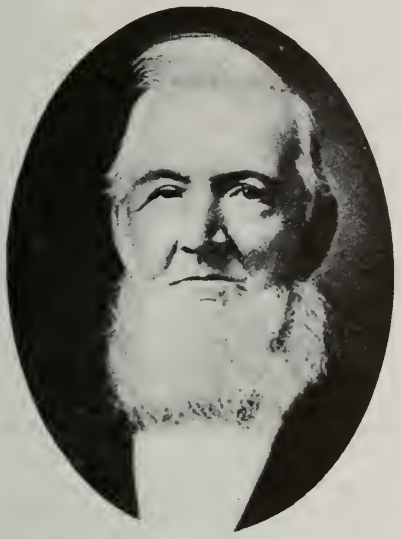
WHITWORTH, Michael Wheatley, first Bishop of Kelley Ward (Bannock Stake), Bannock county, Idaho, was born Oct. 27, 1872, at Calls Fort, Box Elder county, Utah, the son of Geo. Whitworth and Mary Wheatley. He was baptized when eight years old by Bishop Thos. Harper; ordained an Elder in September, 1896, by Rudger Clawson, and ordained a High Priest July 15, 1915, by Jos. F. Smith Jr., and set apart to preside over the Kelly Ward. Bro. Whitworth settled in that part of the country which is now included



in the Kelly Ward in 1895 and became a successful farmer and stock-raiser. In 1896 (Oct. 27th) he married Lucy Emily Kelly (daughter of Chas. Kelly and Emma Price), who was born Nov. 19, 1874, at Brigham City, Box Elder county, Utah. This marriage has been blessed with eight children, namely, Emma E., Mary L., Edith F., Emily I., Elsie L., Chas. M., Herbert K. and Martha Lois.

WILLIAMS, Ebenezer Albert, a Patriarch in the North Davis Stake of Zion, Davis county, Utah, was born August 5, 1830, at Curleen, Mon-

mouthshire, Wales, the son of Thomas Williams and Elizabeth Edwards. He was baptized in December, 1849, by Sidney Bailey. Shortly after his baptism he was ordained a Priest and sent out as a local missionary



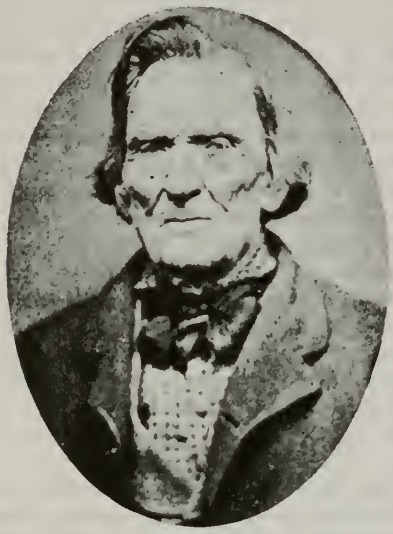
In 1850 he was ordained an Elder and appointed to preside over the Cowbridge branch, filling that position for about one and a half years. As a boy he worked as a gardener and farmer, and emigrated to Utah in 1853, crossing the Atlantic in the ship "Jersey" and the plains in Claudius V. Spencer's company. On this journey, after arriving at Keokuk, Iowa, he married Esther Bowring Harris (daughter of Isaac Bowring and Hannah Riden) who was born in 1820 and died in 1855. On Jan, 19, 1856, he married Ada Evans, who has been a good companion to him ever since. He settled on the Mountain road, east of Kaysville, Davis county, in 1853, but after his marriage to Ada Evans, he bought a lot and built a house on the townsite of Kaysville, a block and a half north of the present meeting house, where he lived till the "move" in 1858, after which the house was used as a school house, and finally Bro. Williams donated the house and lot to the Ward and it became the first meeting house of Kaysville. He took part in the Echo canyon war in 1857 and settled temporarily at Provo, Utah county, in 1858, at the time of the "move." After his return to Kaysville he again located on the farm in the east part of that settlement, but later bought a house and lot in the old fort which Brother Williams had helped to build. In 1863 Brother Williams went back to the Missouri river after goods. Having previously been ordained a Seventy, he was ordained a High Priest and set apart as a High Councilor of the Davis Stake on Dec. 11, 1881, which position he held till Sept. 26, 1904, at which time he was ordained a Patriarch. For about twenty years he served as a member of the city council of Kaysville without compensation. Patriarch Williams died Feb. 18, 1917.

WILLIAMS, Ada Evans, wife of Ebenezer A. Williams, was born May 1, 1838, at Witchurch, Glamorganshire, Wales, the daughter of Wil-



liam Evans and Elizabeth Bowering. She was baptized in December, 1849, by Sidney Bailey, and emigrated to Utah in 1853, in the same company as Elder Williams, whose wife she became on Jan. 19, 1856. She bore

her husband ten children, five boys and five girls, and has always been a faithful Relief Society worker. She was made a teacher in the Kaysville Relief Society when that was first organized in 1871 and later she



served as a counselor in said Society for about fifteen years. She was the first president of the Y. L. M. I. A. of Kaysville, and for a few years acted also as president of the Suffrage Association of Kaysville. She has been president of the Columbian Club and vice president of the Suffrage Associations in Davis county. In 1893 she took a Sunday school course in the B. Y. University at Provo, and for many years was a very active worker in the Sunday schools of the Kaysville Ward.

WILSON, George Deliverance, a Mormon Battalion veteran, was born Dec. 28, 1807, at Shelburn, Chittendon, Vermont, the son of Deliverance Wilson and Levina Fairchild. On account of ill health he commenced to travel when a young man, and hearing of the restored gospel, he came to Kirtland, Ohio, to investigate. The Prophet Joseph Smith, during an interview, gave him a Book of Mormon. He asked how he could find out if it were true and was answered, "Read it, and if you are not satisfied with it, read it again." The reading resulted in his conversion to "Mormonism." Being a mechanic, he spent the winter of 1837-38 at Kirtland, working in the shop, repairing wagons for the brethren who were moving from Ohio to Missouri. He followed the Church to Missouri and Illinois. In 1842 he married Mary Ellen Johnson, who became the mother of two sons and died in 1845. During the exodus from Nauvoo and the journey of the Saints westward, Bro. Wilson enlisted in the Mormon Battalion, but on account of sickness in the company was sent back with Wm. W. Willis's company to winter at Pueblo. He arrived in Salt Lake Valley in July, 1847; later he located at Santaquin, Utah county, Utah, where he married Martha Ann Risto in 1856. Afterwards he moved to Sanpete county, still later to Sevier county, and afterwards he located in Millard county. In all of these places he built saw mills. He also passed through the troubles connected with the Black Hawk Indian war. In 1867 he went to the Muddy as a colonization missionary, and after his release from there, settled at Panguitch. He built a saw mill at Hillsdale, where he resided until his death, which occurred October 18, 1887. Bro. Wilson was ordained a High Priest June 23, 1887, by Mahonri M. Steele, having previously held the office of a Seventy. He was the father of thirteen children. His children by his first wife were David Johnson and George Jacob. Those by his second wife were Mary Johnson, George Hyrum, Martha Ann, James William, Joseph Deliverance, Jesse Stephen, Levina Emeline, David Israel, John Thomas, Sarah Ann and Almera.

WILSON, Orson Moroni, a Patriarch and member of the High Council of the Hyrum Stake, Cache county, Utah, was born Oct. 1, 1858, in Ogden, Weber county, Utah, the son

of John Gill Wilson and Lucy Benson. He is the great grandson of Bradley Wilson, who with his entire family, consisting of seven sons and their families, became converts to "Mormonism" in the State of Ohio in



October, 1837. Orson M. was baptized in June, 1867, by his father John G. Wilson, and was soon afterwards ordained an Elder. He was ordained a Seventy Nov. 17, 1885, by Anders P. Rose, ordained a High Priest and set apart as a High Councilor in the Hyrum Stake by Joseph Morrell August 26, 1901, and ordained a Patriarch Oct. 19, 1913, by Francis M. Lyman. He filled a mission to the Southern States in 1883-85. His main avocation has been that of a farmer, and he has filled many positions of honor and responsibility in his home town. Thus he served as mayor of Hyrum City two terms, as city councilor two terms, as city recorder two terms, as school trustee one term and as an officer of the Hyrum Irrigating Company fifteen years. In 1885 (Nov. 25th) he married Mary Elizabeth Jensen, and while this marriage never was blessed with children, Bro. Wilson and wife have raised a family of five children, three boys and two girls, all nephews and nieces. These children have four different mothers, all of whom are dead. Elder Wilson is universally known as a diligent worker in the Church and a faithful Latter-day Saint.

WINEGAR, William Wesley, Bishop of the West Bountiful Ward, Davis county, Utah; was born March 5, 1864, at Salt Lake City, Utah, the son of Samuel Thomas Winegar and Rachel Jane Kilfoyle. He was baptized August 22, 1877, by Bishop Wm. Brown; ordained an Elder when about twenty years old; ordained a Seventy Jan. 12, 1890, by Seymour B. Young; ordained a High Priest and set apart as first counselor to Bishop Daniel Muir of West Bountiful, Dec. 9, 1902, by Apostle John W. Taylor; was set apart as an alternate High Councilor March 20, 1910, and set apart as a regular member of the High Council Dec. 27, 1913. He was ordained a Bishop by Francis M. Lyman Feb. 7, 1915, and set apart ot preside over the West Bountiful Ward. In 1895-99 he filled a mission to Samoa. At



home he has been mostly occupied at market gardening and farming during the greatest part of his life. In 1885 (Nov. 18th) he married Myra Pace (of South Bountiful) who bore him ten children, five boys and five

girls. She died Oct. 29, 1909. In 1912 (March 14th) he married Eva Asenath Hasler, who joined the Church in England in 1898 and emigrated to Utah in 1906.

WOODRUFF, Asahel Hart, Bishop of the Waterloo Ward from 1905 to



1916, was born Feb. 3, 1863, in Salt Lake City, Utah, the son of Pres. Wilford Woodruff and Emma Smith. He was baptized Feb. 3, 1871, by his father; ordained a Priest by his father when about eleven years old and ordained an Elder by Robt. R. Irvine in March, 1884. He was ordained a Seventy by Geo. C. Lambert Nov. 3, 1887; ordained a High Priest by Hyrum M. Smith Jan. 29, 1905; served as superintendent of the Farmers Ward Sunday school nine years and as president of Y. M. M. I. A. several years. When the Granite Stake was organized in 1899, he was appointed second counselor to Geo. M. Cannon in the Stake Sunday school superintendency. When the Waterloo Ward was organized Jan. 29, 1905, he was ordained a Bishop and set apart to preside over the Ward, which position he held until Dec. 17, 1916, when he was chosen as an alternate High Councilor in the Granite Stake. In 1884-86 Elder Woodruff filled a successful mission to Great Britain, where he labored as a traveling Elder in the Manchester and London conferences. Having been called to preside over the Northern States Mission, with headquarters at Chicago, he left home to fill said mission Jan. 18, 1902, and returned Sept. 15, 1904, on account of serious eye trouble. Elder Woodruff worked on his father's farm until he was sixteen years of age, and he entered the employ of the Z. C. M. I. as an errand boy in 1878. He worked himself up until he became manager and buyer of the wholesale dry goods department. Bishop Woodruff was one of the promoters and directors of the Pioneer Electric Power Company, which was later absorbed into the Utah Light and Railway Company. At present he is a director of the Zions Savings Bank and the Deseret Building Society. He married Naomi A. Butterworth Dec. 14, 1887, which marriage has been blessed with six children, namely, Roxie Norma, Beulah, Asahel H., Douglas Owen, Emma Rose and Kenneth Claude.

WOOLLEY, Henry, a veteran Elder in the Kaysville Ward, Davis county, Utah, was born Oct. 29, 1820, at Dunston, Staffordshire, England, the son of William and Jane Woolley. He emigrated to America in 1844, crossing the Atlantic in the ship "Fanny," which sailed from Liverpool, England, Jan. 23, 1844, and arrived at New Orleans March 7, 1844. After spending a few months at St. Louis, Mo., he proceeded up the Mississippi river to Nauvoo, Ill., where on May 12, 1845, he married Mary Stretten Blood (widow of William Blood). During the exodus, Bro. Woolley came west, and while encamped on the east side of the Missouri river, near the present Council Bluffs, preparing to emigrate to the Valley in the spring of 1848, Pres. Brigham Young requested him to lend his teams to others who were

anxious to emigrate to the Valley that year and that he himself might remain in the States a ltitle longer. Complying with the President's wish, Bro. Woolley spent another winter in the East and finally emigrated to the Valley in 1849, crossing the plains in Allan Taylor's company, which arrived in Salt Lake City Oct. 13, 1849. After residing in Mill Creek until the fall of 1850, he moved his family to Holmes' creek (now in Kaysville), being one of the first settlers in that neighborhood. He took up a farm, upon which he immediately commenced to make improvements and soon became known as a successful farmer. In 1856 he participated in the expeditions that went East to rescue the hand-cart emigrants. In 1857 he participated in the Echo canyon campaign against Johnston's army. In the spring of 1858 he was sent to Salmon river (now in Idaho) to assist the Saints who had settled there (but had been attacked by Indians) to return to Utah. Later, during the same year, he participated in the general move south, going as far as Provo, Utah county. After his return he remained a permanent settler at Kaysville until Oct. 10, 1898, when he died, leaving three children and many grandchildren.





WOOLLEY, Mary Stretten Blood, wife of Henry Woolley, was born July 25, 1811, at Yoxall, Staffordshire, England, the daughter of Thomas Stretten and Elizabeth Stretten. In 1836 she was married to William Blood and became a convert to "Mormonism." Together with her husband she was baptized in 1842 and emigrated to America in 1844, locating at Nauvoo, Ill., where she suffered the loss of her husband three weeks after their arrival. In 1845 (May 12th) she was married to Henry Woolley, who proved a good husband and a kind father to her children. The family emigrated to Utah in 1849 and settled on Holmes' creek (now in Kaysville), Davis county, in 1850, where she reared her family in the fear of the Lord and was a zealous and energetic Latter-day Saint, gaining the love and respect of all her associates in life. She died March 3, 1891, at Kaysville.

WOOLLEY, John Wickersham, a Patriarch in the South Davis Stake and a resident of Centerville, Davis county, Utah, was born Dec. 30, 1831, at New Lynn township, Chester county, Pennsylvania, the son of Edwin D. Woolley and Mary Wickersham. He came to the Valley in September,

1848, after crossing the plains in Pres. Brigham Young's company, and after residing in the Ninth and subsequently the Thirteenth Ward, Salt Lake City, he settled at Centerville, Davis county, Utah, in 1864. He



was ordained a Priest by Bishop Edward Hunter; subsequently he was ordained an Elder and later ordained a High Priest by Pres. Brigham Young and set apart as second counselor to Bishop Edwin D. Woolley. Soon after this he was set apart as one of the High Councilors in the Davis Stake, and finally ordained a Patriarch June 28, 1913. Besides being active as a Churchman, Bro. Woolley has held many positions of a civil nature in the community; thus he acted as constable of Salt Lake county and as justice of the peace at Centerville precinct sixteen years; acted as deputy sheriff of Salt Lake county, deputy territorial marshal, county commissioner and lieutenant, captain, sergeant and major in the Nauvoo Legion; participated in the Black Hawk war, and was one of the first ten which crossed the Little Mountain to meet Johnston's army in 1857. He was also among the first to meet the hand-cart companies in 1856. He made one trip as far as Ice Springs on the Sweetwater to help the emigrants and two other shorter trips. In 1860 he went back as an assistant in Capt. Joseph W. Young's Church company. In 1863 he was captain of a Church train bringing emigrants across the plains. Bro. Woolley married three wives, namely, Julia Sirls Ensign, March 20, 1851 (who became the mother of six children), Ann Everington, Oct. 4, 1886, and Annie Fisher, March 23, 1910. The names of his children are John E., Franklin L., Lorin C., Julia A., Mary E., and Amy I.

WOOLLEY, John Ensign, first counselor to Bishop Melvin Randall of Centerville, Davis county, Utah, was born Jan. 1, 1852, in Salt Lake City, Utah, the son of John W. Woolley and Julia Ensign. He was baptized Oct. 18, 1860, by John W. Woolley; was ordained an Elder at an early day and filled a mission to the Southern States in 1882-84. He was set apart Oct. 17, 1882, by John Henry Smith; labored in Virginia and West Virginia and returned home



Oct. 31, 1884. At home he acted as president of the Elders in Centerville and later was senior president of a quorum of Seventy. He was also called on a mission to Colorado, where he labored under the direc-

tion of Apostle John W. Taylor for two years. While at Pueblo, Colo., he was ordained a High Priest by John W. Taylor and appointed to preside over the branch at that place. Subsequently he was called to act as a counselor to Apostle Taylor in the presidency of the Colorado mission. His wife Mary was also called on a mission to Colorado and remained there six months, assisting her husband. They were both released to come home Sept. 20, 1909. Soon after his return Bro. Woolley's health began to fail and he died August 8, 1912, at Centerville. Elder Woolley was always diligent and faithful as an ecclesiastical worker, and often took a leading part in secular affairs.

WRIGHT, Jonathan Calkins, a prominent Elder in the Church, was born Nov. 29, 1808, at Rome, Oneida county, New York, the son of Peter Bice Wright and Elizabeth Shrad. When six years old he removed with his parents to Dearborn county, Indiana. His father died when the lad was only fourteen years of age, after which he moved to Illinois. While working hard for a livelihood he also struggled to obtain an education and succeeded in getting something better than a common school education. In 1838 (March 1st) he married Miss Rebecca Wheeler and settled at Exeter, Scott county, Ill., where he gained much respect and influence on account of his intelligence and ability and by leading an upright life. He was entrusted with the office of county commissioner and other positions. Being a devoted member of the Methodist persuation, he was solicited by many of its members to enter the ministry, but he felt unsettled and troubled in his mind in relation to which one among the numerous conflicting sects had the true gospel of Christ. After seeking the Lord in fervent prayer, he went to Nauvoo, Ill., where he met the Prophet Joseph Smith and became firmly convinced that he was an inspired man of God. He obtained some of the Church works at the office of the "Nauvoo Neighbor," where he also met Elders John Taylor, Wilford Woodruff, Elias Smith and others. While he felt it was his duty to embrace the gospel, he started for home without being baptized and was struck down with a severe sickness, as if death were upon him. This happened after he left Nauvoo, when he decided to turn back. He soon found himself back in the house of Hyrum Smith, being fully convinced that in "the waters of Jordan" there was healing to be found for body and soul. He proceeded to the banks of the Mississippi river and was baptized and confirmed by Hyrum Smith. After being ordained an Elder May 29, 1843, he returned to his home in Exeter a happy man, but he soon bade farewell to that place to dwell among his brethren at Nauvoo, where he lived and shared with the Saints in their joys, sorrows and persecutions until the exodus in 1846. After the death of Bro. John P. Greene he acted as marshal of Nauvoo and was a member of the city council at the time that the Illinois legislature annulled the charter of the city of Nauvoo. As an officer at Nauvoo and Winter Quarters he was vigilant, enduring, brave and fearless, and wielded a strong arm in defense of his people against mobs and tyrants. He was sent from Winter Quarters back to Nauvoo and other places to encourage the remaining Saints to follow in the wake of the main body of the Church to a safe asylum in the Rocky Mountains. He came to Utah in 1850 to continue a long and useful career, mostly in Box Elder county, where he located in 1854, and officiated as a counselor to Apostle Lorenzo Snow in the presidency of the Stake as well as president of the High Council of the Stake. From the first organization of Box Elder county he held positions as judge of probate, clerk, attorney, superintendent of schools,

county recorder, and was also an active member of the Utah legislature twenty-two sessions. He was a wise counselor and a warm and firm friend to the weak and lowly and a lover of righteousness and truth. He died at Brigham City, Nov. 8, 1880, of inflammation of the lungs and general debility. His last days were full of suffering and affliction. Bro. Wright left a large family and a host of friends to mourn his loss. During his life Brǫ. Wright married at different times seven wives (one of them, Sister North, being sealed to him), by whom he became the father of 34 children, 24 sons and 10 daughters.

ZUNDEL, Abraham, Bishop of Willard Ward, Box Elder county, Utah, was born Jan. 25, 1836, at Phillipsburg, Pennsylvania, the son of Jacob Zundel and Sarah Forstner. He came to Utah with his parents in October, 1852, filled a mission to Salmon river (now in Idaho), in 1855, acted



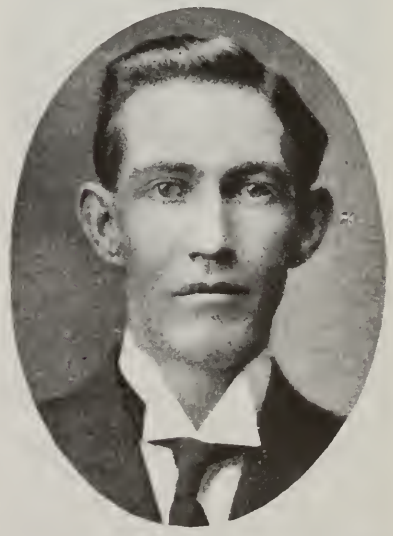
as counselor to Bishop Geo. Ward and Geo. Facer of Willard for twenty years, after which he presided over said Ward as Bishop for four years. He also acted as first counselor to Pres. Oliver C. Hoskins of the Malad Stake for four years, having located temporarily at Washakie. He also acted as an Indian missionary eight years, served as senator from Box Elder and Tooele counties in the first Utah legislature, acted as mayor of Willard City two years, acted as justice of the peace three terms, and filled many other important positions of honor and responsibility. During the years 1855-57 he carried mail between Salmon river and Salt Lake City. From 1860 to about 1866 he served as postmaster at Willard. In 1857 (Feb. 13th) he married Abigail Abbott (daughter of Stephen Abbott and Abigail Smith), who was born Feb. 3, 1842, at Perry, Pike county, Ill., and bore her husband ten children, namely, Abigail Lucina, born Jan. 9, 1859; Cynthia Matilda, born Jan. 1, 1861; Abraham Eberhart, born March 20, 1864; Sarah Emily, born Feb. 21, 1867; Maria Estelle, born Nov. 8, 1869; Limhi Forstner, born Sept. 24, 1872 Jacob Abbott, born March 3, 1875; Stephen Louis, born Oct. 3, 1877; Joseph M., born Dec. 23, 1881, and John Henry born Jan. 8, 1885. In 1884 (Sept. 3rd) Bishop Zundel married Mary Elenor Ingram (daughter of James Ingram and Charlotte Holland) who was born Jan. 31, 1866, at Three Mile Creek (now Perry), Box Elder county, Utah. The children by this marriage were the following: George Lorenzo, born Dec. 23, 1885; Fannie Louise, born March 10, 1890; Ruth, born April 16, 1893; Mary Elenor, born Dec. 21, 1894; Asenath, born Jan. 21, 1897; Oliver, born Feb. 21, 1899, and Theodore Roosevelt, born March 31, 1901. Bishop Zundel died at Willard, March 20, 1917. From the beginning he was very active in public affairs in Willard and other places, and in his younger days he took prominent parts in dramatic activities for the amusement of the people. As one of the colonization missionaries sent to the Salmon river country in 1855, he and a Bro. Parry turned the first water for irrigation purposes in what is now the State of Idaho.

ABBOTT, William Elias, Bishop of the Mesquite Ward (Moapa Stake), Clark county, Nevada, was born Oct. 16, 1869, at Ogden, Utah, the son of



Myron Abbott and Laura J. Allen. He was baptized Feb. 15, 1878, at Bunkerville, Nevada, by Geo. W. Lee; ordained an Elder in March, 1890; acted as assistant superintendent of the Sunday school at Bunkerville, filled a mission to the Northern States, after being ordained a Seventy by J. Golden Kimball Sept. 21, 1896, and labored in the Stake of Illinois until September, 1898 In 1901 (Nov. 22nd) he was ordained a High Priest and Bishop by Apostle Abraham O. Woodruff and set apart to preside over the Mesquite Ward, which position he still holds. Bro. Abbott is a diligent Church worker and has filled many positions of honor and trust within the gifts of his fellow-citizens.

ADAMS, Hugh Leech, second counselor to President Wilford Day of the Parowan Stake, Iron county, Utah, was born May 23, 1882, at Parowan, Utah, the son of Hugh Leech Adams and Juliette Cecelia Bayles. He was baptized Nov. 5, 1891, by David Matheson jun. and commenced his Church activities very young. He was ordained a Seventy March 17, 1907, by William H. Lyman, and married Barbara Ellen Matheson June 7, 1907. She is the daughter of David Matheson and Sarah Gray Robertson, and was born May 22, 1883, at Parowan. The following children have been born to them: Henry Matheson, Lilian, Hugh LeRoy, Norman Matheson and Barbara. Bro. Adams took an active part in the Ward Y. M. M. I. A. as a counselor for several years, and in 1908-1911 he filled a successful mission to the Northern States. Some time after his return he was chosen as one of the presidents of the 69th quorum of Seventy and held that position until Sept. 24, 1916, when he was ordained a High Priest by Anthony W. Ivins and set apart as second counselor to Wilford Day in the Parowan Stake presidency. He was appointed secretary and treasurer of a committee of three Dec. 27, 1915, to build a new meeting house at Parowan,



which house, a most beautiful structure, was finished in two years at a cost of about $38,000. At the present time Brother Adams is serv-

ing a four years' term as a commissioner of Iron county. He is also secretary of the Parowan Reclamation Company, which is driving a tunnel through 1600 feet of solid rock, for the purpose of bringing water into the valley, sufficient to irrigate 800 acres of fertile land. He is also secretary of the Iron County Irrigation Company which contemplates draining Little Salt Lake and building a reservoir in the canyon below for the purpose of irrigating a tract of country near Rush lake. Otherwise Brother Adams is a farmer and stock raiser by avocation.

ALLPHIN, Reuben Lester, Bishop of the Imbler Ward (Union Stake), Union county, Oregon, was born



Dec. 5, 1887, at Panguitch, Garfield county, Utah, the son of Israel Dodd Allphin and Christina Riding. He was baptized May 24, 1896, by Elder Allen Miller. In the spring and summer of 1902 he moved to Lovell, Wyoming, where he helped to found a settlement of Latter-day Saints in the Big Horn country. He was ordained a Teacher Oct. 11, 1903, by Cornelius Workman and ordained an Elder by Cyrus S. Robertson Jan. 17, 1909. In 1910-1911 he filled a mission to the Eastern States, laboring in Northwest Virginia and Eastern Pennsylvania for twenty-four months ,and baptized six persons. Prior to filling this mission (Aug. 15, 1906) he married Ella Elvina Asay and received his endowments in the Salt Lake Temple June 30, 1910. This marriage has been blessed with four children, namely, Joseph A., Velda, Alva Dodd, and Anna Laura. The oldest child died when four months old; the other three are still alive. Together with his family Elder Allphin moved from Wyoming to Oregon in 1914 and settled at Imbler, Union county. He was ordained a High Priest and Bishop Sept. 6, 1914, by Apostle Geo. F. Richards. Bishop Allphin writes: "I love the work of the Lord and the people of God, and my chief desire is that God's people may be diligent in performing their duties and that many of the children of men through the precepts and examples of the Latter-day Saints may be brought to a knowledge of the truth."

ANDERSON, Anders Peter, president of the Swedish Mission from 1916 to 1919, was born April 12, 1857, at Risinge, Østergötland lån, Sweden, the son of Anders Jonsson and Karolina Samuelson. His father had three children besides Anders Peter, namely, Carl August, Johan Ludvig and Matilda Charlotta. Bro. Anderson attended school from the time he was six until he was ten years of age, after which he hired out to earn his own living, his parents being poor. His father and mother both died in December, 1869, when he was twelve years of age, and he was employed for five and a half years at a woolen factory in Wistinge, Østergötland lån, Sweden. When only fourteen years of age, he first heard "Mormonism" preached; he became a convert almost immedi-

ately and was baptized Jan. 20, 1878 by Elder Carl A. Ek in Stockholm. As soon as it became known that he had become a "Mormon" he was driven out from the family with whom he had lived, though up to that time he had been treated like a son. Soon after his baptism he became an active church worker and was ordained a Teacher February 18, 1878, by Elder Carl A. Ek and soon afterwards was called to labor as a local missionary. He was ordained an Elder May 22, 1878, by Carl A. Ek, and after laboring as a missionary for six months in the



Stockholm branch, he was sent to the Upsala branch in the fall of 1878. At this place "Mormonism" at that time made great progress, in consequence of which the Elders suffered much persecution and Bro. Anderson, together with his brethren, were frequently called before the Lutheran Church councils and forbidden to preach. In the fall of 1879 Bro. Anderson was sent to the Sundsvall branch to preside, which branch at that time embraced all of Norrland. In 1880 he was called to preside in the Ørebro branch, where he was summoned before the Church council five times and at last was sentenced to fourteen days' imprisonment on bread and water for preaching, but he was moved secretly to another field of labor and so escaped the intended punishment. His next missionary field was the Eskilstuna branch, and later he worked in the conference office in Stockholm. During this mission he baptized eighty-five persons. In company with 270 other emigrants he emigrated to America in August, 1881, crossing the Atlantic in the ship "Wyoming." During the winter of 1881-1882 he worked on the railroad which was then being built between Lehi and Tintic. Later he worked on the Denver and Rio Grande Railway, and in 1883 he commenced business as a merchant in Salt Lake City, continuing in that occupation for twenty-five years. In May, 1889, he left home on a mission to Scandinavia. On the journey out he visited Independence, Far West and Adam-ondi-Ahman in Missouri and Nauvoo and Carthage in Illinois, and other places connected with Church history. On his arrival in Copenhagen he was called to labor in the Stockholm conference and after spending a short time in the Upsala branch he was called to preside over the Stockholm conference. While occupying that position he succeeded in bringing the conference out of debt. During this mission he baptized sixty-six persons and returned to his home in Utah in October, 1891. Also in secular matters Bro. Anderson has been quite active. Thus he was sworn in as an extra policeman in Salt Lake City in 1885, and in 1908 he was appointed a probation officer. In 1909 he bought a home in the Miller Ward, Salt Lake county, into which he moved his family and there he still resides. In 1910 (June 3rd) he was ordained a Seventy by J. Golden Kimball and in 1912 he was appointed superintendent of the Re-

ligion Class in the Miller Ward. He was also chosen as one of the presidents of the 61st quorum of Seventy and appointed to act as a counselor in the Scandinavian organization of the Granite Stake. In April, 1915, he was called to take another mission to Sweden, and after laboring a short time in the Sundsvall conference he was appointed president of said conference, succeeding Nils A. Hansen, who had been banished by the civil authorities for preaching. In January, 1916, Bro. Anderson was called to preside over the Stockholm conference and a few months later (May 22, 1916), he was appointed to preside over the Swedish Mission, succeeding Theodor Tobiason, which position he held about three years. During these years of war and suffering he had a most extraordinary experience and passed through many hardships and difficulties. While on this mission he had the pleasure of initiating ninety persons into the Church by baptism. Notwithstanding the hard times, the Swedish Saints were very diligent in paying their tithing which enabled Bro. Anderson to reduce the debt on the Mission House at Stockholm 11,500 kroner. President Anderson was released from his mission July 26, 1919, left for home four days later and arrived in Salt Lake City, Aug. 17, 1919.

ANDERSON, Andrew, Bishop of Koosharem (Sevier Stake), Sevier county, Utah, was born April 23, 1871, at Spring City, Sanpete county, Utah, the son of Jens C. Andersen and Carolina Jensen. He was baptized by his father when eight years old and ordained successively to the offices of Deacon, Teacher, Priest, Elder and Seventy. He filled many positions in the auxiliary organizations in his early youth, and acted as secretary of the Y. M. M. I. A. and Sunday School for a number of years in the Box Creek branch of the Koosharem Ward. In 1901-1903 he filled a mission to Colorado, where he labored as a traveling Elder, afterwards as president of the Denver branch and still later as president of the South Dakota conference. After his return he acted as superintendent of the Koosharem Ward Sunday School for three years.



In the year 1889 (May 3rd), he married Emma Mortenson (daughter of Peter Mortenson and Teline Christensen), who was born Nov. 1, 1877, at Ephraim, Sanpete county, Utah. Six children are the issue of this marriage, namely, Lila, Rodney, Larell, LeGrand, Robert D, and Emma Vione. Bishop Anderson is a farmer by avocation, was one of the early settlers of Grass Valley and has changed residence a number of times.

ANDERSON, David Ballantyne, a promising member of the Church, who died in his youth, was born Jan. 30, 1887, in Ogden, Weber county, Utah, the son of Edward H. Anderson and Jane Ballantyne. He was baptized when about eight years old and took an active part in Church matters from the beginning.

He attended the Madison grade school, beginning the day after he was eight years of age, and graduated from the Webster school, Salt Lake City, on January 31, 1902. He then took a three years' course in the preparatory school of the University of Utah, beginning that fall, at which time also he decided to study medicine. Finishing his preparatory school work in 1905, he became a student in the college



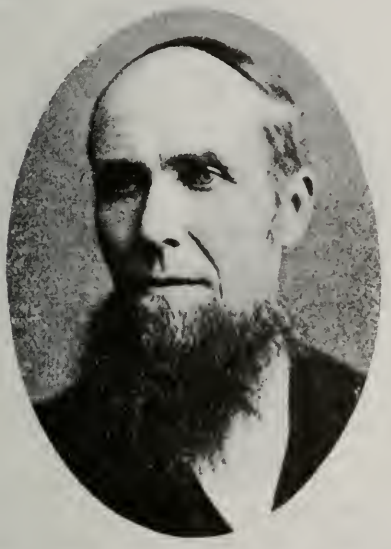
for three years. During one of these years he assisted in medical work at the Latter-day Saints Hospital, staying there at night, thus helping to earn his way through college. In 1908 he entered the University of Chicago, studying in the Medical College, and at the same time taking regular college work. He graduated with the degree of B. S. in June, 1910. The following autumn he entered by examination the sophomore year of the medical course in the Johns Hopkins University. Here he studied three years, graduating with honor as M. D., in June, 1913, being the second Utah student to graduate from the medical school of that great institution. That summer he took charge of the Mrs. Robert Garrett Children's Hospital, at Mt. Airy, near Baltimore. He also went to New York and took examinations as interne in Mt. Sinai Hospital, and was one of the eight chosen from about ninety applicants. During his vacation in 1912, he went to California with the medical staff of the National Guard of Utah. In September, 1913, he passed the Utah state medical examination, and was employed by Dr. F. E. Straup for the remaining months of that year, doing good service in his profession at Bingham. He loved his work passionately and on one occasion stated: "I cannot understand why all men are not doctors." On December 27, 1913, he left for New York, entering upon his course in Mt. Sinai on the first day of January, 1914, where his respectful and modest demeanor gained the good-will and friendship of all, including many leading physicians. While on a vacation he was accidentally drowned in Lake George, New York (near Bolton), May 27, 1915. He had served as an interne in the Mt. Sinai Hospital, New York, for nearly eighteen months out of his term of thirty months and had been granted a two-weeks' vacation. Together with his companion, Dr. Morris Kush (who was also drowned with him), he sailed up the Hudson river to Albany, May 22, 1915, arriving at Lake George and walking to Bolton the next day. His brother Hugo, while unsuccessfully dragging Lake George for his body, wrote to his parents in Salt Lake City, Utah: "I shall do all in my power, but if I cannot succeed, then you should take consolation in the fact that he lies in as beautiful a spot as could be found—out in the nature he so dearly loved." The House Staff, of which he was a member, wrote to his parents: "Not alone have you lost a dear, good and respectful son, but we have lost a staunch, honor-

able and kindly friend. Professionally, David possessed marked talent which he always exhibited in a quiet, unassuming manner. . . . We feel that a great future would have been in store for him." Some splendid tributes were paid him at the memorial services held at the hospital synagogue on June 4, 1915, which hundreds of friends attended. Dr. Anderson dearly loved nature, and from early boyhood spent his summer vacations in the Wasatch or the Uintahs. Scarcely a spot from Nebo to Bear Lake, or from Timpanogas to Leidy Peak, and where the Green River sweeps around the eastern Uintahs, that he had not explored, camping in the woods and fishing in the lakes. As avocations, he delighted in music and photography. During his grade and University of Utah years he took active part in ward affairs, in M. I. A., Sunday School, and Lesser Priesthood quorum work. During his whole educational career one of the greatest pleasures that came to his life was the opportunity to explain to his associates, in his unassuming way, the beliefs and ideals of his people and the Gospel teachings learned from his parents and in Sunday school, mutual and other organizations of the Church. He lived in conformity with these, his life being an every-day sermon to his associates, the most effective kind of preaching in all the world. In this way he performed a lasting work among a class of educated men whom it is difficult to reach in the ordinary way, although he was not privileged to fill a formal mission. While studying in the University, he with his brother passed three summers fencing and cultivating, as pioneers in that district, with good success, a forty-acre farm on the Sand Ridge in Weber county. He often wrote that the physical strength that came to him in this work carried him in health through the strenuous years of mental toil in his professional study. Always David rendered to his family and friends (and he had friends in nearly every state in the Union), cheerful, helpful and loving service. Besides the geniality of his nature, he possessed a keen sense of dry humor which, added to his general affability enabled him to make friends of nearly all with whom he came in contact. His hopes, desires, plans, and ambitions were to come home to continue the efficient service which his high scholastic attainments had fully equipped him to render to the people in the valleys and mountains of his beloved Utah. The characteristics of his nature were hard work, perseverance, clean morals, cheerfulness and efficiency. His was indeed a beautiful life.

ANDERSON, James Peter, a High Councilor in the Moapa Stake of Zion, Clark county, Nevada, was born Nov. 28, 1855, in Salt Lake City, Utah, the son of Jens P. Andersen and Christiana R. Freeze. He was baptized at Glenwood, Sevier county, Utah, by James Wareham, in 1864, and ordained an Elder in September, 1878, by R. L. Johnson. From 1875 till 1908 he resided at Fountain Green, Sanpete county, Utah, where he raised a large family, having married Elizabeth Crowther Oct. 31, 1875. He took a very active part in the religious affairs of the Ward, presiding over the Ward Y. M. M. I. A. and laboring as a Ward teacher, etc. In 1896-1898 he filled a mission to the Indian Territory. After his return home he was chosen as a president of the 49th quorum of Seventy, and filled that position until August, 1908, when, together with his family, he moved to Overton, Nevada. He was ordained a High Priest and set apart as a High Councilor when the Moapa Stake was first organized.

Agreeable to predictions made on the head of Elder Anderson, he has been most successful as a peace maker, and has been able, both at home and abroad, to make friends among saints and strangers.

ANDERSON, Christian, a prominent Norwegian missionary, was born May 12, 1833, at Vestra Toten, Norway, the son of Anders Petersen and Gunnil Knudsen. The parents were extremely poor, and so his childhood and young boyhood brought him much privation. Christian, however, was of a studious nature, and he managed to acquire a fair education through the crude school of those days and his own studying. He testified that early in his life there came to him a testimony that "some great things" would come to him in the future. The boy's vision reached to the time when the restored gospel would be brought to him, and its glorious light would shine into his soul. As a youth Mr. Anderson went to Christiania, where he worked at various trades until at least he became apprenticed to a painter, which business he largely followed all his life.



In 1856 he married Petronelle Nielsen of Aker, near Christiania. The children of this union were Carl, Rachel, Richard, Nephi, Gunda, and Peter, all born in or near Christiania. Early in his married life the gospel was brought to him by the Elders and Saints in Christiania. He said the hearing of it brought a "battle with myself and my surroundings"; but the right conquered, and he was baptised Nov. 22, 1858. He soon became an able and enthusiastic advocate of the truth. The same year he was ordained an Elder and appointed to preside over a district of the Christiania branch of the Church. In March, 1860, he was appointed to preside over the Aker branch, a suburb of Christiania, where, in his humble home, "Malerstuen," the Saints, for a long time, held their meetings. On Oct. 22, 1861, he was released from presiding over this branch and appointed a mission to the interior of Norway. He left the 28th of the month and spent three and a half months walking over the snow-clad hills and valleys of his native land, preaching the gospel. He reached Trondhjem on the north coast and then wended his way back to Christiania, where he was again appointed to preside over the Aker branch. In the fall of 1863 he was called on another mission to the interior of Norway. At this time the Elders were persecuted considerably for preaching. Elder Anderson was arrested and confined for eight days in Hamer jail, awaiting a hearing. At the hearing he was released on conditions that he would not administer any of the ordinances of the gospel. He was fined $15 and costs. After remaining in the locality until he had worked off this fine, he returned to his home. He had hardly got well started in his work again before an order came from the court that he was to serve a term of six days on bread and

water because he had baptized persons for the remission of their sins. He served this sentence. This expression is found in his diary at this time: "I now find myself here, and under the circumstances, quite satisfied, because the Lord strengthens me both in body and in spirit." In May, 1868, Elder Anderson was appointed to preside temporarily over the large and prosperous Christiania branch. In December the appointment was made permanent. Peter Brown was president of the conference which included the whole of Norway. Elder Anderson soon became one of the most eloquent expounders of the gospel. The presiding brethren of the mission and conference now decided to build a conference home and hall in Christiania. Plans were made and the building erected, at Osterhausgade 27, which for many years was one of the finest mission houses of the Church. It was dedicated July 23, 1871. Among the prominent Elders present might be mentioned Wm. W. Cluff, president of the Scandinavian mission; Peter Brown, president of the Christiania conference; Martin Christoffersen, Olof J. Andersen, Halvor H. Berg, Jens C. A. Weibye, and others. This occasion, with all that pertained to it, must have marked a high tide in Elder Anderson's life. Elder Anderson with his family left Christiania for Utah, Oct. 10, 1871. They located at Coalville, Utah, where Bro. Anderson filled the office of High Counselor of the Summit Stake, until he moved to Wilson Ward, just west of Ogden, in the fall of 1879. In the fall of 1884 he was called on a mission to Norway. He arrived in Christiania Nov. 7, 1884, where he was appointed traveling Elder in the conference. Because of ill health he could not remain long, so he was released Oct. 16, 1885, to return home. During the latter years of his life he lived in Ogden, Utah, following his occupation of painting. His wife died in Ogden Feb. 8, 1903. Elder Anderson died in Salt Lake City while attending the general conference of the Church, April 9, 1906.

ANDERSON, Nephi, author, editor and a member of the general board of the Y. M. M. I. A. of the Latter-day Saints, was born Jan. 22, 1865,



in Christiania, Norway, the son of Christian Anderson and Petronelle Nielsen. He emigrated to Utah with his parents in the fall of 1871. The family lived at Coalville, Utah, until 1879, when they moved to Wilson, just west of Ogden. As a boy he worked with his father and brothers at farming and at painting and paper hanging, his father's trade. He married in the Logan Temple, Dec. 22, 1886, Asenath Tillotson, daughter of Ephraim Tillotson and Ruth Collinston. The children of this wife are, Ronella, Gerald, and Laurine. Bro. Anderson taught school in Ogden in 1886-1890, and moved to Brigham City in 1890, where he continued to teach. In August, 1891, he went on a mission to Norway, returning in October, 1893. After his return to

Utah he continued teaching in Brigham, being county superintendent of schools from 1900 to 1903. His wife died Jan. 26, 1904, and in March, 1904, he left Brigham on a mission to Great Britain, having been called to labor in the Liverpool office, under the presidency of President Heber J. Grant as assistant editor of the "Millenial Star." During this mission he was privileged to visit most of the European countries, including a brief visit to Scandinavia and his native Norway. He returned to Utah in September, 1906, but soon afterwards moved to Salt Lake City where he served as an instructor in the Latter-day Saints' University for three years. Besides his classes in English, he had charge of the missionary department, both day and evening classes. In 1908 (June 24th) he married in the Salt Lake Temple, Maud Rebecca Symons, daughter of Charles W. Symons and Arzella Whittaker. The children from this marriage are (1919) Dean S., Ruth A., Grant S., Harald S. and Charles S. In July, 1909, he was called to Independence, in Missouri, to take charge of the editorial department of the "Liahona, The Elders Journal," to which city he moved with his family. In September, 1910, he was recalled to Salt Lake City to edit the recently founded "Utah Genealogical and Historical Magazine," and to labor for the interest of the Genealogical Society of Utah, which at the present writing (November, 1919) is his occupation. Elder Anderson's educational advantages have been the district school, the early-day high school at Ogden under Prof. T. B. Lewis, and a number of short terms at the University of Utah. This has been enriched largely by personal study of books and men and things in his varied experiences. In the Church he has held the office of Deacon, Seventy and High Priest, being ordained to the latter Priesthood under the hands of President Joseph F. Smith, on the occasion of his appointment to the superintendency of the Young Men's Mutual Associations of Box Elder Stake, Jan. 14, 1900. In his younger days he held many positions in the auxiliary organizations of the Church. While living in Brigham City he was also for some time president of the Scandinavian organization, Stake clerk, and a president of the 58th quorum of Seventy. While in Salt Lake City, he has occupied the positions of High Councilor in the Liberty Stake of Zion, member of the general committee on Courses of Study for the Priesthood, member of the General Board of Mutual Improvement Association, etc. In these committees he has frequently assisted in preparing manuals and outlines for lesson work. Besides performing these Church duties and his daily labor to obtain a livelihood, he has found time to contribute largely to the literature of the Church in the form of doctrine articles, essays, and stories. These for many years have been published in the Church magazines, and are too numerous to mention here. Elder Anderson makes no secret of the fact that besides telling as good a story as he can, his main purpose is to teach the principles of the gospel as revealed to the Church and the world through the Prophet Joseph Smith. This gospel, he claims, is the biggest thing in the world, and deserves the best in literature that can be given it. His ambition in this line is to present to the understanding of all, to high and low, the beautiful principles of the gospel, and present them in a form that will appeal to the heart as well as to the understanding. Up to the present, his larger literary works, and those published in book form are as follows: "Almina," published in the Contributor

in 1890; "Beyond the Arctic Circle" (Contributor, 1894); "Added Upon," 1896; "A Daughter of the North," first published in the "Juvenile Instructor," in 1896, and later revised and issued as a book; "Marcus King, Mormon," in the "Juvenile Instructor," in 1897, and later in book form; "A Young Folks History of the Church," 1898; "The Castle Builder," 1902, in the "Improvement Era" and in book form; "Piney Ridge Cottage," in the "Juvenile Instructor" and in book, 1912; "Story of Chester Lawrence," 1913; "John St. John," 1917; "Romance of a Missionary" in the "Improvement Era," in 1908, and as a book in 1919. "Added Upon," which aims to present in a simple, concrete form the basic principles of "Mormonism," explaining the why, the whence, and the whither of man, has become quite firmly established in the hearts of all Latter-day Saints. Since its first publication in 1896, seven editions of the book have been issued. It has the distinction of being the first book published within the Church dealing with a great gospel theme in story form. All of Elder Anderson's books have met with favor and are continued to be read by one generation after another.

ANDERSON, John William, first Bishop of the Grantsville Second Ward, was born May 2, 1877, at Grantsville, Tooele county, Utah, the son of John C. Anderson and Mary Ann Clark (daughter of Thos. H. Clark, first Bishop of Grantsville). Bishop Anderson was baptized Aug. 23, 1884, by Alma H. Hale, received a common school education, was ordained a Deacon when quite young, ordained a Priest Feb. 1, 1893, by Bishop James L. Wrathall, ordained a Seventy Oct. 9, 1899, by Francis M. Lyman, filled a mission to the Southwestern States in 1899-1902, laboring in eastern Kansas, part of the time as a counselor to the conference president. At home he has been a diligent Sunday School and Y. M. M. I. A. worker, acting as president of the Y. M. M. I. A. and as assistant superintendent of the Sunday school in Grantville. He was ordained a High Priest Aug. 1, 1903, by Hugh S. Gowans and set apart as an alternate member of the Tooele Stake High Council, and labored as second counselor to Bishop August K. Anderson of Grantsville from Jan. 20,



1906, till 1910. He filled a mission to Sweden in 1910-1912 and presided over the Sundsvall conference. After his return home he acted as first assistant in the Stake superintendency of Religion Classes and also as a member of the Sunday School Stake board. When Grantsville, on March 29, 1914, was divided into two Wards, Bro. Anderson was ordained a Bishop by Apostle Geo. F. Richards and set apart to preside over the Grantsville Second Ward, which position he still holds. Bro. Anderson has served as a member of the city council and two terms as mayor of Grantsville. In 1903 he married Janet Hale, daughter of Aroet H. Hale and Louisa Crook.

This marriage has been blessed with eight children. Bro. Anderson is an able and energetic Church worker.

ARAVE, David Eli, Bishop of Taylor Ward (Shelley Stake), Bingham county, Idaho, was born Dec. 23, 1861, at Uintah, Weber county, Utah, the son of Nelson Arave and Caroline Wadsworth. He was baptized in 1869 and ordained successively to the offices of Deacon, Teacher, Elder and Seventy. In 1886 (Dec. 22nd) he married Mary E. Fowles (daughter of Joseph Fowles and Mary E. Jones), who was born Sept. 20, 1871, at Hooper, Weber county, Utah. Nine children have blessed this marriage, namely, Joseph C., David E., Vernal L., Herchel D., Cecil, Elgin F., Orland, Ellis S. and Ereal. Bishop Arave is a farmer by avocation and has been a resident of Snake River Valley since 1890.

ASHTON, Elias Conway, a member of the Deseret Sunday School Union Board, was born Feb. 16, 1880, in Salt Lake City, Utah, the son of Edward T. Ashton and Effie W. Morris. He was baptized March 5, 1888, by Wm. L. Binder, and became a diligent Church worker in his early youth, being ordained to different positions in the holy Priesthood. After having received a common school education in the public schools of Salt Lake City he attended the L. D. S. University, and for more than two years studied in the economics and commerce department of the University of Chicago. Subsequently he studied in the law department of that institution for three years, being graduated in 1907 with the degree of L. L. B. cum laude. He was admitted to the bar of the Supreme Court of Utah in 1907 and later practiced in the U. S. courts of Utah, Idaho and Montana. For six months Bro. Ashton practiced law with Stephen L. Richards and subsequently formed partnership with others. He was also associated with the late Gen. Richard W. Young and Ashby Snow in the practice of law and was a member of the State Legislature in 1909. He was instructor in the University of Utah law department for five years, became a member of the American and Utah Bar Associations, and a member of the Ameri-



can Judicature Society and from 1912 to 1914 he was a member of the examining committee of the Utah Bar Association. In 1899 (July 14th) Bro. Ashton was ordained a Seventy by Apostle Geo. Teasdale and in 1899-1901 he filled a mission to the Western States with headquarters at Denver, Colorado. While residing in the 15th Ward, Salt Lake City, he was always engaged in Church activities. In 1915 he was chosen as a member of the Deseret Sunday School Union board and as such traveled extensively in different parts of the country in the interest of Sunday School work. While examining the Utah Apex mine at Bingham, Salt Lake

county, Oct. 14, 1919, he was caught in a collision between an ore train and the electric car in which he was riding and he died as a result of this accident a few hours afterwards. On Sept. 17, 1908, he married Rosabel Hall (daughter of Professor Mosiah Hall and Rose Walton), who with four children (two boys and two girls) survive him. Elder Ashton was noted as a brilliant speaker and a good reasoner, giving special attention to his activities in the Church. In every respect he was an exemplary young man, whose pure and consistent life might with propriety be copied by others. He was stricken down in the prime of manhood when a long and useful career seemed to await him.

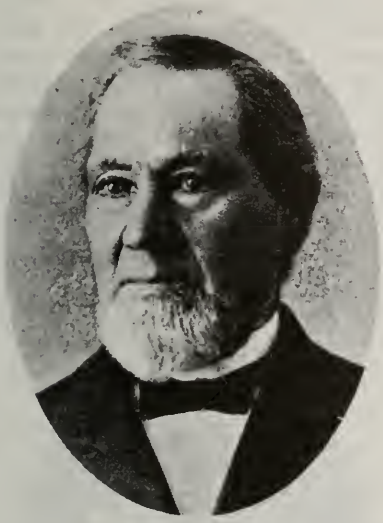
ATKIN, Edward Maughan, Bishop of the Tooele South Ward (Tooele Stake), Tooele county, Utah, was born Oct. 30, 1864, at Tooele, the



son of Thomas Atkin and Mary Ann Maughan. He was baptized when about eight years of age, received a good education and took an active part in Ward affairs from his early youth. He was ordained an Elder Dec. 13, 1886, by his father, and three days later (Dec. 16, 1886), he married Ann Jenett Smith (daughter of John A. Smith and Mary Michaeljohn) in the Logan Temple. He was ordained a Seventy a few years later and in 1890-1893 he filled a mission to New Zealand, where he obtained by diligent study a good knowledge of the Maori language. Most of the time while on this mission he presided over districts. After his return home in 1893 he resumed his labor in his native town and in 1906 (April 14th) he was ordained a High Priest by Geo. F. Richards and set apart as a High Councilor in the Tooele Stake, which position he held until March 26, 1911, when he was ordained a Bishop by Apostle Francis M. Lyman and set apart to succeed Bishop Sybee C. Orme as Bishop of the Tooele Ward with Peter M. Clegg and John G. Gillette as counselors. When the Tooele Ward was divided, Dec. 29, 1912, he was chosen as Bishop of the South Ward, which position he still holds. In secular matters Bro. Atkin has also been very energetic, having served as a member of the Tooele city council, etc. From 1901 to 1914 he was engaged in sheep business and of late he has followed stock raising. In all his business transactions Bro. Atkin has been very successful and has accumulated considerable wealth, yet he devotes his best talent and energy to his calling as Bishop. His marriage has been blessed with two sons, Edward L., who was born May 26, 1888, and died Nov. 5, 1888, and Harry M. (an adopted son), who was born April 12, 1901.

ATWOOD, Samuel Frink, Bishop of the Kamas Ward (Summit Stake), Summit county, Utah, was born Feb. 27, 1825, at Wellington, Tolland county, Connecticut, the son of Dan Atwood and Polly Sawyer and grew up to manhood in the town of Fansfield, Tolland county. Here he be-

came a convert to "Mormonism" and was baptized by Cyril Brown, Oct. 14, 1849. He came to Utah with his father's family in 1850, crossing the



plains in Wilford Woodruff's company. After residing in Salt Lake City about three years he was called to fill a mission to the Indians at Las Vegas, and on the Santa Clara, acting as second counselor to Rufus C. Allen, president of the Indian mission. Subsequently he was called to accompany Nathaniel V. Jones to the Las Vegas lead mines. In June, 1857, he was called in connection with the Y X Company to Deer Creek, west of Ft. Laramie, and came back because of the Johnston army troubles. Subsequently he spent two years (1856-1858) in the Dixie mission. In 1859 (Jan. 8th) he married Mary Jane Cornwall. He spent the winter of 1868-1869 on a mission in the Eastern States, visiting his native State while away. In August, 1870, he was called and ordained a Bishop and appointed to preside over Kamas, Peoa, Rockport, Wanship and Parleys Park. Locating at Kamas, he held that position until 1877, when he was made local Bishop of Kamas and held that office until 1902. After his release from that position he turned his attention to Temple work and at length passed to his final rest May 1, 1906, at Kamas. The immediate cause of his death was paralysis. He left a wife and four children. Bishop Atwood, besides being a diligent Church worker, filled many secular positions of honor and responsibility. He served as a delegate to one of the constitutional conventions in 1872 and also served as a member of the Utah Legislature in 1876 and 1881.

AUSTIN, Heber Charles, President of the Bingham Stake, Bonneville county, Idaho, was born Dec. 20, 1855, in Sudham, Bedfordshire, England, the son of John Austin and Emma Grace. He was baptized when about eight years old and emigrated with his parents to America in 1868, crossing the Atlantic in the steamship "Minnesota," which sailed from Liverpool June 30, 1868. The emigrants that year traveled as far as Laramie by rail and from that point the Austin family traveled in Capt. Joseph S. Rawlins' company to Salt



Lake City, where they arrived August 20th. The family resided for many years in Lehi, Utah, and in 1903 Heber C. Austin moved to

Idaho Falls, Idaho, in the interest of the Sugar Company, and, being an agriculturist, he took a most active part in laying off the ground for the sugar factory, planting fields of beets, trees, etc., and in the founding and building up of the town of Lincoln, Bingham (now Bonneville) county, Idaho. He was ordained an Elder in 1893 by Lott Russon; was ordained a Seventy in 1899 by Seymour B. Young and filled a mission to Great Britain in 1899-1900, during which he presided over the Norwich conference part of the time. He was ordained a High Priest Jan. 13, 1901, by Stephen L. Chipman, and set apart as an alternate High Councilor in the Alpine Stake, which position he filled until he moved to Idaho in 1903. He was ordained a Bishop April 30, 1905, by Hyrum M. Smith, and set apart to preside over the Lincoln Ward, and in November, 1909, he was set apart to preside over the Bingham Stake, which position he still holds. At present Brother Austin is specializing in the raising of beet seed for the Idaho Sugar Company and has under cultivation about 1,000 acres of land. In 1879 (Dec. 31st) Brother Austin married Miss Deseret Taylor (daughter of James Taylor and Ann Rodgers), who was born March 29, 1859, at Lehi, Utah. She has borne her husband nine children, namely, Daisy M., Raymond, Margaret A., Victor H., Bernice E., Alice, Myrtle, Edith and Bessie.

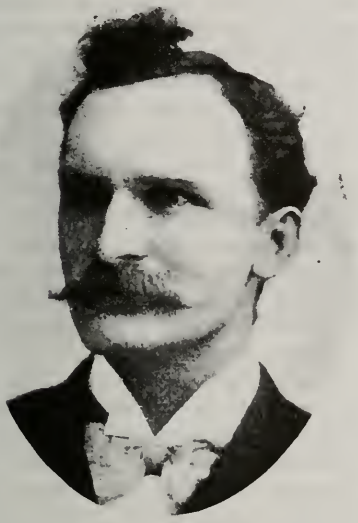
BAGLEY, Edward A., Bishop of the Koosharem Ward (Sevier Stake), Sevier county, Utah, was born April 10, 1847, at New Brunswick, Canada, the son of Edward Bagley and Julia Ann Grant. He made his home with his parents until 1855, when he migrated to Provo, Utah, where he was baptized, and subsequently moved to Payson, Utah county. Later he was ordained a Priest. In 1869 (Sept. 17th) he married Mary Almedia McClellan (daughter of Wm. McClellan and Almedia Day). In 1875 he moved to Koosharem, Sevier county, Utah, where he was ordained an Elder. In October, 1879, he received his blessings in the Saint George Temple. In 1885 (February 10th) he was ordained a Seventy, and married Christine Torgerson (daughter of Hans Torgerson and Annie Gurena Olsen). Bishop Bagley has from his early youth been a most energetic and earnest Church worker and has also held a number of secular positions. He resigned a position as county commissioner of



Piute county to fill a mission to Iowa and Illinois in 1886. He was ordained a High Priest and Bishop May 27, 1891, by Apostle Francis M. Lyman, and set apart to preside over the Koosharem Ward, which position he held for 14 years. Bishop Bagley has been a very successful farmer and stock raiser and has also been engaged in the mercantile business. At present he is a director and stockholder in the Richfield Commercial and Savings Bank. The names of his children from his first marriage are Mary Adelina, Edward C., Estella J., Emerette, James A.,

Cynthia A., Rhoda A., George A., and Cyrenius. The children of the second marriage are Anna Christina, Mary Ellen, Netta Alonda, Hyrum O., Joseph M., Lorenzo D., Owen R., Helen E., and Talmage C.

BAILEY, Thomas, Bishop of the Nephi Ward (Juab Stake), Juab



county, Utah, was born Nov. 7, 1869, at Nephi, the son of Langley A. Bailey and Sarah Andrews. He was baptized Nov. 7, 1877, by Joel Grover; ordained a Deacon about 1880; ordained a Priest Dec. 19, 1889, by James W. Paxman; ordained a Seventy July 19, 1890, by George Q. Cannon and became a member of the 71st quorum of Seventy. Prior to this (from 1881 to 1889) he had presided over a Deacons' quorum at Nephi. In 1896-1898 he filled a mission to Great Britain, during which he presided part of the time over the Nottingham conference. From 1898 to 1902 he acted as Stake superintendent of Religion Classes. He acted as second counselor in the Stake presidency of Y. M. M. I. A. from 1894 to 1895 and as Ward president of Y. M. M. I. A. from 1901 to 1908. From 1913 to 1914 he acted as Stake superintendent of Sunday schools and served as a High Councilor from 1902 to 1914, being ordained a High Priest April 27, 1902, by George Teasdale. In 1914 (August 9th) he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Nephi Ward. Bro. Bailey has also filled numerous positions of a secular nature; thus he acted as county assessor one term and has been county recorder since 1916. From 1915 to 1919 he served as a member of the Nephi city council. In 1900 (May 31st) he married Mary E. Chapman (daughter of John Chapman and Eliza Jackson), who was born Oct. 28, 1870, at Nephi. Three children have blessed this marriage, namely, Trenna Eliza, Raymond Thomas, and Mary Thelma.

BALLE, Christian Thomsen, Bishop of the Fremont Ward (Wayne Stake), Wayne county, Utah, was born in Aalborg, Denmark, Nov. 22, 1849, the son of Jens Thomsen Balle and Inger Kirstine Pedersen. To-



gether with his parents he left his Aalborg home in December, 1853, for America and arrived in Salt Lake City, Utah, in the fall of 1854. After

residing in Salt Lake City until April, 1860, he moved with his parents to Ephraim, Sanpete county, Utah, where he herded cows and helped his father on the farm. When the Black Hawk war broke out in 1865 he was enrolled in Peter Isaksen's infantry company, but was soon afterwards transferred to Lewis Larsen's cavalry company. In a skirmish with the Indians, July 7, 1867, west of Ephraim, his horse was shot under him. He was finally discharged from military service Nov. 1, 1867. After first being ordained a Deacon in the early 60's he was ordained an Elder June 5, 1876, by John Smith and on the same day married Emma Eugenie Thustrup. This marriage was subsequently blessed with eleven children, namely: Eugenie, James C., William A., Emma R., Myrtle E., Homer Leroy, Evalena, Leo Royal, Pearl J., Flossie B. and Lillian O. His wife had taught school in Ephraim for some time previous to her marriage. Bro. Balle moved to Mayfield in 1877 and was ordained a Seventy March 1, 1885, by Frederik J. Christiansen; he acted as president of the Ward Y. M. M. I. A. in Mayfield five years and as counselor in the same organization two years. In July, 1886, he was called on a mission to Scandinavia, during which he labored in the Aalborg conference, part of the time as president of the Frederikshavn branch. He returned on account of sickness in 1887. In the hope of improving his health he removed with his family to Fremont, Piute (now Wayne) county, where he labored as a Ward teacher and as a home missionary for a number of years, and also as president of the Ward Y. M. M. I. A. He was chosen as a president of a quorum of Seventy in August, 1891, and ordained a High Priest May 30, 1897, by Francis M. Lyman. For two years he labored as a local missionary in the Wayne Stake, making a house-to-house visit among the Saints, preaching the Gospel and ascertaining the general condition of the Saints. He also acted as second assistant superintendent of the Sunday school. For a period of ten years he served as a forest ranger and supervisor on the Fish Lake Forest Reserve. From April 29, to Jan. 13, 1907, he served as first counselor to Hiett B. Maxfield, Bishop of the Fremont Ward. On the latter day he was chosen as Bishop of said Ward and ordained to that office May 10, 1907, by Apostle Orson F. Whitney. He served in that capacity until August 2, 1919, when he was honorably released. Bishop Balle is universally known for his honesty, integrity and fidelity to the work of the Lord. He is a farmer and stock raiser by avocation.

BALLE, Emma Eugenie Thustrup, wife of Bishop Christian Thomsen Balle, was born Sept. 15, 1854, in Store Lindet, Lolland, Denmark, the daughter of Jens Christian Thustrup and Anne Marie Nielsen. She attended a country school until June, 1868, and, becoming a convert to "Mormonism," was baptized in June, 1864, by Ole H. Berg. Her father had died Sept. 17, 1855, and her mother had become a convert to "Mormonism" some time afterwards. Emma emigrated to Utah, together with her mother and brother, in 1868, crossing the Atlantic Ocean in a sailing vessel and the plains with ox teams. She located temporarily in Provo, where she was treated with much kindness by the family of Ole H. Berg. After attending the district school at Provo she studied in the Timpanogas University, after which she taught school in the family of Jens Hansen in Spanish Fork. Later she taught school in Salem, Utah county, and afterwards in Ephraim, Sanpete county. After her marriage she con-

tinued school teaching for a short time and then moved to Mayfield with her husband in June, 1877, where she continued school teaching. In Mayfield she acted as secretary of the Ward Relief Society and of the Ward Y. L. M. I. A. In April, 1889, the family moved to Fremont, Wayne county, where Sister Balle was chosen as president of the Ward Primary Association in 1890 and served in that capacity until October, 1899. From 1891 to January, 1896, she served as secretary of the Fremont Relief Society, a member of the Wayne Stake Board of Primary Association and as secretary of the School Board of Education. In September, 1907, she was appointed postmaster of Fremont, which position she still holds (1919). She was set apart as clerk of the Fremont Ward May 10, 1907, and still holds that position. Sister Balle has been a Sunday school teacher for over forty years and is now the teacher of the theological class in the Fremont Ward. She is the mother of eleven children.

BALLIF, Serge Louis, president of the Swiss and German mission, was born April 17, 1821, in Perroy, near Lausanne, Canton Vaud, Switzerland, the son of J. F. Fredrick Ballif and Alexandrine Beque. He was educated in Switzerland and Odessa, Russia, receiving a classical education. After his return to Switzerland from Russia he became a convert to "Mormonism" and was baptized by Thomas B. H. Stenhouse June 6, 1852. He was quite wealthy when he joined the Church and spent his means freely feeding the Elders and poor Saints. He also financed the printing of the periodical "Reflecteur" published in the interest of the Church in Switzerland, and paid for printing several tracts. Soon he was ordained to the Priesthood and called to labor as a local missionary. After laboring for several years in Basil, he was sent to Neuchatel and in the village of Saules in the valley of Russ (seven miles from Neuchatel) he baptized three families, all of whom soon emigrated to Utah. Bro. Ballif emigrated to America in 1854, together with ten families from Switzerland, namely, three from the valley of Russ and the others from Lausanne and Geneva, traveling under the direction of James Woodard. This small company of Saints left Switzerland Feb. 10, 1854, and arrived in Salt Lake City Oct. 28, 1854. Several of the company died with cholera near Kansas City and Leavenworth. After arriving in the Valley, Brother Ballif located in Big Cottonwood and participated in the Echo Canyon war, spending considerable time in the mountains riding a mule. In 1858 he went south in the general move. Not being successful as a farmer, he located temporarily in Ogden, and in the spring of 1860 he settled in Logan, Utah, where he made his home until he died. Being called on a mission to Europe, when his Logan home was about half finished, he left part of his family in Logan and part in Ogden and started on his mission in May, 1860. He drove cattle across the plains and walked part of the way through the Southern States, and when he reached New York he had thirty-eight cents left with which to cross the ocean. After laboring faithfully as a missionary in Switzerland two and a half years, he returned to Utah in charge of a company of emigrating Saints, who crossed the Atlantic in the ship "Windermere." Soon afterwards he was appointed to preside over the German meetings in Logan, which position he occupied until he died. During his presidency a meeting-house was erected in Logan in which to hold German meetings. In 1879-81 he filled another mission to Switzerland and Germany, during

which he presided over the mission and returned in charge of a large company of emigrating Saints. While on this mission he was arrested in Berlin, Aug. 16, 1880, for preaching the gospel. For many years Bro. Ballif acted as a president of a quorum of Seventy and remained faithful and true to the Church till the day of his death which occurred in Logan April 20, 1901. Bro. Ballif was a well educated man, understood German and French almost to perfection and could read Latin and Greek. He was a humble and unassuming man and on that account perhaps was not appreciated as much as he would have been had he been of a more aggresive nature. In 1848 (Nov. 24th) he married Elise Lacoultre and before he left the old country three daughters (Louisa, Marie and Helene) were born to him at Lausanne. His wife died May 13, 1872, in Logan, after bearing him nine children, one of which is Serge F. Ballif who now presides over the Cache Stake of Zion. The names of the other children are: Louisa Alexandrine, Marie Jean, Helene Caroline, Kathinka Caroline, Rachel Elizabeth, Sergine Cecile, Serge Fredrick, John Lyman, Jenny and Charlotte. In February, 1857, Bro. Balif married Harriette Jeanette Vuffrey, a native of Switzerland. This wife also bore her husband nine children, namely: Julia Susanne, Franklin Fredrick, Olga, Louis Henry, Eva, Henrietta Allie, Adeline Marie, Joseph and Fenelon.

BALLIF, Serge Fredrick, President of the Cache Stake of Zion, was born Sept. 23, 1859, at Ogden, Utah, the son of Serge Louis Ballif and Elise Lacoultre. He came to Logan, Utah, with his parents as an infant and has resided in that city ever since. Here he received a common school education and then attended the University of Deseret in Salt Lake City, presided over by Dr. John R. Park. Bro. Ballif was baptized when about eight years of age and ordained successively to the offices of Deacon, Teacher, Priest and Elder. He presided over the Y. M. M. I. A. in the Logan Fourth Ward for a number of years, after which he acted as Stake president of Y. M. M. I. A. in the Cache Stake. In 1890-1893 he filled a mission to Switzerland, during which he presided part of the time over the French conference comprising the branches of Neuchatel, Lausanne and Geneva. After returning from this mission he was ordained a Seventy by Christian D. Fjeldsted and later was chosen as a president of the 64th quorum of Seventy. Later he filled a second mission to Europe, during which he first labored in Belgium, where he presided over the Liege conference thirteen months, and was then called to preside over the Swiss and German mission, succeeding Hugh J. Cannon. He held that important position about five and a half years and part of the time his family was with him. He returned home in 1909, being succeeded in the presidency of the mission by Thomas E. McKay. During his presidency the Book of Mormon was re-printed in the German language, and a number of other books and pamphlets (Church publications) were published in the German and French languages. He petitioned through the American Consul at Berne for religious freedom, or permission to preach the gospel in Switzerland unmolested by the authorities. At the time of his release he left 50,000 francs in the bank at Zurich in the interest of the mission after paying the fares of the Elders home and publishing all the books and pamphlets mentioned. The German books were printed in Leipsic and the French books in Geneva. After his return from this mission Bro. Ballif engaged in business in Portland, Ore-

gon, but was called back to Utah by the Church authorities in 1911 to preside over the Cache Stake of Zion, succeeding Isaac Smith. In 1885 (July 29th) he married Zelnora Eliza Angell (daughter of Truman Osborne Angell) in the Logan Temple. This marriage has been blessed with six children, namely: Hazel, Frederick, Leonard H., Zelnora, Rachel and Evelyn.

BARKER, Frederick, Bishop of North Ogden (Ogden Stake), Weber county, Utah, was born March 26, 1876, at North Ogden, Utah, the son of Henry Barker and Margaret Staley. He was baptized Sept. 18, 1884, by Newman H. Barker; ordained a Priest in his youth; ordained an Elder Nov. 17, 1902, by James Ward, and ordained a High Priest July 26, 1908, by Charles C. Richards and set apart as a member of the High Council of the Ogden Stake. In 1902-1905 he filled a mission to Great Britain, where he acted as secretary of the Bristol conference 18 months. He also visited France, Italy, Switzerland, Germany, Holland and Belgium. At home he has acted as assistant and subsequently as superintendent of the North Ogden Sunday school, labored as an alternate and afterwards as a regular member of the High Council and subsequently as first counsel to Bishop Ward of the North Ogden Ward, which position he held until Dec. 29, 1912, when he was ordained a Bishop by David O. McKay and set apart to preside over the North Ogden Ward, which position he still holds. Brother Barker has always been active in Church matters and when quite young acted as a Y. M. M. I. A. officer. Otherwise he was a member of the county school board from 1911 to 1915 and has filled many other secular offices. In 1909 (April 29th) he married Della Ann Hickenlooper (daughter of Charles A. Hickenlooper and Medora Blanchard), who was born Sept. 24, 1888, in Pleasant View, Weber county, Utah, and has borne her husband four children, namely: Kenneth H., Lowell F., Vanese and Myra. Brother Barker's principal avocation is that of a farmer and fruit grower.

BARNES, Lorenzo D., the first Latter-day Saint Elder who died while laboring as a missionary in a foreign land, was born March 22, 1812 in Tolland, Hampden county, Mass., the son of Phineas Barnes, a New England farmer. He removed with his parents to the eastern part of Ohio in 1815 and thence, in 1816, moved to Norton, Medina county, Ohio, where he became a convert to "Mormonism" and was baptized by Elder Thomas Gorden June 16, 1833. He was ordained an Elder by Sidney Rigdon July 18, 1833, soon after which he went to Kirtland, the headquarters of the Church at that time. While there he was called on a mission by the council of High Priests and left Thompson Aug. 1, 1833, in company with Elial Strong. On this mission to western Ohio they held a number of meetings in Lerado, Westville, Harmony, Jamestown, Pomfret and Perrysburgh and in the regions round about. Bro. Barnes returned to Kirtland in October and during the winter of 1833-1834 he taught school at Norton. In the spring of 1834, when the call was made for volunteers to go to Missouri, Lorenzo D. Barnes responded and marched as a member of Zion's Camp, under the leadership of the Prophet Joseph Smith, to Missouri. This company marched on foot nearly a thousand miles for the purpose of assisting the Saints who had been driven from their homes in Jackson county, Missouri. In the spring of 1835, he was ordained one of the first Seventy, and commenced preaching through several counties of Ohio. In 1835 he took a mission to Virginia, and having a limited edu-

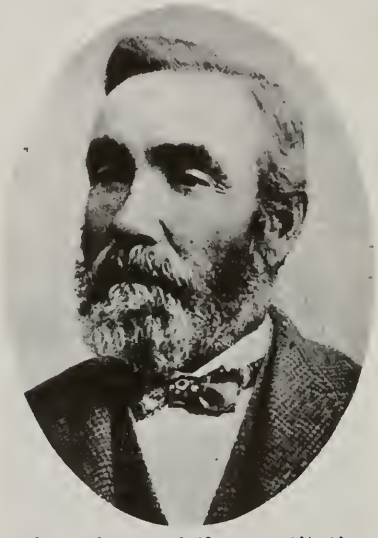
cation and an impediment in his speech, he was frequently singled out by the sectarian preachers as an object of attack. He held several debates with the clergymen of different denominations and had unusual success, for, the close of every debate was followed by baptisms. By faith and perseverence he overcame the impediment in his speech and became an orator of superior powers. In June, 1838, he was ordained a High Priest and became a member of the High Council of Adam-ondi-Ahman, and in September of that year he was sent on a mission to the Southern and Eastern States; traversing on foot the states of Ohio, Kentucky, Pennsylvania and Virginia, preaching without purse or script. In 1839 he built up a large branch of the Church in Chester county, Pennsylvania, and established many other branches in different parts of the Eastern States. He continued his labors until the year 1841 when he led a company of Saints to Nauvoo. In the fall of the same year (1841) he was sent on a mission to England, and labored for a short season in and about Manchester. From there he went to the Cheltenham conference, in Gloucestershire, where he labored until the general conference, held in England, when he received an appointment to preside over the Bradford conference, where he labored faithfully until his death, which occurred Dec. 20, 1842. Bro. Barnes was possessed of most untiring perseverence. industry and application, and wore out his life by constant preaching and exposure. At the following general conference held in England, the American Elders and many of the Saints donated the sum of five pounds five shillings and six pence ($26.00) for the purpose of erecting over his grave, at Idle, Yorkshire (where his remains were interred) a stone, upon which is found the following epitaph: "In memory of Lorenzo D. Barnes, who died on the 20th of December, 1842, age 30 years. He was a native of the United States, an Elder in the Church of Jesus Christ of Latter-day Saints, a member of the High Priests' quorum and also of Zion's Camp in the year 1834, and the first gospel messenger from Nauvoo who has found a grave in a foreign land." The remains of Elder Barnes were subsequently shipped to Utah and interred in the city cemetery in Salt Lake City and the 2nd quorum of Seventy has erected a modest monument over his grave.

BARROW, Freeman Frank, Presiding Elder over the West Warren Branch (North Weber Stake), Weber county, Utah, from 1908 to 1917, was born July 21, 1858, at Marilla, Erie county, New York, the son of Thomas Carter Barrow and Susannah Phillips Dowell. Bro. Barrow was raised on a farm and becoming a convert to "Mormonism," he was baptized by Elder Mark Hall, April 18, 1882. His mother had been a member of the Church since she was twelve years old, being baptized in the city of Rochester, New York, by Freeman Rogers. Brother Barrow emigrated to Utah in June, 1883, was ordained an Elder in 1884 by President Chas. F. Watkins, of Ogden; received his blessings in the Logan Temple in the spring of 1887; was ordained a Seventy by John Morgan and became a member of the 76th quorum of Seventy; filled a mission to the Eastern States in 1907-1909, during which time he acted as president of the New York conference for 14 months. This conference extended into Pennsylvania and Canada. In 1908 he was appointed first counselor to Bishop Wayment of the Warren Ward, after which he presided over the West Warren branch of the Warren Ward until 1917. In 1880 (April 6th) Brother Barrow married Henrietta Barkhuff of Marilla, Erie county, New York. This

union has been blessed with seven children, namely: Paul Frank, Edith May, James Albert, Thomas William, Ethel Susannah, Sarah Mabel, and Lester John, who has served one year in France in the United States army.

BARRUS, Albert Almon, second counselor in the presidency of the Star Valley Stake, Lincoln county, Wyoming, was born June 1, 1875, at Grantsville, Tooele county, Utah, the son of Benjamin F. Barrus and Lovina Ann Steel. He was baptized Sept. 8, 1883, by Alma Hale; ordained an Elder in 1894; ordained a Seventy Nov. 17, 1897, by Seymour B. Young, and filled a mission to the Southern States in 1897-1898. In 1896 (March 4th) Bro. Barrus married Margaret Alice Millward, who has borne her husband eleven children, namely: Margaret Fay, Nielson, Albert Rodney, Lester Millward, Rondo Thayer, Grace Louise, Emily, Alice, Wilda, Nora, Benjamin Franklin and Lucy. In 1891 Bro. Barrus moved with his family to Star Valley, locating at Fairview. In 1906 he was ordained a High Priest by John U. Moser and set apart to act as a High Councilor in the Star Valley Stake. He was ordained a Bishop Aug. 23, 1907, by Orson F. Whitney and set apart to preside over the Fairview Ward. After acting in this position until June, 1914, he was set apart as second counselor in the presidency of the Star Valley Stake, which position he still holds.

BARTHOLOMEW, John, Bishop of Fayette Ward (South Sanpete Stake), Sanpete county, Utah, was born Sept. 11, 1845, at Mackinaw, McLean county, Illinois, the son of Joseph Bartholomew and Polly Benson. He came to Utah with his parents in 1852 and settled in Springville, Utah county, Utah, and later in Gunnison, Sanpete county, Utah. John Bartholomew, who was baptized in 1856, became a resident of Warm Creek (now Fayette) about 1861 and passed through all the experiences incident to pioneer life at that place, and also took part in the Black Hawk war in 1865-1868. From 1874 to 1877 he acted as Presiding Elder at Fayette and was ordained a High Priest and Bishop July 7, 1877, and appointed to preside over the Fayette Ward, which position he held until his death. He also served as road supervisor and school trustee and also as a



member of one of the constitutional conventions which met to frame the Utah State constitution. In 1868 (Oct. 11th) Bro. Bartholomew married Eliza Roxey Metcalf, daughter of England Metcalf and Mary Washlim, which marriage was blessed with eleven children, namely: John Edward, Roxey Ellen, William, Sarah Jane, Alma, Joseph, Julia, Mary Elizabeth, Rose Alice and Henry. Bishop Bartholomew died at Fayette Sept. 23, 1914.

BARTHOLOMEW, Noah Willis, first Bishop of Fillmore (Millard Stake), Millard county, Utah, was born April 1, 1808, at Dryden, New

York. He emigrated to Utah in 1848 and settled in Fillmore, Millard county, where he was called to act as the first Bishop. In 1828 (Jan. 21st) he married Miranda Catlin, who was born Sept. 17, 1806, and who bore her husband seven children, namely, Emily, George W., Lewis L., Nelson, Willis, Lyman and Miranda. Later he married Mary Attana Catlin, who became the mother of five children, namely, Matilda, Edwin, Noah, Laura and Don Alonzo. Bro. Bartholomew emigrated to Utah in 1848 and settled in Fillmore in 1851. Here he resided until his death which occurred in Fillmore, Aug. 1, 1876, he being 68 years old.

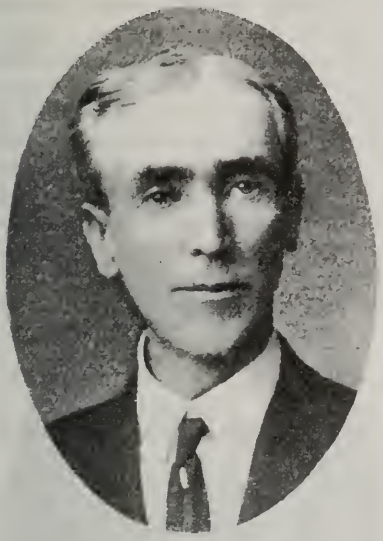
BARTON, Walter Herbert, one of the Latter day Saint Elders who



died in the missionary field, was born April 15, 1869, at Kaysville, Davis county, Utah, the son of John Barton and Sarah Flint. He was baptized Aug. 5, 1877, by Thos. F. Rouche; ordained a Deacon Feb. 24, 1884, by Peter Barton, and ordained an Elder Feb. 12, 1893, by Albert Beazer. He also served as an officer in the Ward Y. M. M. I. A. Being called on a mission to the Southern States, he left his home in December, 1893, arriving at Chattanooga, Tenn., Dec. 20, 1893. He at once commenced a successful missionary labor, his first companion being Joseph M. Felt of Idaho. He soon contracted the fever and ague, so prevalent in the Southern States, and, gradually sinking under his sufferings, he finally died at McComb City, Mississippi, Feb. 18, 1894. His body was brought home for burial. Bro. Barton was a highly respected young man, beloved by all who knew him at home as well as in the missionary field. He will always be looked upon as a star of the first magnitude among the many faithful ones who have made the Bartons a family of great renown in the midst of the Latter-day Saints.

BAXTER, Samuel Emerson, an active Elder in the Tenth Ward (Liberty Stake), Salt Lake City, Utah, was born Aug. 10, 1858, at Dresden, Tennessee, the son of Samuel Martin Baxter and Holly Ann Murphy. In 1869 he emigrated to Utah with his parents and settled in Mill Creek, Salt Lake county. Two years later his parents moved to the Tenth Ward, Salt Lake City, where he has resided ever since. He was baptized Nov. 26, 1875, by Wm. Ashman; ordained a Deacon about Dec. 1, 1875, and presided over the first organized Deacons' quorum of the Tenth Ward; ordained an Elder Nov. 22, 1878, by James E. Malin; ordained a Seventy July 6, 1909, by Seymour B. Young, and acted as a president of the 16th quorum of Seventy, being senior president about four years, and ordained a High Priest Sept. 30, 1917, by Joseph Keddington. Bro. Baxter has always been a diligent Church worker. He labored in the Tenth Ward Sunday School for over thirty-five years, as assistant superintendent fifteen years and as superintendent two years; at the present time he has charge of the parents' class in the

Tenth Ward. In 1881 he was chosen as 1st counselor in the Y. M. M. I. A. of that Ward and served as president of the association from 1882 to 1886.



In 1878 Bro. Baxter married Elizabeth Cheshire (daughter of George Cheshire and Elizabeth Kees), who was born March 24, 1858, at Barton, England, and died Feb. 3, 1895. Six children were the issue of this marriage, namely: Arzella May, Ella Maud, Reuben Emerson, Bertha Lucile, Clarence Ottis and Samuel George. In 1896 (April 30th Bro. Baxter married Lotta Robina Paul (daughter of James P. Paul and Elizabeth Evans), who was born Feb. 14, 1870, in Salt Lake City, Utah. Four children are the issue of this marriage, namely, Elizabeth Robina, Holly Elaine, Paul Martin and Wallace Kent. Bro. Baxter was associated as salesman with the Dinwoodey Furniture and The Salt Lake Hardware Co. for many years, and at present is conducting a business in his own name for the sale of bank, office and store fixtures, in Salt Lake City. Bro. Baxter is a man of unswerving integrity to duty whether it be to his Church, family or business.

BAXTER, Lotta Robina Paul, president of the Liberty Stake Relief Society, was born Feb. 14, 1870, in Salt Lake City, Utah, the daughter of James P. Paul and Elizabeth Evans. She attended the University of Deseret and later took a special course in literature at the University of Utah. She was baptized when eight years of age and when nine years old began serving as secretary in the Ward Primary Association. In 1887 she was chosen as secretary of the Y. L. M. I. A. of the Tenth Ward, Salt Lake City, which position she held until April 12, 1892, when she was chosen as second counselor to the president of the Y. L. M. I. A. in the Tenth Ward. From July 6, 1887, to April 26, 1903, she acted as president of that association, and later served as an aid in the Salt Lake Stake Board of Y. L. M. I. A. When the Salt Lake Stake was divided into



four stakes in 1904, she was chosen as Stake president of the Y. L. M. I. A. in the Liberty Stake, which position she held until 1912, and then acted as class teacher for one year in the Tenth Ward Y. L. M. I. A. In 1914 she was chosen as second counselor in the Liberty Stake Relief So-

ciety and in October, 1915, was set apart as president of the Liberty Stake Relief Societies, which position she still holds. In 1896 (April 30th) she married Samuel Emerson Baxter, a widower with six children. Sister Baxter is the mother of four children. She gives her family great credit for the success she has had as a Church worker, for no sacrifice has been too great on their part to have her perform whatever duties were required of her in her public life.

BECK, Herbert, the second Bishop of Centerfield (South Sanpete Stake), Sanpete county, Utah, was born July 25, 1884, in Ephraim, Sanpete county, Utah, the son of James Nielsen Beck and Oline Maria Jensen. He was baptized when a boy, raised in Ephraim, where he received a common school education, and continued his education in the college at Provo. Together with his parents he moved to Centerfield in 1898 where he acted as a choir leader and a counselor in the Ward Y. M. M. I. A. He also labored as an ordinance worker in the Manti Temple six months. Prior to that he had been ordained successively to the offices of Deacon, Teacher, Priest and Elder. He was ordained a High Priest by Lewis Anderson, May 17, 1908, and set apart as a second counselor to Bishop Andrew C. Fjeldsted of Centerfield, and in 1918 (August 4th) he was ordained a Bishop by Rudger Clawson and set apart to preside over the Centerfield Ward. In 1906 (March 7th) he married Blanch Kearnes (daughter of Austin Kearnes and Mary Jörgensen). After bearing her husband one child (Lavona), his wife died, Dec. 16, 1906. In 1909 (Nov. 24th) he married May Bardsley (daughter of Joseph Bardsley and Alice Duffin), who is the mother of three children, namely, Fay, Oline and Lucy.

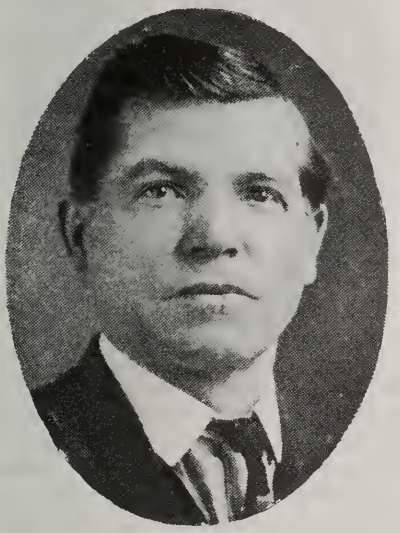
BECKSTRAND, John August, first counselor to President Orvil L. Thompson of the Millard Stake, Millard county, Utah, was born March 19, 1865, in Deseret, Millard county, Utah, being the son of Elias August Beckstrand and Anna Sophia Heglund. He moved with his parents to Meadow, Millard county, Utah, in 1869, where he was baptitzed in 1873 by Wm. H. Stott. He was ordained an Elder and received his blessings in the St. George Temple when only



fourteen years old; obtained a common school education in Meadow and afterwards attended the Church Academy at Fillmore. He filled a mission to Sweden in 1889-1891, laboring in the Göteborg conference and was with John Anderson Quist when that Elder died as a missionary in Sweden. After his return from his mission, Elder Beckstrand acted as superintendent of the Y. M. M. I. A. of the Millard Stake for about ten years, and was chosen as a president of the 42nd quorum of Seventy, having been ordained a Seventy before going on his mission. He was ordained a High Priest Nov. 20, 1899, by Francis M. Lyman and ordained a Bishop Jan. 31, 1909, by George F. Richards and

set apart to preside over the Meadow Ward, succeeding Neil M. Stewart. He was set apart as first counselor to President Orvil L. Thompson Aug. 11, 1912, when the Milard Stake was divided and the Deseret Stake was organized. Elder Beckstrand married Mary Elizabeth Stott of Meadow in November, 1892. She was the daughter of Edwin Stott and Sarah Jane Holder, and has borne her husband five children, namely, John Morale, Orvil Edwin, Arland Stott, Grant Heglund and Blake Holder. Bro. Beckstrand is a farmer and stock raiser and also one of the successful business men of Millard county.

BELLISTON, Albert Henry, Bishop of the Nephi South Ward (Juab Stake), Juab county, Utah, was born



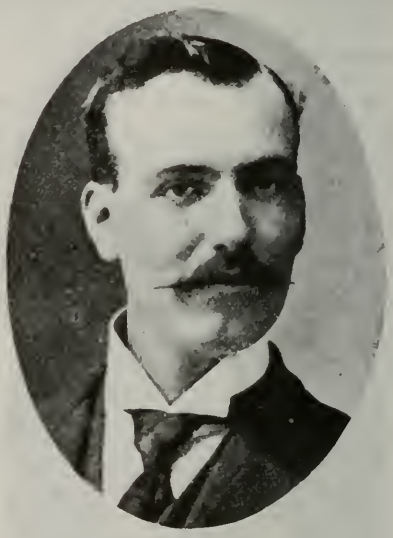
June 29, 1876, in Nephi, Utah, the son of Thomas Belliston and Sophia Bardsley. He was baptized Sept. 1, 1884, by Gideon Wilson; ordained a Deacon Jan. 28, 1892, by W. H. Warner; ordained a Teacher Nov. 28, 1893, by Thomas Crawley; ordained a Priest Jan. 14, 1896, by Edwin Harley; ordained an Elder Feb. 20, 1898, by Geo. Teasdale, and ordained a Seventy and set apart for a mission to the Sandwich Islands by Seymour B. Young, April 1, 1898. He returned home from this mission May 1, 1902. Having been chosen to act as second counselor to Bishop Wm. H. Pettigrew of the Nephi 1st Ward in November, 1901, before returning from his mission, he was ordained a High Priest by Geo. Teasdale and set apart to the office named May 6, 1902, which position he held until Sept. 22, 1912, on which date he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Nephi South Ward, which position he still holds. In November, 1913, he was elected a member of the Nephi city council, which office he held for four years. In August, 1917, he was appointed by Governor Bamberger to act as a member of the Juab county local draft board, which position he held until the close of the war. In 1903 (October 21st) Bishop Belliston married Jennie G. Wheeler, who has borne her husband five children, namely, Albert Leland, Dion, Harold W., Nelda, and Gerald T. Brother Belliston is a farmer by occupation.

BENSON, Yeppa, fifth Bishop of Weston (Oneida Stake), Franklin county, Idaho, was born April 1, 1866, at Lehi, Utah county, Utah, the son of Jeppe Benson and Hannah Hansen. He was baptized Dec. 23, 1889, by Peter Mickelson; ordained an Elder in 1887; ordained a Seventy, March 1, 1890, by John Maughan, and ordained a High Priest and Bishop Sept. 10, 1911, by Charles W. Penrose and set apart to preside over the Weston Ward. Bro. Benson settled at Weston with his parents in 1870 and has since then been a successful farmer and stock raiser. From his earlier youth Bro. Benson has taken an active part in Church affairs. Thus he acted as Ward chorister a number of years, was Ward Sunday school superintendent, a diligent Y. M. M.

I. A. worker and acted as a president of the 142nd quorum of Seventy. In 1899 (Sept. 25th) he married Catherine Zweifel (daughter of Jacob Zweifel and Anna D. Martz), who was born April 1, 1868, in Providence, Cache county, Utah. Nine children are the issue of this marriage, namely, Edna C., Clarence Y., Aaron C., Yetta E., Annie E., Florence Z., Minnie Z., Adelia Z., and Thelma C.

BERREY, John Alphonzo, fourth Bishop of the Wardsboro Ward (Montpelier Stake), Bear Lake county, Idaho, was born Oct. 29, 1879, at Cottonwood (now Dingle), Idaho, the son of John Henry Berrey and Phoebe R. Wilcox. He was baptized May 2, 1889, by Samuel Humphrys; ordained a Deacon soon afterwards; ordained an Elder Oct. 28, 1898, by Wilford W. Clark; ordained a High Priest May 21, 1905, by William Budge and set apart to act as second counselor to Bishop Charles S. Keetch; afterwards he acted as first counselor to Bishop John G. Haddock, and on Sept. 22, 1917, he was ordained a Bishop by Hyrum M. Smith and set apart to preside over the Wardsboro Ward, which position he still holds. From January, 1904, to May, 1905, he acted as Sunday school superintendent. He has also acted as constable of a precinct four years and as school trustee twelve years. In 1898 (Nov. 9th) he married Mary E. Humphrys (daughter of Samuel Humphrys and Mary Clifton), who was born Oct. 29, 1880, at Paris, Idaho. This marriage has been blessed with eight children, namely, Mary E., Alphonzo D., Phoebe G., Asenath E., Mae L., Ruby Q., Samuel B., Helen M., and David L.

BERRY, John William, Bishop of Kanarra, Iron county, Utah, was born Jan. 17, 1877, at Kanarra, the son of William S. Berry and Rebecca Beck. He was baptized Sept. 27, 1885 (when about eight years old), by John W. Brown; ordained a Deacon in 1870; ordained an Elder Jan. 1, 1899, by John W. Platte; ordained a Seventy Jan. 19, 1899, by Anthon H. Lund, and filled a mission to the Southern States in 1899-1901. He was ordained a High Priest Nov. 18, 1901, by Hyrum M. Smith and set apart as first counselor to Bishop Joseph S. Berry, which position he held until June 23, 1906, when he was ordained a



Bishop by Apostle David O. McKay and set apart to preside over the Kanarra Ward, which position he still holds. In 1902 (Jan. 14th) Bro. Berry married Susanna E. Williams (daughter of William R. Williams and Mary I. Roundy), who was born March 31, 1880, at Kanarra. Following are the children by this marriage: Cloyd B., Lela, Thelma, Ethelyn, Maxine, and Glenna. Bishop Berry is a farmer and stock raiser by avocation.

BERRY, William Shanks, one of the martyrs of the Church, was born Feb. 3, 1838, in Dresden, Weekly county, Tennessee, the son of

Jesse Berry and Amelia Shanks. Four of his grandfathers—that is, his two grandfathers, his great-grandfather and his grandmother's second husband, his step-father—were Revolutionary soldiers and fought to establish freedom upon the American continent. His father served his country as a soldier in the war of 1812 and re-enlisted in 1814. Bro. Berry, the martyr, joined the Church in his youth and came to Utah with his mother in 1844. In April, 1884, he was called



on a mission to the Southern States, and while holding a meeting in Lewis county, Tennessee, Aug. 10, 1884, together with others, he was assaulted by a mob of twenty-five masked men. Two local brethren, who attempted to defend the Elders, were instantly killed and two of the Elders, namely, William S. Berry and John Henry Gibbs, shared the same fate. The following account of the massacre was published in the "Millennial Star," Vol. 46, page 570: "Elders John H. Gibbs, Wm. S. Berry and Wm. H. Jones had met at the house of James Condor, on Cane Creek, Lewis county, Tennessee, that Sabbath morning for the purpose of holding religious service. They had been there but a short time when a body of masked men rode up to the house and fired at the Elders, instantly killing Elders Gibbs and Berry and wounding Mrs. Condor. Martin Condor was then shot and killed, and his half-brother, James R. Hutson, after shooting one of the assassins, met the same fate. Elder Jones, seeing that the only chance to save his life was by running to the woods, fled, followed and fired at by some of the mob, but escaped unhurt. Elder Henry Thompson, who was found by the mob at the house of Mr. Garrett, near by, also managed to escape to the woods, where he remained without food or water for thirty-six hours, after which he was conducted by Mr. Garrett to Shady Grove. The bodies of the murdered men were buried, but those of Elders Gibbs and Berry were subsequently taken up and sent to Utah, where, at last accounts, they were expected to arrive on the 22nd ult. The remains of Elder Gibbs were to be sent to Paradise, Cache county, where his family resides, and those of Elder Berry were to go to Kanarra, Iron county, his late residence. President Joseph F. Smith, in the absence of Presidents Taylor and Cannon, who were on a preaching tour in Idaho, published a request that memorial services over the sorrowful event should be held in the various Stakes of Zion on Sunday, Aug. 24th. The notice closed with a recommendation 'that moderation and the patience of the Gospel be observed in all these ceremonies, rendering honor and regret to the slain, and remembering that our mission is not to wreak vengeance on the ungodly, but to preach peace on earth and good-will to all men.'" Thus it will be seen that Elder Berry was killed in his native State, one which his forefathers had helped to settle in the beginning. They were among the

first whites to settle in that country and were compelled to build their hog pens adjoining their houses in order to protect the inmates of the former from the bears which attacked them unless guarded with great care. Bro. Berry left a family of thirteen children, the youngest of whom he never saw, it having been born after the father's departure upon his mission. The oldest boy was about nine years of age and the youngest about three months old when the father was murdered. The martyred Elder was known as one of the very best of men; he was just, conscientious, industrious, and affectionate, and died as he had lived, in the service of his Master, and passed away to meet the martyr's reward. The following was published in the "Millennial Star," Vol. 26, page 587: "It was rather a hazardous undertaking to go to Cane Creek after the bodies of Elders Berry and Gibbs. Elder W. E. Robison, on learning that the Elders had been attacked in that region, disguised himself and proceeded thither immediately, in the hope of being able to render them some assistance (as he had not learned the particulars of the affair, and was not aware that the Elders were killed). Before he arrived at the Condor farm, he met two men who were guarding the road, and on entering into conversation with them, learned that they were two of the assassins. They were evidently expecting the arrival of Elder B. H. Roberts after the bodies of the murdered Elders, and were prepared to waylay and kill him. Elder Roberts subsequently disguised himself and proceeded by another route to the Condor farm, where, with the assistance of some of the local Saints, he disinterred the bodies, placed them in metallic coffins, and conveyed them safely away. Elder Robison accompanied the bodies to Utah, where they arrived on the 22nd ult. Thousands of people assembled at the various railway stations as the bodies were transported through the Territory—that of Elder Berry southward towards Kanarra, and that of Elder Gibbs northward to Cache county—to manifest their honor for the noble martyrs and profound sorrow over their shocking death. Bands of music were also in attendance, playing solemn airs. No vindictive or revengeful feelings were manifested by the Saints, but the sentiment expressed on every hand was, that though the officers of the law should fail to bring the murderers to justice, that Being should be relied upon to do so who has said 'Vengeance is mine; I will repay.'"

BIESINGER, Thomas, a prominent Elder in the Church and a successful missionary, was born Dec. 20, 1844, at Wiesenstetten, Wurtemberg,



Germany, the son of Joseph Biesinger and Maria Josepha Maier. Becoming a convert to "Mormonism" he was baptized July 27, 1862, in Lake Constanz, by Joseph Zollig, Emigrating to America in 1865, he crossed the Atlantic in the sailing vessel "Belle Wood" and the plains

as a teamster in a merchant train, donating his wages toward the transportation of poor Saints. He arrived in Salt Lake City Oct. 8, 1865, and resided successively in Lehi and Fairfield, Utah county. In 1874 (March 9th) he was ordained an Elder. He was appointed superintendent of the Fairfield Sunday school June 27, 1875, and later of the Cedar Valley Ward Sunday school, including Cedar Fort and Fairfield; was also head teacher in the Ward. He was ordained a Seventy May 14, 1876; was appointed in September, 1875, to rebaptize the Saints in Fairfield into the United Order; acted as presiding teacher in Fairfield and superintendent of the Sunday school until he moved to Lehi in 1880. While a resident of Fairfield he also acted as school trustee in Fairfield and carried the mail from Lehi to Ophir two years. In October, 1883, he was called on a mission to Austria. After his arrival in Vienna, Nov. 25, 1883, he labored three months with Elder Paul E. B. Hammer and baptized three persons. He then went to Prague, Bohemia, where he was arrested March 25, 1884, and after a preliminary hearing he was confined in the State prison for 38 days. He was then tried and sentenced to serve 30 more days in prison. After his release from prison he labored a short time in Switzerland, where he presided over the Berner conference from August to December, 1884. In December, 1884, he was called by Apostle John Henry Smith to make a second attempt to do missionary work in Austria and Hungary, but his name being known to the police authorities throughout the empire and the newspapers having given him considerable unsolicited advertising, he was forced to leave Austria again after a sojourn there of three months. At that time several Elders were banished from Bavaria, which left the Saints in Nurenberg and Munchen in a disorganized condition, and Elder Biesinger wes sent there to reorganize the branches and set things in order generally. In this work he was eminently successful, notwithstanding the efforts on the part of police authorities to hinder him in his labors. At length he was summoned before the authorities and ordered to leave Bavaria in twenty-four hours. On this occasion he had a splendid opportunity to bear his testimony before the chief magistrate and others. Soon afterwards he was released from his mission and on returning home, together with sixteen other returning Elders and 324 emigrating Saints, he was placed in charge of the Swiss and Germain Saints and also acted as a counselor to Elder John W. Thornley, the president of the company, which arrived in Salt Lake City Sept. 14, 1885. After his return to Utah, Elder Biesinger took charge of Beck's Hot Springs, near Salt Lake City, and for six months managed Solomon Bros.' restaurant. In September, 1887, he went to Europe on a business trip, expecting to return in a few months, but President George Teasdale appointed him to labor as a missionary in Switzerland, where he presided over the East Swiss conference until December, 1888, after which he labored for a short time in Berlin, Germany. In 1889 he was released to return home, crossing the Atlantic in the steamship "Wyoming," together with 359 emigrating Saints and 18 returning Elders; at this time he again had charge of the Swiss and German Saints and was also counselor to Lars S. Anderson, president of the company. They arrived in Salt Lake City June 26, 1889. Since his return from that mission Bro. Biesinger has been engaged in merchandizing, mining, insurance and optical business, etc. In a Church capacity he is at present a Ward teacher, a Sunday school

teacher, has been a Ward representative of the Genealogical Society during the past three years and now labors as a special missionary and ordinance worker in the Salt Lake Temple. Bro. Biesinger had three wives,wives, namely, Caroline Hartkorn and Elizabeth Kroph, whom he married March 9, 1874, and Louise Markham, to whom he was married in 1886. His first wife was a widow with small children to whom he became a guardian. There were no children by this marriage. His second wife, Elizabeth, bore him seven children and his third wife, Louise, six children.

BILLINGS, George Pierce, Bishop of the Bonneville Ward in Provo (Utah Stake), Utah county, Utah, was born Dec. 4, 1856, at Manti, Sanpete county, Utah, the son of Alfred Nelson Billings and Deborah Patten. He removed with his parents to Provo in 1862. Here he received good schooling and was baptized in 1866 by Chas. D. Miller. In 1878 (Dec. 27th) he married Lydia Anna Young, who bore him seven children, namely, Winnie L., George Victor, Emily Deborah, Leon Young, Florence Laura, Alfred Vivian and Kenneth Patten. All these are married, except the youngest, and Bro. and Sister Billings have already twenty-eight grandchildren. In 1885 Bro. Billings moved to Jensen, Uintah county, where he engaged in general mercantile business. After being ordained an Elder by John P. R. Johnson March 31, 1883, at Provo, he was ordained a High Priest Aug. 7, 1894, by Abraham H. Cannon and set apart to act as Bishop of the Jensen Ward in the Uintah Stake. He held this position until August, 1908, when he was honorably released, because of his return to Provo. While a resident of Uintah county he served as justice of the peace and as county commissioner, and was also elected a member of the Utah State Legislature in 1901-1902 from Uintah county. He acted as chaplain in the State Legislature in 1916. After his return to Provo in 1908 he again became a diligent Church worker and was set apart as Bishop of the Bonneville Ward, Feb. 19, 1918. Since he became Bishop of that Ward a fine chapel has been erected at a cost of about $25,000. As far back as he can remember Bro. Billings has had a testimony of the truth of the gospel and has always responded willingly to any call made upon him to labor in the Priesthood. He has an abiding faith in the great Latter-day Work and has placed his Church duties above everything else in life. The Bishop is a farmer and stock raiser by avocation.

BINGHAM, Albern A., Bishop of Middleton Ward (Ogden Stake), Weber county, Utah, and later Bishop of Riverside, Idaho, was born



April 14, 1876, at Huntsville, Weber county, Utah, the son of Erastus P. Bingham and Emmeline C. Allen. He was baptized June 5, 1884, by Peter C. Geertsen; ordained a Dea-

con March 16, 1889, by George Langlois; ordained a Teacher March 25, 1895, by David McKay; ordained a Priest Oct. 8, 1898, By David McKay; ordained a Seventy Nov. 7, 1900, by Heber J. Grant; filled a mission to the Eastern States in 1900-1902, and was ordained a High Priest and Bishop Sept. 10, 1905, by Joseph F. Smith and set apart to preside over the Middleton Ward. Early in life Bro. Bingham served as first counselor in a Teachers' quorum, acted as secretary of an Elders' quorum and later as secretary of a Seventies quorum; also as an officer in the Ward Y. M. M. I. A. and Sunday school. He moved to Riverside, Idaho, in July, 1909, and acted as a member of the Sunday School Board of the Blackfoot Stake from 1909 to 1912. He also served as superintendent of the Ward Sunday school and was set apart as first counselor to Bishop O. J. Cobley on Aug. 18, 1912; he was chosen as first counselor to Bishop Geo. H. Smith Nov. 10, 1915. In March, 1919, he was sustained as Bishop of the Riverside Ward and was set apart to that position May 18, 1919, by Apostle Joseph F. Smith junior. In 1904 (Jan. 27th) Bishop Bingham married Petra J. Poulsen (daughter of Andrew P. Poulsen and Sine Benson), who was born Dec. 26, 1877, in Plain City, Weber county, Utah. The issue of this marriage was three children, namely, Wintle A. and Eva and Neva (twins). Bishop Bingham is a farmer by avocation.

BIRD, Mormon Delbert, fourth Bishop of the Mendon Ward (Hyrum Stake), Cache county, Utah, was born Sept. 2, 1877, at Wellsville, Cache county, Utah, the son of Mormon Bird and Emerine E. Gardner. He was baptized Nov. 6, 1885, by Christian Sörensen, ordained successively to the office of Deacon and Priest; ordained an Elder June 19, 1898, by Alexander H. Richards; ordained a Seventy July 6, 1898, by Seymour B. Young, and ordained a High Priest and Bishop April 26, 1903, by Matthias F. Cowley. When quite young he acted as a counselor in a Ward Y. M. M. I. A., superintendent of a Religion Class, president of a Deacons' quorum, and was also an active worker in the Ward Sunday school. In 1898-1900 he filled a mission to the Northwestern States, laboring in the State of Oregon, part of the time as president



of the Baker conference. In a civil capacity he has served one term as a councilman in the town of Mendon. In 1901 (Dec. 18th) he married Mary Ann Hughes (daughter of Chas. Hughes and Sarah Walker), who was born Dec. 14, 1879, at Mendon. This marriage has been blessed with five children, namely, Irvin D., Violet, Artice C., Orlie and Marcell F. Farming is Bishop Bird's main occupation.

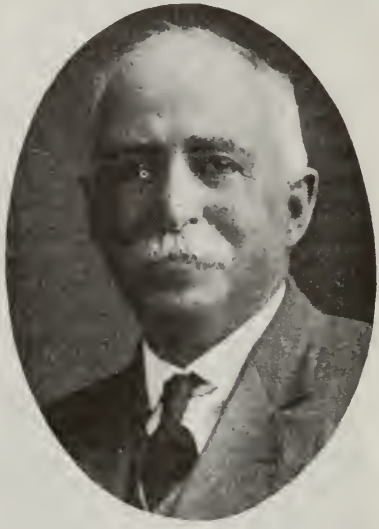
BISCHOFF, Joseph Peter, fourth Bishop of Woodville (Shelley Stake), Bingham county, Idaho, was born Oct. 22, 1872, at Fountain Green, Sanpete county, Utah, the son of Jacob Bischoff and Maria Jensen. He was baptized in 1881, by Chris-

tian J. Christiansen; ordained a Deacon and afterwards a Priest; ordained a Seventy in 1898, by Francis M. Lyman, and ordained a High Priest and Bishop in 1916, by George F. Richards and set apart to preside over the Woodville Ward. Brother Bischoff taught school for twelve years; he has acted as justice of the peace, member of the Fountain Green town board, county commissioner in Franklin county, Idaho, school trustee, etc. As a Church man he has always been active and energetic; thus he acted as president of the Ward Y. M. M. I. A., president of a Deacons' quorum and president of the 106th and 137th Quorum of Seventy. In 1898-1900 he filled a mission to the Southern States, laboring principally in North Carolina. He also acted as conference superintendent of Sunday schools, counselor to the president and afterwards as president of the conference. In 1902 (Sept. 3rd) Bishop Bischoff married Eleanore C. Olsen (daughter of Hans P. Olsen and Ellen K. Aagaard), who was born May 7, 1877, in Fountain Green, Sanpete county, Utah. Five children have blessed this marriage, namely, Garland P., Morris J., Daniel R. and James R. (twins), and Hazel.

BLACKBURN, William, a faithful Elder and Church worker, was born in Manchester, England, Feb. 5, 1857, the son of Samuel Blackburn and Sarah S. Lamb. His parents having embraced the fullness of the gospel in 1844, William was also baptized as a convert to "Mormonism" March 28, 1868, and became a diligent worker for the Church. He was ordained an Elder July 20, 1876, and appointed to preside over the Burnley and Rawtenstall branches of the Liverpool conference, which position he held until he emigrated to Utah, in May, 1883. After residing temporarily in South Bountiful, Davis county, he moved to Eagle Rock (now Idaho Falls), Idaho, in 1884. Here he took an active part among the Saints, a branch of the Church being organized there about that time. He attended meetings and Sunday schools in private houses and assisted materially in the erection of the first Latter-day Saint meeting house, which was built in Eagle Rock in the summer of 1885. He also acted as an assistant to the first superintendent of the Eagle Rock Sunday school. Later he acted as regular assistant superintendent of the Sunday school and also as clerk of the branch. Still later he was appointed presiding Elder of the Eagle Rock branch, succeeding John D. Evans in that position. Bro. Blackburn also paid the first tithing that was ever contributed to the Church from the Eagle Rock branch which in the beginning constituted a part of the Lewisville Ward. In June, 1885, Bro. Blackburn re-baptized 61 members of the Church who by this means became identified with the Eagle Rock branch. He moved part of his family to Lewisville, where he built a small log house and entered 160 acres of land as a homestead, but having yielded obedience to the higher law of marriage, Bro. Blackburn found it necessary to remove to other parts of the country, in order to avoid arrest. He remained on the "underground" about five years and made a home for his plural family in St. Charles, Idaho, his first family residing in the 13th Ward, Salt Lake City. From 1887 to 1890 Brother Blackburn lived at Yost, Utah, where he acted ably as branch clerk and secretary and treasurer in the Sunday school and filled other important positions. Later he located at Moreland, near Blackfoot, Idaho, and also took employment at Scofield or Winter Quarters, Utah, being there at the

time of the terrible explosion which caused the loss of twenty lives, but through the providence of the Lord, his own was spared. He was one of the seven volunteers who broke through into mine No. 4 to rescue the living and remove the bodies of the dead. On that trying occasion he put in 26 shifts in 12 days as one of the rescuers. Together with his wife and five sons (the oldest 11 and the youngest 5 years old), Bro. Blackburn moved to Byron, Wyoming, in the summer of 1892. On his arrival there he was almost penniless, but he renewed his efforts and became one of the Latter-day Saint pioneers of the Big Horn country. He studied land surveying and map-making and for a number of years worked for the Oil Land Company. Always taking an active part in public affairs, he acted as a notary public for 12 years. He has lived in the Penrose branch and Ward ever since that branch and Ward was first organized, and was appointed the first branch clerk Dec. 17, 1905, and Ward clerk when the Ward was organized. He platted and surveyed the town of Penrose, and on April 11, 1915, he was sustained as first counselor to Bishop James B. Wasden of the Penrose Ward. Bro. Blackburn is still an active and energetic Church worker and has raised a fine family, all of his children being active Church workers. Through his financial assistance two of his sons have filled honorable missions, one to the Central States, laboring in Texas, and the other to the Southern States, laboring in North Carolina. Two of his sons also rendered efficient military service in the U. S. army overseas during the late war, and one of them (Lafayette Blackburn) died as a result of being gassed.

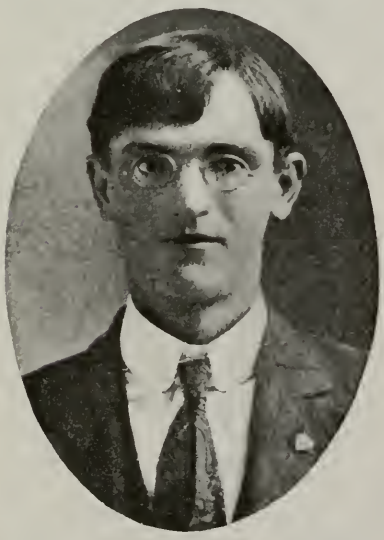
BLAKE, James, first counselor to Mark Austin, president of the Fremont Stake, Madison county, Idaho, was born Aug. 23, 1855, in Bridport, Doretshire, England, the son of John Blake and Sally Piper. He was baptized Dec. 21, 1865, by Harrison T. Shurtliff. In 1873 his father moved to Oldham, Lanca-



shire, England, where James worked in a cotton factory, and, assisted by his father, saved enough money to pay his fare to America. He crossed the Atlantic in the steamship "Nevada," which sailed from Liverpool, England, in June, 1874. After locating temporarily at Fillmore, Millard county, and working in a blacksmith's shop in the United Order, he went to Salt Lake county, where he worked on canals and on smelters, making his temporary home in West Jordan. He also worked for Henry Byron Beckstead of South Jordan. In 1877 he sent the necessary means to England for the emigration of his father, who arrived in Utah that summer and located in South Jordan. In November, 1878, Bro. Blake married Elizabeth C. Beckstead (eldest daughter of George Wesley Beckstead), who has borne her husband sixteen children, namely, Sarah Ellen, Bertha, Frank J., Beatrice M., Olive E., Warren W., Gladys C., George Harold, Ruby O.,

Alzina R., Rulon M., Grant M., Glen R., and Reed W. Fourteen of these children are still alive. Brother Blake was ordained an Elder in 1874 by Joseph Gee; ordained a Seventy June 23, 1887, by John A. Egbert, and later set apart as a president of the 95th quorum of Seventy. In 1896-1898 he filled a mission to Great Britain. In 1908 (Sept. 21st) he was ordained a High Priest and set apart as a High Councilor in the Fremont Stake of Zion. In 1910 (Dec. 18th) he was set apart as second counselor to President Mark Austin of the Fremont Stake and held that position until June 22, 1919, when he was set apart as first counselor to President Mark Austin. At Sugar City, Idaho, at the present time, he is agriculturist for the Utah-Idaho Sugar Co.

BLUNCK, Hans Henry Christian, first presiding Elder of the Herbert Branch (Fremont Stake), Madison county, Idaho, was born Aug. 25,



1877, in Kiel, Holstein, Germany, the son of Claus Christian Blunck and Annie M. Schulter. He was baptized May 15, 1889, by Lewis M. Cannon; ordained successively to the offices of Deacon, Priest, Elder and High Priest. When ordained to the latter office he was also set apart to preside over the Herbert Branch. He filled a home mission for three months in 1900. In 1903 (Sept. 29th) he married Hedvig Staub, (daughter of William Staub and Sophia Struhs), who was born March 9, 1886. This marriage has been blessed with six children, namely: George H., William H., George C., Kenneth E., Rulon D., and Lulu M. Bro. Blunck emigrated to America in 1891 and settled at Rexburg, Idaho, in 1896. In 1901 he, together with others, commenced successful dry farming on the bench lying at the foot of the mountains south of Rexburg.

BOGGS, Francis, one of the original Utah pioneers of 1847, was born May 17, 1807, at Belmont, Ohio, the son of Alexander Boggs and Hannah Martin. He was baptized May 17, 1841, by John Cairn and took an active part in the building of Nauvoo, Ill. He participated with the Saints in their exodus and when a selection of men was made to pioneer the way to Great Salt Lake Valley, he was chosen as one of that historic band who crossed the plains and mountains under the direction of Prest. Brigham Young, arriving in the Valley in July, 1847. After residing in the 8th Ward, Salt Lake City, about three years he located at Springville, Utah county, and later located temporarily in Fillmore, Millard county. Still later he was called to strengthen the settlement of Parowan and also filled a mission to Las Vegas, (now in Nevada). After his return from that mission he was called to Dixie, (southern Utah), arriving in Washington Dec. 7, 1861. Here he resided until the day of his death which occurred Jan. 22, 1889. Bro. Boggs was a faithful Church mem-

ber and a hardy pioneer; he was a carpenter by trade, but also engaged in farming. He filled a number of positions of honor and responsibility and served one term in the Utah legislature. In 1846 he married Eveline Martin (daughter of Reuben Martin and Eveline Martin), who was born in 1816 and died in 1887. She bore her husband 11 children, namely: Helen, Frances, Zachariah, William, Frank, Mary, Eveline, Hyrum, Hannah, Phoebe Jane, Nancy and Reuben.

BOND, William Samuel, Bishop of Reed Ward, Beaver Stake, Beaver county, Utah, was born Feb. 5, 1864, at Porterville, Morgan county, Utah, the son of Wm. Bond and Ann Adams. He was baptized Sept. 15, 1872, by Elias A. Beckstrand and became a resident in that district of country which is now included in the Reed Ward in 1893, engaging in farming and stock-raising which is his present occupation. He acted as superintendent of the Reed Sunday School for thirteen years, after being ordained an Elder Aug. 13, 1905, by Jacob Tanner. He was ordained a High Priest and Bishop Feb. 14, 1914, by John F. Tolton and set apart to preside over the Reed Ward which was organized at that time. In 1885 (Nov. 25th) he married Armena Barkdull (daughter of Solomon Barkdull and Lucy J. Clark), who was born March 5, 1863, in Goshen, Utah county. Five children blessed this marriage, namely, William M., Charlotte Ann, Ervin J., Clinton and Cuma.

BRIGHT, John Parley, a member of the High Council in the Portneuf Stake of Zion, was born March 16, 1875, at Richmond, Cache county, Utah, the son of Gilbert Bright and Alice Hill. He was baptized May 3, 1883, when eight years of age by Christian H. Monson and confirmed by A. C. Brower; ordained a Teacher in his early youth; ordained an Elder in 1898 by Joseph Webb, and a High Priest and Bishop in 1908 by Hyrum M. Smith and set apart to preside over the Grant Ward. While a resident of Richmond, he was an active worker in the Y. M. M. I. A. In 1898 he moved to Downey, Idaho, and was a pioneer settler in that part of Marsh Valley which is now included in the Grant Ward. There again he took a most active part in the Y. M. M. I. A., acting first



as a counselor and subsequently as president of that association. In August, 1915, when the Pocatello Stake was divided, Bro. Bright was chosen as a High Councilor in the Portneuf Stake, which position he still holds. In 1898 (Dec. 21st) he married Ellen C. Anderson (daughter of Lars E. Anderson and Annie C. Anderson), who was born in Sweden, Sept. 24, 1876. This marriage has been blessed with eight children, namely, Elmer P., Edna C., Alton C., Julia M., Sadonia E., Kenneth F., Donald M. and Alice L.

BRIGHTON, Robert Alexander, Bishop of the Thirty-third Ward

(Liberty Stake) Salt Lake City, Utah, was born June 19, 1855, in Jefferson county, Missouri, the son of Wm. Stuart Brighton and Catherine



Bow. With his parents he emigrated to Utah in 1857 crossing the plains with Israel Evans' handcart company, and with his parents participated in the "move" south in 1858. Returning to Salt Lake City later he was baptized June 19, 1865, in Salt Lake City by his father, and ordained an Elder Nov. 19, 1877, by Alonzo H. Raleigh. In 1879 Bro. Brighton married Ellen Allen (daughter of James H. Allen and Susannah Smith), who was born April 12, 1855, at Beverley, Yorkshire, England. Nine children have blessed this marriage, namely, Catherine B. (now dead), Allison (now dead), Ellen F., Robert and Allen (who died in infancy), Janet M., James Roy (who died while on shipboard on his way to France, Sept. 23, 1918, twenty-eight years old), Lucile, Wendella S. and Carl William (who died in infancy). In 1902 (Dec. 28th) Brother Brighton was ordained a High Priest and Bishop by Apostle Rudger Clawson and set apart to preside over the Thirty-third Ward, Salt Lake City, which was then organized. He held that position for eight and a half years. From 1911 to 1913 Bishop Brighton filled a mission to England, where he presided over the Leeds conference for some time and was later transferred to the London conference. His chief avocations in life have been mining and prospecting.

BRIM, William Franklin, a Patriarch in the Church, was born Aug. 23, 1850, in Pottawattamie county, Iowa, the son of Alexander Brim and Anna Bishop, while his parents were en route from Nauvoo to the Rocky Mountains. Together with his parents he arrived in Great Salt Lake Valley in 1852 and settled in the First Ward, Salt Lake City, where he was raised and baptized. His father was one of the first tanners in the Valley. When William F. was sixteen years old he located in Coalville, Summit county, and worked in 1868 on the Union Pacific Railroad on Yellow Creek,



east of Echo Canyon. In 1871 he and some of his brothers went to Ophir, Rush Valley, where they spent four years engaged in mining.

In 1875 Bro. Brim married Rosabell Phippen (daughter of Worthington Phippen and Julia Pratt), who was born in 1855 in Salt Lake City. At this time Bro. Brim was ordained an Elder in the Salt Lake Temple. In May, 1876, he moved to Owyhee (now Cassia) county, Idaho, where he figured prominently as one of the first "Mormon" settlers. There also he acted as assistant superintendent of the Albion Ward Sunday School. When the Cassia Stake was organized in 1884 he was ordained a High Priest by Apostle John W. Taylor and set apart as second counselor to President Horton D. Haight. At the same time his wife Rosabell was set apart as Stake president of the Y. L. M. I. A. of the Cassia Stake, which position she held for thirteen years. Bro. Brim also held his position as second counselor in the Stake presidency for thirteen years, during which time he made the almost unprecedented record of never being late to any of the important meetings held at Oakley, though he lived twenty-five miles away from the Stake headquarters. He afterwards moved to Oakley, Cassia county, where he resided until 1916. In 1897, while a member of the Stake presidency he filled a mission to the State of New York, laboring principally in Fayette Twp., Seneca county (where the Church was organized) and where no Latter-day Saint Elder had visited as a missionary for twenty years. His missionary companion was Elder Theodore T. Burton of Salt Lake City. After the death of President Haight, Jan. 19, 1900, Elder Brim, together with Counselor Moroni Pickett, presided over the Cassia Stake until a new presidency was chosen. At that time he was ordained a Patriarch by Apostle Mathias F. Cowley. His wife died March 10, 1910, childless, but in their early married life they adopted an infant only ten days old, and raised her to womanhood; she is now the wife of Samuel Cook of Oakley, Idaho. In 1917 Elder Brim married Elizabeth Haslem (daughter of John S. Haslem and Martha Hammer of Salt Lake City). She was born Sept. 14, 1857. Bro. Brim's present home is in the Emigration Ward, Salt Lake City, Utah.

BRIMHALL, George Henry, president of the Brigham Young University, of Provo, Utah county, Utah, was born Dec. 9, 1852, in Salt Lake



City, the son of George Washington Brimhall and Rachel Ann Mayer. He occupies a position of distinctive precedence in educational circles in the west. His father was born Nov. 14, 1814, became a resident of Utah during the era of pioneer development, and was identified with its industrial interests as a master mechanic. He was prominent in religious and political circles and was a member of the Territorial legislature. Rachel Ann Mayer, a daughter of George Mayer and Ann Yost, was born in Indiana, Feb. 9, 1829. The daughter of pioneers, she herself was a pioneer and did the work incident to those days. Her family, consisting of ten children

(four sons and six daughters), as a rule, bear the impress of her strong will and sturdy character; particularly is this true in relation to her eldest son, George H., who greatly resembles his mother. He first attended a private school in Ogden, for in those pioneer days public schools were unknown. Later he attended the public schools in Salt Lake City, Cedar Fort, in the Dixie country, and in Spanish Fork. Afterward he became a student at Provo, attending the first high school of that city. At a still later date he was a student in the Brigham Young Academy, the institution that became the successor of the Timpanogas Academy. President Brimhall has often said in public that it was due mainly to his mother's determination, in the face of the greatest financial odds, that he was enabled to attend school in Provo. In his school days he was eager to advance, eager to obtain knowledge. Many lessons were prepared while he was teaming and herding. He was one of a group of forty-two young men who established a high school in Spanish Fork, known as the Young Men's Academy. A student of the school, at first, he soon became one of its teachers. While thus engaged he worked out a system of public school grading. In educational circles his progress has been continuous. From being a superintendent of the Spanish Fork schools, he became county superintendent of Utah county and later city superintendent of Provo City. It was this latter position he was filling when he was called to the faculty of the Brigham Young Academy. During his period of service on the faculty, he held the chair of psychology and pedagogy for the greater part of the time. At all times during his connection with the institution he has held some executive position. By an action of the board of trustees he became its chief executive Jan. 3, 1903. Prior to this time he had served as president of the Utah State Teachers' Association. President Brimhall's professional career falls naturally under three heads: his work as a teacher, as an executive and as an educational lecturer. He has always been recognized in the profession as one of Utah's foremost teachers; with him it is a gift as well as a profession. In all the years of teachers coming and going at the Brigham Young University, no other teacher ever attracted so many students to his classes as has Professor Brimhall. Prior to Professor Brimhall's coming to the presidency of the school, two degrees had been conferred upon, him, the first the degree of Bachelor of Pedagogy, the second the degree of Doctor of Science and Didactics. It is self-evident that he has succeeded as an executive, because of his having been called to one executive position after another successively. A steady progressive expansion in the Brigham Young University as to buildings, equipment, faculty and students has occurred under his administration. In all probability President Brimhall is most gifted as a public speaker. His ability to lay hold of an apt illustration on the instant, and drive it home, has been one of the elements of his good teaching. He is one of the best known educational lecturers in this intermountain country, lecturing at institutes and in educational meetings throughout this entire region. But the scope of President Brimhall's public addresses reaches far beyond that of an educational lecturer. Rarely has any man been as generally sought for on platform and in pulpit as has he. It is safe to say that there is no public movement of any general interest that he has not been asked to champion by word of mouth. Suffrage, prohibition, civic betterment, public welfare movements have each sought and received such support as his talent affords. There is one variety of discourse in which

President Brimhall is past master; it is in the short address and short sermon. These addresses have made the chapel exercises of the Brigham Young University noted and their author famous. They are always short, racy and to the point, filled with apt illustration and telling epigram. Dr. Brimhall has served for many years on the general Church board of education, the Church board of examiners, the general board of religion classes, and on the general board of the Young Men's Mutual Improvement Association. He is one of the oldest members of the Y. M. M. I. A. board. In connection with Dr. Milton H. Hardy he wrote the first manual, a series of lessons for the young people all over the Church. In a period covering thirty-three years there have been comparatively few summers when he has not been engaged in writing lessons for the M. I. manuals. But his literary achievements have not been confined to writing lessons; he has been a constant contributor to local magazines and has given out many interviews to the public press. His composition is not confined to prose. He has written a measurable quantity of creditable verse. His "Old Glory," written on the entry of the United States into war, set to music by Prof. Clair W. Reid, was sung all over Utah and in many of the adjoining States. In addition to being connected with the various Church boards, before mentioned, President Brimhall has served his Church in the capacity of a Stake superintendent of the Y. M. M. I. A. Associations of Utah Stake, and as a member of the High Council of that Stake. He has always taken great interest in civic affairs. He was a member of the city council of Spanish Fork during the period of his residence in that city. In 1896 he was a candidate on the Republican ticket for the State senate, but a democratic landslide resulted in the defeat of all Republicans. He has been a speaker in practically every political campaign since the days of statehood. In 1874 President Brimhall was married to Alsena E. Wilkins. To them were born six children, namely, Lucy J., Alsena E., George W., Mark H., Wells L., and Milton H. In 1885 President Brimhall married Flora Robertson. The children born to them are: Dean R., Fay R., Fawn R., Ruth Afton, Paul R., Alta R., Golden H., and Arco R. Prof. Brimhall is fond of fishing and hunting and mountain climbing. His leisure hours find him haunting canyons and streams with his boys and other members of his family who delight in manly outdoor sports. He is endowed with rich spiritual and rich intellectual endowments, whose gifts have been supported by a life of strenuous work. Whatever his limitations may be he never fails to scintillate. Brilliancy is in the essence of all his power. His style, whether in oral or written discourse, is full of originality, and presents many surprises in analysis, thought, and sentence structure. He possesses a personality that has impressed itself upon thousands of students; a personality that has attracted the attention of many persons from both east and west because of its force and originality; a personality that compels and comands, and rarely fails to grip those with whom he comes in contact.

BRINKERHOFF, James, Bishop of the Woodruff Ward (Snowflake Stake), Navajo county, Arizona, was born March 20, 1880, at Glendale, Kane county, Utah, the son of David Brinkerhoff and Lydia Ann Nelson. Together with his parents he went to Lee's Ferry as an infant, his father helping Warren Johnson to run that ferry across the Colorado river. The family moved to Tuba, Arizona, when James was about six years old. Here he received a limited educa-

tion and became a faithful Church worker in his youth, his father being Bishop of Tuba. He was baptized March 31, 1888, by Joseph Y. C. Lee, ordained a Deacon Oct. 12, 1890, by David Brinkerhoff and ordained a Teacher Jan. 7, 1900, by James A. Allen. He also acted as secretary of the Y. M. M. I. A. at Tuba and as a teacher in the Ward Sunday School. In 1902 he was ordained an Elder and filled a mission to the Southwestern States (later the Central States) in 1902-1904. Returning from his mission, he settled at Woodruff, Navajo county, Arizona, Tuba having been broken up as a settlement during his absence. Ever since then Woodruff has been his permanent home. He was ordained a High Priest by Smith D. Rogers Nov. 13, 1904, and set apart as second counselor to Bishop Levi M. Savage; he acted in that position until Sept. 29, 1918, when he was sustained as Bishop of the Woodruff Ward and later (April 26, 1919) ordained a Bishop by Richard R. Lyman and set apart to preside over that Ward. In 1905 (Oct. 5th) he married Sarah Huldah Eagar (daughter of Joel S. Eagar and Lucy J. De Witt), who was born Nov. 6, 1883, at Pima, Graham county, Arizona. The children of this marriage are the following: Belle, Nina, Alta, James Ross, June, Ruth and Lester Grant. Bishop Brinkerhoff is a farmer by vocation.

BROWN, Elisha, Bishop of the Payson Second Ward (Nebo Stake, Utah county, Utah, was born Dec. 16, 1874 at Draper, Salt Lake county, Utah, the son of Ebenezer Brown and Samantha Pulsipher. He was baptized in August, 1884, by Lauritz Smith, ordained a Deacon when twelve years old, attended the B. Y. Academy at Provo from 1889 to 1894, and the University of Utah from 1894 to 1895, was graduated from the latter school in 1895, taught school at Draper during the winter of 1895-1896, went on a mission to the Southern States, June 16, 1896, and labored in the Virginia conference; returned home March 10, 1899. After his return from that mission he again taught school until 1904, when he started to work for the Utah-Idaho Sugar Company at Lehi. He is still working for that company as superintendent of the Payson factory. While at Draper he was chosen as Stake superintendent of the Y. M. M. I. A. of the newly organized Jordan Stake, and was ordained a High Priest by Apostle Francis M. Lyman. He also labored in the Draper Ward Sunday School and Y. M. M. I. A. While living at Lehi he labored in the Ward Sunday School and Y. M. M. I. A. and also on the Alpine Stake Sunday School Board. In 1911 he moved to Monroe, Sevier county, to work at the new sugar factory which was being built there. While at that place he labored in the local Sunday school. In June, 1913, he moved to Payson, Utah county, to work at the new sugar factory then being built at that place. In September, 1913, he was chosen as a counselor to Bishop Samuel E. Taylor in the Payson Second Ward. In 1916 he was sustained as Bishop of that Ward, Bishop Taylor having moved away. He was ordained a Bishop and set apart by Apostle Orson F. Whitney. May 10, 1899, he married Lilly Rawlins, which marriage has been blessed with seven children, namely, Virginia, Joseph Jerome, Athon, Douglass, Ruth, Martha and Nile Besides being superintendent of the Payson Sugar factory Bro. Brown is connected with many other important enterprises.

BROWN, Mahonri E., Bishop of Milo Ward (Bingham Stake), Bonneville county, Idaho, was born Jan. 25, 1878, at South Bountiful,

Davis county, Utah, the son of Mahonri M. Brown and Amy Fackerel. He was baptized by his father Feb. 4, 1886; ordained a Deacon in his youth; ordained an Elder June 27, 1898, by Charles A. Ashby; ordained a High Priest July 18, 1909, by Heber C. Austin and set apart as first counselor to Bishop Parley J. Davis of the Milo Ward. From January, 1910, to April, 1912, he took charge of the Milo Ward, while the Bishop was absent on a mission. He was ordained a Bishop by James E. Talmage Feb. 24, 1917, and set apart to preside over the Milo Ward. Bishop Brown, who is a farmer and stock raiser by avocation, located in the Milo Ward in 1899. He served as a special home missionary among the young for some time, acted as Ward president of Y. M. M. I. A. from 1900 to 1910 and was set apart as a Stake aid in the Y. M. M. I. A. work April 23, 1908, holding that position two years. He also acted as school trustee five years. In 1898 (Oct. 12th) he married Clara Ethel Morris (daughter of Franklin M. Morris and Elizabeth A. Mitchell), who was born Aug. 29, 1881, in Salt Lake City, Utah. This marriage has been blessed with ten children, namely: Ernest M., Earl, Clifford, Jesse, Marvel C., Amy E., Lawrence, Clara L., Orvil and Effie L.

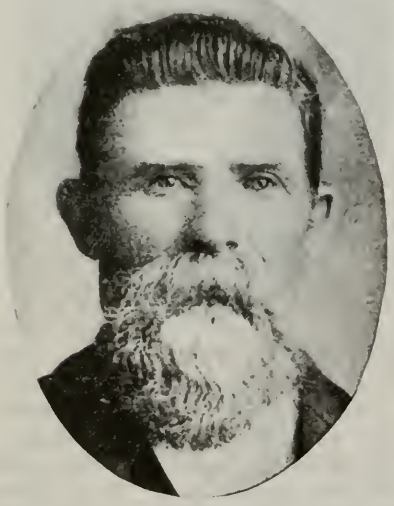
BROWNING, George Emmett, Bishop of the Ogden Second Ward (Weber Stake), in Weber county, Utah, was born Aug. 1, 1866, in Ogden, Utah, the son of Jonathan Browning and Ann Emmett. He was baptized Sept. 3, 1874; was educated and raised principally in the Ogden Second Ward; ordained a Deacon Feb. 13, 1883, and afterwards presided over the Deacons' quorum in the Ogden Second Ward; ordained a Teacher Nov. 10, 1885, and presided over a Teachers' quorum; ordained a Priest Nov. 23, 1886; ordained an Elder Jan. 17, 1887; ordained a Seventy April 20, 1890, and subsequently (Oct. 11th) 1908, set apart as a president of the 76th quorum of Seventy. Afterwards he acted as president of the 160th quorum of Seventy. Bro. Browning received an ordinary education in the common schools and afterwards studied in the High School in Ogden. In 1890 he was called on a mission to Samoa. Being set apart for that mission Nov. 11, 1890, he left home two days later; he labored on the island of Savaii and afterwards on Upolu,



and finally presided over the Samoan mission from Feb. 4, 1892, to Nov. 8, 1893. He returned home Nov. 27, 1893. Before leaving on this mission Bro. Browning had labored diligently in the Ogden Second Ward Sunday School and Y. M. M. I. A. and also acted on the Y. M. M. I. A. Stake Board. After his return from his mission he labored as a home missionary, president of Seventies, etc. He was ordained a High Priest Feb. 15, 1916, and set apart to act as an alternate High Councilor in the Weber Stake, and he was ordained a

Bishop Oct. 15, 1917, by David O. McKay and set apart to preside over the Ogden Second Ward, succeeding the late Robert McQuarrie. Bro. Browning married Marian Manning Jan. 26, 1887, and located later in the Ogden Fifth Ward, but moved back into the Second Ward. His wife has borne him the following children: George Emmett, Vera, Marian, Harold L., Floyd Wallace and Roland S. His son Harold has filled a mission to Great Britain, his son Wallace served in the U. S. army in France, and his son George Emmett was commissioned first lieutenant and is now practicing medicine in New York.

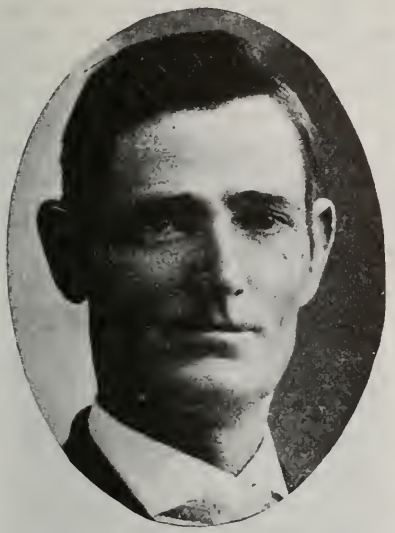
BRUNSON, Lewis, Bishop of Fillmore (Millard Stake), in Millard county, Utah, was born Jan. 27, 1831, at Mantua, Portage county,



Ohio, the son of Seymour Brunson and Harriet Gould. Together with his parents he passed through the persecutions against the Saints in Missouri and Illinois and was an exile with his people when he was baptized in 1849 by Uriah Cutler in Iowa. He crossed the plains as captain of a company and at the end of the journey received the warmest thanks from those over whom he had presided. Arriving in Utah he settled in Provo, Utah county, but was soon afterwards called by President George A. Smith to assist in forming a settlement on Chalk Creek, Millard county; thus he became one of the earliest settlers of Fillmore. On May 7, 1885, when only 22 years of age, he was ordained and set apart by President Brigham Young to act as Bishop of Fillmore, which position he held for six years. In 1857 (Oct. 16th) he married Amanda Louisa Park of Provo (daughter of John and Matilda Park.) She bore her husband six children, namely, Mary Louisa, Joseph Lewis, Harriet Matilda, Adeline, George Cannon and Peter Lorenzo. In 1861 he was released from his office as Bishop and called on a mission to the United States. He returned in 1862 as captain of a company of Saints. After his return from his mission he was called by the Church authorities to act as a High Councilor and as president of the High Priests' quorum in the Millard Stake (being set apart by Wilford Woodruff) which positions he held at the time of his death. Bro. Brunson married Lamira Mace Jan. 13, 1857; she was born Jan. 14, 1840, in Salt Lake City. Seven children were the issue of this marriage, namely, Seymour L., Reuben E., Arthur M., Hyrum, Daniel, Clarilda and Harvey. Later the same year (March 31, 1857) he married Catherine Carling who bore him seven children, namely, Annie, Jeanette, John L., James William, Isaac F., Lewis and Charles A. Bro. Brunson died at Fillmore Jan. 4, 1888, beloved and respected by all who knew him.

BRUNSON, Peter Lorenzo, Bishop of Fillmore and second counselor in the presidency of the Millard Stake of Zion and a resident of Fillmore, Millard county, Utah, was born

July 20, 1866, at Fillmore, the son of Lewis Brunson and Amanda Louisa Park. He was baptized Oct. 2, 1874, by his father, was raised in Fillmore



and received a common school education. He was ordained a Deacon and afterwards a Teacher and in June, 1887, he was ordained an Elder by Christian Anderson; ordained a High Priest Nov. 13, 1904, by Mahonri M. Steele and set apart as second counselor to Culbert L. King of the Marion Ward, Panguitch Stake. In the year 1887 (March 11th) he married Clarinda A. McCullough of Fillmore, daughter of Henry J. McCullough, which marriage has been blessed with eleven children, namely, Peter Lorenzo, Mary Altana, Amy Louisa, Helen, Harriet, Myrtle, Henry Rollo, Nora, Lewis Clark, Elbert Lamar and Max Ellot. Bro. Brunson located in Marion, Garfield county, Utah, soon after his marriage and lived there twenty years, during which time he acted as assistant superintendent of the Ward Sunday school, was religion class teacher, counselor and president of the Ward Y. M. M. I. A., counselor to Bishop Culbert L. King, etc., and moved back to Fillmore in September, 1906. At Fillmore he acted as Ward teacher, president of Y. M. M. I. A., counselor to Bishop Partridge, etc. In 1909 (Oct 17th) he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Fillmore Ward. He acted in that capacity three years, or until he was chosen to act as second counselor to President Orvil L. Thompson of the Millard Stake. President Brunson has filled many positions of a secular nature. Thus he acted eight years as a school trustee at Marion, served as a member of the city council at Fillmore eight years, etc. He is a farmer by occupation; otherwise he is a dealer in monuments and an efficient carver in stone.

BRUNSON, Seymour, one of the first Elders of the Church, was born Sept. 18, 1799, in Virginia, the son of Reuben Brunson and Salley Clark. He served in the war of 1812, became a convert to "Mormonism" and was baptized in January, 1831, by Solomon Hancock at Strongsville, Cayhoga county, Ohio; was ordained an Elder by John Whitmer Jan. 21, 1831, and labored as a missionary in Ohio, Virginia and other States, raising up several branches of the Church. He moved to Bloomfield, Ohio, in 1834, thence to the town of Tompkins, Illinois, and moved to Missouri in the spring of 1837. He located near Far West, Caldwell county, and passed through the persecutions to which the Saints in that part of Missouri were exposed. Being expelled from Missouri, he settled temporarily in Quincy, Illinois, and a few months later moved to Commerce (afterwards Nauvoo). When the Nauvoo Stake of Zion was organized in October, 1839, Seymour Brunson was chosen as a member of the High Council and served in that capacity until the time of his death which occurred Aug. 10, 1840.

BUDGE, Wm. Arthur, Bishop of the Ogden Seventh Ward (Ogden Stake), Weber county, Utah, was born Nov. 5, 1885, at Pleasant View, Weber county, Utah, the son of Thomas Budge and Mary F. Williams. He was baptized in April, 1894, by his father and ordained successively to the offices of Deacon, Teacher and Elder. He acted as president of a Deacons' quorum, was secretary of the Ward Y. M. M. I. A., acted as choir leader, Sunday school librarian, etc. In 1908-1911 he filled a mission to Turkey and Great Britain, laboring in Asia Minor and later in the Scottish conferences of the British Mission. He was ordained a High Priest and Bishop Dec. 16, 1916, by David O. McKay and set apart to preside over the Ogden Seventh Ward. Bro. Budge has taught school a number of years and occupied a responsible position in a local bank. In 1911 (Oct. 11th), he married Georgina Jennie Farr (daughter of Asael Farr and Georgina J. Drake), who was born Dec. 17, 1888, in Ogden, Utah. The issue of this marriage is one child (Athleen), who was born Feb. 9, 1913.

BURNSIDE, Alexander, Bishop of the Chapin Ward (Teton Stake), Teton county, Wyoming, was born May 7, 1875, at American Fork, Utah county, Utah, the son of John Burnside and Elizabeth Prentis. He was baptized when about eight years of age and ordained successively to the offices of Deacon, Elder and Seventy; acted as president of the Y. M. M. I. A. in Mountainville, Sanpete county, and also as superintendent of Sunday school there; later he acted as assistant superintendent of Sunday School for five years in the Mount Pleasant North Ward, Sanpete county, Utah. In 1896 (May 7th) he married Sarah A. Mottishaw (daughter of Elijah Mottishaw and Elizabeth Bacon), who was born Feb. 14, 1877, in Newstead, Nottinghamshire, England, and who bore her husband nine children, namely, John A., Lawrence, Melvina, Levar, Alvin, George Vernon, Percy Harlan, Edith E. and Sarah C. Bro. Burnside is a farmer and dairyman by avocation. He moved to Mount Pleasant in 1879 and became



a settler in Teton Valley in 1914. He was set apart as presiding Elder at Chapin, June 6, 1915, by Don C. Driggs, and ordained a High Priest and Bishop Feb. 2, 1918, and set apart to preside over the Chapin Ward.

BURROWS, James Bascom, the third Bishop of the Hatch Ward (Panguitch Stake), Garfield county, Utah, was born July 13, 1861, near Springtown, Parker county, Texas, the son of Wm. Henderson Burrows and Eliza H. Collins. He came to Utah in 1890 and settled temporarily at Georgetown, Kane county; thence he moved to Hatch in 1895. Becoming a convert to "Mormonism," he was baptized Sept. 26, 1897, by Cornelius Workman; ordained an Elder Jan. 2, 1898, by Abraham S. Workman; ordained a Seventy Aug. 4, 1889, by Geo. Rey-

nolds and ordained a High Priest and Bishop Sept. 5, 1906, by Hyrum M. Smith and set apart to preside over the Hatch Ward. Prior to this he had acted as counselor and later as president of the Ward Y. M. M. I. A. He was elected justice of the peace one term and was postmaster three years at Georgetown and two years at Hatch. In 1899-1902 he filled a mission to the Eastern States, laboring principally in West Virginia and New York, seventeen months of this time being spent in New



York as president of the Brooklyn conference. In 1901 (Sept. 1st) Bro. Burrows married Lucy Elizabeth Workman (daughter of Abraham S. Workman), who bore her husband three children, namely, James H., Effel H. and Myrtle. In 1905 (June 14th) he married Mary Ann Hatch (daughter of Meltiar Hatch and Mary Ann Ellis), a widow. She was born March 10, 1880, and is the mother of nine children, namely, Lorenzo W., Francis, Eva, Carl, Horace, Herbert, Zella, Lorin and Della. The first three named were by her former husband.

CALL, Christian, Bishop of the Chesterfield Ward (Idaho Stake), Bannock county, Idaho, was born Jan. 24, 1887, at Chesterfield, Idaho, the son of Ira Call and Emma Jane Barlow. He was baptized Jan. 24, 1895, by Moses Muir; ordained an Elder Sept. 8, 1908, by Joseph T. Pond; married Anne Elizabeth Rugger Oct. 8, 1908, in the Salt Lake Temple, was chosen as assistant superintendent of the Chesterfield Sunday School in 1909 and filled a mission to the Central States from 1913 to 1916. After his return he was ordained a High Priest by Heber J. Grant May 21, 1916, and set apart as second counselor to Bishop Carlos H. Loveland. Finally he was ordained a Bishop Feb. 25, 1917, by Hyrum M. Smith and set apart to preside over the Chesterfield Ward, succeeding Carlos H. Loveland. This position he still holds. Bishop Call's avocations in life have been those of merchandizing and farming. He has managed a store since he was fifteen years of age, and a farm also for the same length of time, and is still making a success of both undertakings.

CALLAHAN, William Henry, Bishop of Loa Ward (Wayne Stake), Wayne county, Utah, was born Dec. 18, 1885, at Payson, Utah county, Utah, the son of William Irvin Callahan and Phoebe Elizabeth Parker. He was baptized in April, 1895 by William A. Taylor and ordained a Deacon and afterwards a Priest. He moved with his parents to Fremont Valley in 1892, when only seven years old, and received a common school education in Lyman, Wayne county, Utah. At Lyman he acted as president of a Deacons' quorum, teacher in the Ward Sunday School, aid in the Stake organization of Y. M. M. I. A., etc. He was ordained a Seventy by Brigham H. Roberts and became a member of the 112th quorum of Seventy, filled a mis-

sion to the Netherlands in 1908-1911 (33 months); laboring principally in Belgium and France he learned the French language and baptized a number of people. He presided successively over the Seraing branch, the Brussels branch and the Liege branch in Belgium and the Lille branch in France. He was ordained a High Priest and Bishop May 5, 1918, by Orson F. Whitney and set apart to preside over the Loa Ward, which position



he still holds. Since his earliest youth Bro. Callahan has always been active in Church and secular matters. After laboring as assistant superintendent, he was chosen as Stake superintendent of Sunday Schools in the Wayne Stake and as choir leader at Loa. Here also he assisted in establishing a library and in getting Loa incorporated as a town. He commenced his mercantile career as a clerk in the Loa Co-op and advanced until he became assistant superintendent of the institution. In 1911 (Nov. 29th) he married Frances Grundy (daughter of Alphonzo Grundy and Bathsheba Blackburn), who was born Nov. 16, 1889, at Loa. Two children have blessed this marriage, namely, William Guy, born Nov. 29, 1912, and Stirling Grundy, born June 23, 1916. Both children were born at Loa.

CALLAN, Stephen James, second Bishop of the Dayton Ward (Oneida Stake), Oneida county, Idaho, was born Dec. 16, 1871, at Brigham City, Utah, the son of Stephen Callan and Mary Boden. He was baptized Dec. 16, 1879, by his father; ordained a Deacon and afterwards a Teacher; ordained an Elder Dec. 1, 1896, and filled a mission to the Southern States and Europe in 1896-99, laboring principally in the States of Alabama and Mississippi for 26 months and later in Wales (British Mission) for five months. At home Bishop Callan acted three years as superintendent of the Dayton Sunday School and also a short time as president of the Ward Y. M. M. I. A. He also acted as president of the Fifth Quorum of Elders for two years; was elected county commissioner of Franklin county in the fall of 1916 and was a member of the State Livestock Sanitary Board. He was ordained a High Priest and Bishop in November, 1897, by Apostle Heber J. Grant and set apart to preside over the Dayton Ward, which position he held until July 11, 1909, when he was released and chosen as an alternate member of the High Council; later in the fall of 1917 he became a regular member of the High Council. In 1905 (November 15th) he married Emma Hulet (daughter of Sylvester S. Hulet and Mary E. Dalley), who was born Feb. 1, 1884, in Summit, Iron county, Utah. She bore her husband six children, namely, Golden J., Ross H., Norma, Venita, Oenone and Mary. Bishop Callan is a farmer and stock raiser by avocation.

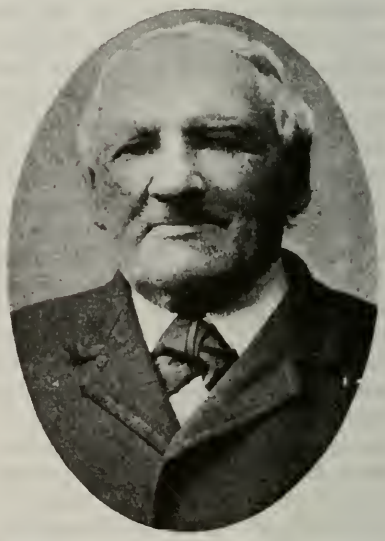
CANNON, Annie Wells, a member of the General Board of the Re-

lief Society, was born Dec. 7, 1859, in Salt Lake City, Utah, the daughter of Daniel H. Wells and Emmeline B. Woodward. She was baptized by Hamilton G. Park in City Creek in 1868. She received her early education in the city schools under such pioneer teachers as Mrs. Randall, Orson H. Riggs, Milton H. Hardy and others, later attending the private school of Miss Mary E. Cook in the Social Hall until entering the University from which institution she graduated in 1879. Always inclined to literary work Mrs. Cannon was helpful to her mother with the "Woman's Exponent" and about 1895 became assistant editor, a position which she held until 1914, when that publication was suspended. As a young girl she was quite active in the Retrenchment Society of the 13th Ward, Salt Lake City, and joined the Ward Relief Society when only fourteen years of age. In November, 1901, she was appointed a member of the Relief Society General Board, in which position she served on important committees and visited nearly every Stake of Zion. When the Pioneer Stake of Zion was organized in 1904 Sister Cannon was appointed Stake president of the Relief Society, holding the dual positions six years, when in October, 1910, together with four other Relief Society Stake presidents, she was released from the General Board, in order to give their undivided attention to the Stake work, but in December, 1919, she was again appointed a member of the General Board by the First Presidency and after sixteen years in Stake work will be released from that detail for the higher position. The years 1883 and 1884 Mrs. Cannon spent in travel in Europe, where her husband was presiding over the Swiss and German mission. While there she prepared a brief history of the Relief Society which was printed in the "Stern" and the "Millennial Star" for the benefit of the sisters in the foreign missions and interested herself in the Relief Society work among the foreign women. Mrs. Cannon has always taken an interest in the government of the State and at the age of twenty was appointed a delegate to the Territorial convention. In 1912 she was elected to the lower house of the Utah Legislature, where she made a splendid record in the 1913 session. She never missed a roll-call during the entire session and shares, with other women members, the credit for the splendid social legislation of that session. The measures in which she was specially interested were the Minimum Wage for Women, the Widowed Mother's Pension Bill and the Equal Guardianship Bill. In the Republican convention of 1912, Mrs. Cannon was nominated for the State Senate, being the only woman thus honored by her party. On July 5, 1918, Mrs. Cannon was elected president of the War Mothers of Utah, in which capacity many opportunities for service were afforded. She was also most active in Red Cross work throughout the period of the world war, acting on the executive home service and canteen committees—a work not altogether new to her as she was corresponding secretary in the first Red Cross Society in the State of Utah during the Spanish-American war in 1898. She has always maintained an active interest in the suffrage cause, both for the women of the State and the nation. She is a charter member of the Utah Women's Press Club, and the Daughters of the Pioneers, also of the national society known as the Daughters of the American Revolution. She is also a member of the Salt Lake City Library Board, being appointed to that position March 20, 1918. Sister Cannon's home life, though mentioned last, is really

first, and is as beautiful as it is busy. She has reared a large and lovely family of eleven children and had the sorrow of losing one little daughter, about two years old. Mrs. Cannon was married March 17, 1880, to John Q. Cannon, eldest son of President George Q. Cannon, and they have had twelve children, namely, George Q., Louise B., Margaret, Daniel, Eleanor A., Emmeline, Cavendish W., Katherine, Abraham H. and Daniel W. (twins), John Q. Jr., and Theodore L. Three of the boys were in the U. S. service during the world war.

CAPSON, Albert Alphonzo, Bishop of the East Mill Creek Ward (Granite Stake), Salt Lake county, Utah, was born Dec. 11, 1862, at East Mill Creek, the son of Carl Johan Capson and Ingrid Jöranson. He was raised upon a farm at East Mill Creek and received a common school education in the local schools. As a boy he was a diligent Sunday School worker and an officer in the Y. M. M. I. A. He was baptized when about eight years old by Joseph E. Morris, and when still quite young was ordained a Priest and later an Elder. In 1897 he was ordained a Seventy and filled a mission to Sweden, the land of his forefathers, in 1897-1899, laboring principally in Dalarne, in the Stockholm conference. After his return from that mission he continued to be a steadfast worker in Church activities. From 1908 to 1910 he filled a second mission to Sweden, laboring for some time in the Göteborg conference and later acted as president of the Skåne conference, Sweden. In the beginning of 1911 (soon after his return home from that mission) he was ordained a High Priest by John M. Cannon and set apart as second counselor to John Neff, of the East Mill Creek Ward, which position he held until Feb. 25, 1912, when he was ordained a Bishop by Apostle Hyrum M. Smith and set apart to preside over the East Mill Creek Ward, which position he still holds. Bishop Capson's occupation is that of a farmer, he being the owner of the old Capson homestead where he was born, in East Mill Creek. In 1892 Bro. Capson married Martha Ann Russell (daughter of Valoran Russell and Ida Neff), who was born March 9, 1869, in East Mill Creek. The children by this marriage are the following: Ada Hazel, Esther Luella, Albert, Ida, Velma, Valoran and Frank.

CAPSON, Carl Johan, one of the first converts to "Mormonism" in Sweden, was born June 16, 1822, in Slemminge parish, Malmöhus lån,



Sweden, the son of Mons Capson and Metta Olson. When a youth he learned the avocation of a gardener and was well established in that business when "Mormonism" found him early in 1852. Elder Anders W. Winberg, who at that time had charge of the Swedish Mission, converted him to "Mormonism" and baptized him at Lund, August 10, 1852. A few others were baptized soon afterwards, and when these new converts were or-

ganized into a branch of the Church April 30, 1853, Bro. Capson was ordained an Elder by Anders W. Winberg and set apart to preside over the branch which was called the Lund Branch of the Church of Jesus Christ of Latter-day Saints. It was one of the first branches of the Church in Sweden. Prior to this Bro. Capson, who had been ordained a Priest, had worked zealously to spread the gospel truths among his neighbors and others. The first conference meeting ever held by Latter-day Saints in Sweden convened in a barn belonging to Carl J. Capson, June 25, 1853, on which occasion the Skåne conference was organized, which conference has had a continued existence ever since. For the purpose of emigrating to Zion Bro. Capson left his native land, together with his wife and two children, Nov. 26, 1853, and after a short stay in Denmark he continued the journey over England, crossing the Atlantic in the ship "Benjamin Adams," which sailed from Liverpool Jan. 22, 1854. The company in which he crossed the plains reached Salt Lake City, Oct. 5, 1854. After his arrival in Salt Lake City, Bro. Capson became a gardener for President Brigham Young. Later he took up a farm in South Cottonwood and still later located in Mill Creek, where he owned a big farm on which he resided until his death. Ever since he became a convert to "Mormonism" in his native land he was a faithful and diligent Church worker. Before he joined the Church in Sweden he married Ingrid Jöranson, who was born March 11, 1882, at Lund. Three children were born to them in Sweden, namely, Wilhelmina, Johan Cornelius and Charles W. Wilhelmina died in Sweden and the other two children accompanied the parents to America, where a third son, Albert (now the Bishop of East Mill Creek) and two daughters, Mary and Elizabeth (twins), were born to them. Afterwards Bro. Capson married Caroline Malmgren, who bore him eleven children, namely, Joseph, Emma, James, Oscar, Celia, Clara, Louise, Edward and Edwin (twins), George and Jettie. Later Bro. Capson married Matilda Cannon, who bore him a son, Alfred, and a daughter, Charlotte. Bro. Capson died Nov. 22, 1901, at East Mill Creek, as a faithful Latter-day Saint.

CAPSON, Nils, one of the first local missionaries in Sweden, was born May 30, 1816, in Skönabeck, Slemminge parish, Malmöhus lån, Sweden, the son of Mons Capson and Metta Olson. He went to Denmark in 1844 and worked as a gardener in Copenhagen and Roeskilde. Becoming a convert to "Mormonism" he was baptized by John E. Forsgren Dec. 27, 1851, in Copenhagen, Denmark, and was confirmed Dec. 30, 1851, by Apostle Erastus Snow. Soon afterwards he was ordained to the Priesthood and called to labor as a local missionary on the island of Sjælland. Having first been ordained an Elder Feb. 22, 1852, he was sent on a mission to Sweden, arriving there on his first visit in August, 1852. He was quite successful in making converts and presided a short time over the Malmö branch, but as there was no religious liberty in Sweden at that time, he was finally arrested and banished from his native land. Soon afterwards he was released from his missionary labors to emigrate to America. He left Copenhagen, Denmark, Dec. 26, 1853, and crossed the Atlantic in the ship "Benjamin Adams" which sailed from Liverpool Jan. 22, 1854. On the voyage (Feb. 5, 1854) he married Gustafva Amalia Lundström, whom he had baptized in Copenhagen Sept. 12, 1853. She was born Feb. 17, 1836, in Skurup, Malmöhus lån, Sweden. Bro. Capson and wife, having

crossed the plains in an ox train, arrived in Salt Lake City Sept. 7, 1854, and spent the following winter in the Second Ward (Salt Lake City), renting a room of Bro. Christian Christiansen. In the spring of 1856 Bro. Capson went to South Cottonwood and took his brother, Carl Capson's farm on shares. In 1858, at the time of the general move he went to Spanish Fork, Utah county, and he settled in Ephraim, Sanpete county, in the spring of 1861. In the fall of the same year (1861) he was called on a colonization mission to southern Utah and thus became one of the pioneer settlers of Virgen City, where he died with pneumonia Sept. 10, 1863. His wife died in Gunnison, Sanpete county, Utah, Aug. 16, 1914. Bro. Capson was a large, handsome man, with black, curly hair, dark eyes and a powerful physique. He was the father of three daughters, namely, Mary Magdelene, born Sept. 1, 1856, in South Cottonwood, Sarah Christina, born July 31, 1858, in Spanish Fork, Utah, and Emma Ulrikka, born March 17, 1862, in Virgen City, Utah.

CARD, Zina Young, a member of the General Board of Primary Association in the Church of Jesus Christ of Latter-day Saints, was born April 3, 1850, in Salt Lake City, Utah, the daughter of President Brigham Young and Zina D. Huntington. She was born in the old log row, which stood where the Emery Holmes Apartment is now located on 1st Avenue. Here her mother had a room, 12x15 feet, where she taught school. Sister Zina has a vivid recollection of the grasshopper famine, as her mother had a cow, and this was the means of feeding many needy ones, and sometimes her own children went hungry in consequence. In 1856 the Lion House was completed and with others of President Young's family, Sister Zina and her mother went there to live. She was present at the celebration held in Cottonwood Canyon July 24, 1857, when the news was brought of the approach of Johnston's army, and in company with her mother and two brothers (Zebulon and Henry Chariton Jacobs) took part in the move south in 1858. Upon the return of the family to Salt Lake City her mother took charge of "Aunt Clara's" (Clara Chase Young) four motherless children. This gave a broad, unselfish training to her childhood, and future years have proven that



her mother's "mothering" of her husband's children has returned an hundred-fold of blessings to her daughter, Zina. Together with a number of her sisters, Zina, when quite young, played on the stage of the Salt Lake Theatre and had fond anticipations of becoming an actress, but she changed her mind at eighteen and became the plural wife of Thomas Williams, an employee of her father's office, in 1868. Two sons, Sterling and Thomas Edgar, were born to them. When her father first called his family together to organize a Retrenchment Association she at once

complied with all the requirements made in dress, etc., and was one of the original officers selected by her father and Eliza R. Snow. She also learned to raise silk and to reel it, and has been the possessor of two fine "home raised silk" dresses. In 1874 (July 21st) her husband was suddenly taken from her by death, but the presence of her noble parents was a source of comfort and strength to her in this hour of bereavement. She then engaged in making wax flowers and fruit and taught this art to many at home and in the settlements. In 1878 she moved to Provo, in order that her sons might be under the care of Professor Karl G. Maeser, the beloved instructor of her girlhood. In 1879 (Feb. 12th) she left home for Washington, D. C., in company with Sister Emmeline B. Wells, having been appointed by President John Taylor as a delegate to the Woman's Suffrage Congress to be held there. Upon her return she took charge of the Primary Department of the B. Y. Academy at Provo and also acted as matron there. She was also chosen this year (1879) to fill the position of Stake president of Primary Associations in the Utah Stake of Zion. Her second son, Thomas Edgar, was taken from her by that dread disease, diptheria, in April, 1881, and, becoming ill through grief and excessive labor, Sister Zina was compelled to resign her position in the Academy. In 1884 (June 17th) she was married to President Charles Ora Card, and moved to Logan, where she was called to labor in the Logan Temple and also to act as second counselor to Sister Carrie Smith in the Y. L. M. I. A. of the Cache Stake. President Card was called to go to Alberta, Canada, which country he had previously explored, and had selected a place in the southern part for a settlement of Saints. With her son, Sterling, and a two-year-old baby boy, named Joseph Young, Sister Zina started to journey northward by team, in company with Elder John A. Woolf and family, with their herd of stock. They endured many hardships from stormy weather and other difficulties of overland travel under such conditions. She was met by her husband at Helena, Montana, and they then continued their arduous journey until they arrived on Lees Creek, a little company of forty people, who were the actual pioneers of the Canadian colony of Saints. Led by President Card, they soon had an ecclesiastical organization and were free and happy—united in their labor of firmly establishing themselves in their new abiding place. As there were no doctors to call in, Sister Card cared for and waited upon some twenty-five cases of confinement, all the patients doing well through the blessings of the Lord. In the spring of 1888 Sister Card was chosen as president of the Y. L. M. I. A. at Cardston, a position which she filled for sixteen years. The devotion of Sister Card for her mother and the equal devotion of her mother toward herself was unusually strong, and when, in 1888, (June 12th) a little daughter was born, her mother having come from Utah to be with her at the time, the name of Zina was given to the little stranger, being the fourth girl in direct line to receive this name. The home of President Card and his wife was ever open to the new settlers and also to travelers, as there was no place of entertainment in this new locality. It transpired that many very eminent people were entertained by them, among them being members of parliament from east and west, the president of a Montreal bank, Minister Mackenzie Bowell and President White of the Canadian Pacific Railroad, not to speak of dukes, barons, etc. The lieut-governor of the Northwest Ter-

ritories with his suite was at one time snowbound in their log house of four rooms for three days, the whole settlement responding to make their stay pleasant. President Lorenzo Snow and part of his family also stayed with them for some time. Sister Zina formed a dramatic company in Cardston which proved of great value to the people, as it kept them from feeling homesick during the long winter evenings and was also of educational value. In 1891 (June 9th) Zina Card's youngest child (Orson Rega) was born, her mother again braving the fatigues of the long journey to be by her side. During the building of the so-called Fifty-Mile Canal Apostle Joseph F. Smith and his wife, Julina, made their home with President Card and family, where they were honored guests. In 1900 Sister Card moved into her new home, the construction of which she had superintended and paid for, but her joy was of short duration, for President Card's health failed him, and the family moved to Logan in 1903 where he passed away Sept. 6, 1906. During her stay in Logan Sister Zina was matron of the B. Y. College for three years and later, moving to Salt Lake City, she held the same position in the L. D. S. University for nearly five years. During this time she acted as an aid on the General Board of Primary Associations. Later she served as matron of the State Industrial School at Ogden and is at present a member of the Relief Society Board of the Ensign Stake, having charge of the genealogical lessons, and is second vice-president of the Daughters of the Utah Pioneers.

CAZIER, Charles Drake, first Bishop of Afton Ward (Star Valley Stake), Lincoln county, Wyoming, was born Jan. 21, 1837, in Kentucky, the son of Wm. Cazier and Pleasant Drake. Becoming a convert to "Mormonism" he joined the Church in his youth and was baptized about 1847 by Ezra Chase. He came to Utah in 1851, and in the fall of the same year located on Salt Creek, Juab county, and thus became one of the founders of Nephi. Here he passed through all the scenes and hardships of pioneer life. He did considerable military service during the Walker war and later during the Black Hawk war, and his life was often exposed to the greatest danger, while standing guard and discharging other military duties. He was ordained a Seventy May 18, 1857, at Nephi by Timothy S. Hoyt, and a High Priest by President Brigham Young July 7, 1877, at the same place. In 1879 he moved to Clifton, Oneida county, Idaho, and in the fall of 1880 to Star Valley, Wyoming; he was one of the first settlers of Afton. In 1881 he moved to Bennington, Bear Lake county, Idaho, but was called back to Afton to act as presiding Elder; later he became Bishop, when the Ward was organized Sept. 21, 1887. This position he occupied until 1894. After that he acted as president of the High Priests' Quorum in the Star Valley Stake. For four years Bro. Cazier acted as State Senator, while residing in Wyoming and filled many other positions of responsibility in Utah and Idaho. In 1858 (June 12th) he married Harriet Gates, the ceremony taking place in an Indian wickiup in Payson, Utah county, Utah. By this marriage Bro. Cazier had twelve children born to him, namely, Charles G., Margaret, Lydia, William H., Samuel G., Sarah Ellen, Harriet, Eva, George, Maranda, Artello and Willard O. Of these, five children, four boys and one girl, were still living in 1918. Sister Cazier acted as president of the Relief Society in the Afton Ward for many years

and died April 3, 1907. Bro Cazier was ordained a Patriarch Aug. 13, 1894, by Francis M. Lyman, and died May 12, 1916.

CHAPIN, Uriah Calvin, a veteran Elder in the Morgan Stake of Zion and a resident of South Morgan,



Morgan county, Utah, was born Jan. 25, 1836, near Gallipolis, Ohio, the son of Robert Park Chapin and Elizabeth Farmer. When about eleven years old he removed with his parents to Clyde, Ohio, and in 1850 into the western part of Michigan, where his father farmed one season and then moved to Indiana, where he bought thirteen acres of land and died Feb. 6, 1851. The following season (1852) the widow sold her farm and returned to Clyde, Ohio. Uriah left his mother and her family at that place, March 11, 1854, and started for Utah with his neighbor, Bartlet Brown. After his arrival in Utah he located at Centerville, Davis county, where he was baptized in the spring of 1855. In 1856 he went to Carson Valley, but returned to Davis county, Utah, in 1857. In 1858 he located at Springville, Utah county, but made his permanent home in Morgan in 1865. In 1866 (Oct. 9th) he married Ann Richardson (daughter of Robert Richardson and Elizabeth Robson), who was born Aug. 25, 1850, in Cramlington, Northumberland county, England, where she was baptized in April, 1861. She emigrated to Utah



ANNA E. R. CHAPIN

in 1861, crossing the Atlantic in the ship "Underwriter" and the plains in Milo Andrus's company which arrived in Salt Lake City September 13, 1861. She located in Morgan county in 1862 where she was an active Relief Society worker, and died Dec. 17, 1911. Sister Chapin was the mother of six children, namely, Elizabeth Ann (born Nov. 1, 1868), Mary Jane (born Jan. 13, 1871), Ellen Loretta (born March 7, 1873), Joanna Upion (born March 29, 1875), Eliza Selina (born Dec. 11, 1883), and Robert Calvin (born Aug. 8, 1887). Bro. Chapin was ordained a Seventy in 1858 and later a High Priest. His occupation is that of a farmer.

CHIPMAN, Otto Lyman, a faithful young Elder in the Church who died while filling a foreign mission, was

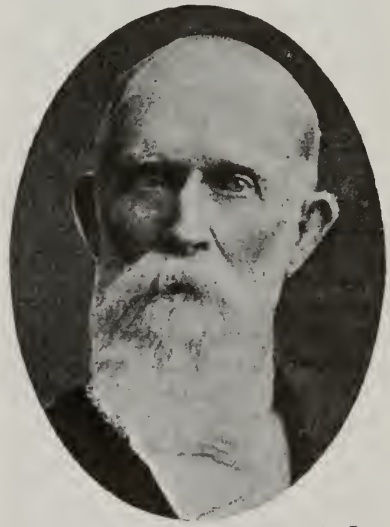
born Oct. 21, 1870, in Pleasant Grove, Utah county, Utah, the son of Washburn Chipman and Caroline Mayhew. He was baptized when about nine years old by James Preston; re-baptized Nov. 20, 1890 by Wm. R. Webb, and re-confirmed Nov. 20, 1890, by Wm. R. Webb. Being called on a mission to New Zealand he willingly responded and after leaving his home in American Fork he was ordained a Seventy by Bishop George Reynolds in Salt Lake City Feb. 1, 1892, and set apart for his mission. Together with other missionaries he arrived in New Zealand Feb. 27, 1892, having crossed the Pacific ocean in the steamship "Alemeda." On the voyage he endeared himself to his traveling companions by his amiable and quiet disposition. On his arrival in New Zealand he was appointed to labor in the Waikato district, and while traveling in the discharge of his duties a canoe in which he was riding capsized giving him a chill which caused severe sickness from the effects of which he died at the town of Huntley, Waikato, New Zealand, Aug. 31, 1892. His remains were shipped home in charge of Thos. E. Stanford and Lewis J. Hawkes, returning missionaries. Bro. Chipman was a very studious young man and well qualified for missionary labors. He was making rapid progress in mastering the Maori language when stricken with his last sickness.

CHIPMAN, Stephen L., president of the Alphine Stake of Zion, Utah county, Utah, was born March 18, 1864, in American Fork, the son of James Chipman and Sarah A. Green. He was baptized March 19, 1878 by Wm. R. Webb, and after receiving a common school education in the district school in his native town he continued his studies in the B. Y. Academy at Provo. When quite young he was ordained a Priest and was a diligent student in the Ward Sabbath School and Ward Y. M. M. I. A. After being ordained a Seventy by Seymour B. Young, he became a member of the 67th quorum of Seventy. In 1885-1887 he filled a mission to the Southern States, laboring principally in North Carolina, Virginia and Tennessee. After returning from this mission he acted as president of the Ward Y. M. M. I. A. and in the spring of 1889 he was ordained a High Priest and set apart to act as second counselor to Bishop George Halliday, which position he held until 1889, when he moved to Provo. He acted as a member of the school board of American Fork and also as a member of the city council. For a number of years he was engaged as salesman and bookkeeper in the Chipman Mercantile Institution of American Fork. At Provo he was chosen as a member of the Utah Stake High Council and also acted as assistant superintendent of the Provo Fourth Ward Sunday School. Still following the mercantile business he acted as superintendent of the Provo East Co-op. In June, 1892, he moved back to American Fork, where he became manager of the Chipman Mercantile Company. He also served as county commissioner and was a member of the Utah Legislature in 1903. He was chosen as second counselor to Edward Partridge in the presidency of the Utah Stake of Zion, succeeding Reed Smoot and acted in that capacity until January, 1901, when the Alpine Stake of Zion was organized, and he was chosen as president of the same, which position he still holds. Under his administration a new tithing office and four fine Ward meeting houses have been built in American Fork and later (1909-1913) the beautiful Alpine Stake tabernacle, the erection of which, including seating, lighting and heating, cost $81,000. Dur-

ing his administration the Alpine Stake has grown from a membership of 8,330 to 9,000 and the number of Wards have increased from 7 to 17. In 1885 President Chipman married Sina Nielsen (daughter of Niels Nielsen and Karen Pedersen), who was born Nov. 7, 1860, in American Fork. The children by this marriage are the following: Zina Annadella, Lorina K., Bessie Fern, Stephen Howell, Alfred Stanley, Elva and Leah. All the children are now living, excepting Alfred Stanley, who died in infancy.

CHRISTENSEN, Antone C., the fourth Bishop of the South Hooper Ward, Davis county, Utah, was born Nov. 5, 1859, at Riverdale, Weber county, Utah, the son of Anders C. Christensen and Mary Sophia Abisen. He was baptized in July, 1868, by Warren G. Child; ordained a Deacon when a boy; ordained an Elder Feb. 3, 1879, by Ole Olesen; ordained a Seventy April 13, 1885, by Heber J. Grant and ordained a High Priest Sept. 3, 1893, by John Henry Smith. On the latter date he was also set apart as second counselor to Bishop Cook of the Hooper Ward and on Dec. 7, 1895, he was ordained a Bishop by Geo. Q. Cannon and set apart to preside over the South Hooper Ward. He held that position until May, 1898, when he moved to the Hooper Ward, Weber county, and on Dec. 16, 1900, he was set apart as second counselor to Bishop Wm. W. Child. In 1912 (Feb. 24th) he was set apart as first counselor to the same Bishop and served in that capacity until the death of Bishop Child which occurred June 16, 1913. In 1886-1888 Bishop Christensen filled a mission to the Northern States, laboring principally in Illinois. He also presided over a Deacons' quorum when quite young and acted as superintendent of the South Hooper Sunday School and as president of the Y. M. M. I. A. in the Hooper Ward (Weber Stake). In 1879 (Feb. 6th) he married Elizabeth Ann Bond (daughter of James Bond and Ann Boot), who was born June 11, 1863, at Peterson, Morgan county, Utah. She bore her husband fourteen children, eight boys and six girls. Bishop Christensen has served four terms as justice of the peace, is now president and director of the Hooper Irrigation Company and a member of the Weber County Board of Education. In his younger days he took an active part in home dramatics and played in a local brass band.

CLARK, Ezra Thompson, a Patriarch, president of the High Priests' quorum of the Davis Stake of Zion and a resident of Farmington, Davis



county, Utah, was born at Lawrenceville, Lawrence county, Illinois, Nov. 23, 1823, the son of Timothy B. Clark and Mary Keeler. He was baptized by Wm. O. Clark in Fishing River, Clay county, Missouri, in March, 1836, and was with the Saints during the mobbings of Missouri and Illinois. In 1845 he was ordained a Seventy and became a member of the 19th quorum

of Seventy. He left Nauvoo as an exile together with the rest of the Saints in 1846, and reached Great Salt Lake Valley in 1848. Together with a few other settlers he spent the first winter near the mouth of North Canyon in Davis county, about one mile south of Bountiful, and located in 1849 at Farmington, where he resided during the remainder of his life. When he crossed the plains in 1848 his earthly possessions amounted to a very little, but by industry and hard labor he succeeded in acquiring considerable property. In 1856-1858 he filled a successful mission to Great Britain. In the year 1869 he went to the States after the remains of his son, Ezra James, who had died the year before while returning from a mission to Great Britain. In 1869-1870 he filled a short mission to the States, and in 1876 he labored as a missionary in Oregon and California. When the Davis Stake of Zion was organized in 1877 he was chosen as a member of the High Council. Responding to a call from the Church authorities he assisted in locating the settlement of Georgetown, Bear Lake county, Idaho. Having yielded obedience to the principle of plural marriage he served a short term in the Utah penitentiary, having been convicted under the provisions of the Edmunds law of so-called unlawful co-habitation. He was ordained a Patriarch about 1895. Elder Clark died at Farmington Oct. 17, 1901, leaving a large posterity. He was a natural financier and spent his means liberally in the interest of the Church, and not only did he fill a number of missions himself, but he also assisted a number of his sons to fill successful missions to different parts of the world. Bro. Clark married three wives. By his first wife, Mary Stevenson, he had eleven children, namely, Ezra James (who died in the missionary field), Timothy Baldwin, Mary Elizabeth, William Henry, Joseph Smith, Hyrum Don Carlos, Edward Barrett, Charles Rich, Wilford Woodruff, Amasa Lyman and David Patten. By his second wife, Susan Leggett, he had ten children, namely, Seymour Thompson, Anna Vilate, Sarah Lovina, Susan Alice Bell, John Alexander (who died in the missionary field in Palestine), Eugene Henry, Nathan George, Marion Franklin, Laura Blanch and Horace Wells. Brother Clark's third wife, Nancy Porter, had no children by Bro. Clark. Bro. Clark is the only man in the Church known to have lost two sons by death in the missionary field.

CLARK, Amasa Lyman, Bishop of Farmington (South Davis Stake), Davis county, Utah, was born June 6, 1865, at Farmington, the son of Ezra T. Clark and Mary Stevenson. He was baptized by Oliver Lee Robinson when eight years of age; ordained a Deacon when a boy; ordained an Elder in 1885 by Orrin P. Randall and a Seventy soon afterwards by Seymour B. Young. In 1887-1889 he filled a mission to the Southern States, laboring principally in North and South Carolina and at the mission office at Chattanooga. At home he has been a diligent Sunday School worker. For several years he acted as secretary and treasurer of the Sunday school board and from 1901 to 1915 he filled the position of Stake superintendent of Sunday Schools. He was ordained a Bishop in 1915 and set apart to preside over the Farmington Ward, which position he still holds. In secular affairs Bro. Clark has been successful and has been entrusted with a number of positions of responsibility and trust within the gift of his fellow-citizens. Thus he served two years as county treasurer and eighteen years as city treasurer of the city of Farmington.

From 1908 to 1911 he acted as mayor of Farmington. In 1885 (Dec. 16th) he married Alice C. Steed, daughter of Thomas Steed and Laura Read, who was born June 10, 1867, at Farmington. After giving birth to five children this wife died Aug. 2, 1895. Bro. Clark married Susan Duncan March 31, 1897; she was the daughter of John Duncan and Martha Lewis and was born at Bountiful, Davis county, Utah, Nov. 3, 1873; she also has borne her husband five children. Bro. Clark's principal avocation is that of a farmer and banker. Since 1892 he has been cashier of the Davis County Bank.

CLARK, Ezra James, one of the Elders of the Church who died in the missionary field, was born Feb. 30, 1846, in Lee county, Iowa, the



son of Ezra T. Clark and Mary Stevenson. In 1848 his parents migrated to Great Salt Lake Valley and settled at Farmington, Davis county, where he was reared in the midst of the Saints, and under the influence of good teaching became a much respected youth. He was baptized by Elder Jesse Hobson when eight years old, and afterwards became a member of the 40th quorum of Seventy, and of the Farmington Lyceum and Dramatic Association. On the 6th of April, 1865, he was called to go on a mission to Europe, cheerfully obeying the call. He landed in Liverpool on the 11th of the following August, and was appointed to labor in the Worcestershire conference as a traveling Elder. On the 30th of January, 1866, he was appointed to preside over the Dorsetshire conference, and on the 21st of March, 1867, was removed to the presidency of the Kent conference. In each of these positions he labored faithfully and with earnest zeal, gaining the confidence and esteem of the Saints among whom he labored, and of those who presided over him in the British Mission. His modest, unassuming manner, combined with his truthfulness and circumspect conduct, won for him the admiration and good will of all his associates. On the 30th of June, 1868, he took passage on board the steamship "Minnesota," having been honorably released from his labors in England, with permission to return home. He was appointed first counselor to Elder John Parry, president of the company of Saints on board, and discharged his duty to the best of his ability, although his health was poor during the voyage. He landed in New York on the 12th of July, and exerted himself beyond his strength in assisting those who were unable to help themselves. The heat was very intense when he started with the Saints on the railroad for the west, and at Albany he complained of a severe pain in the head, which rapidly grew worse, and in a few hours he expired in the arms of his brethren on July 14, 1868, at Fonda, N. Y. A year later his remains were shipped to his home in Farmington for interment. He died unmarried, but was known as an

exceptionally good and exemplary young man.

CLARK, John Alexander, one of the Latter-day Saint Elders who died in the missionary field, was born Feb. 28, 1871, at Farmington, Davis county, Utah, the son of Ezra T. Clark and Susan Leggett. He was baptized by Oliver Lee Robinson when about nine years of age, and later ordained an Elder. In 1894 (Feb. 2nd) he was ordained



a Seventy by Abraham H. Cannon and set apart for a mission to Turkey. He arrived in Liverpool, England, Feb. 17, 1894, on his way to Palestine. Before leaving home Elder Clark had commenced his studies in German at the Brigham Young Academy at Provo. When the first model Sunday School was organized in that institution he was called to teach a class, thus showing the great confidence the instructors had in him. The pupils in his class were heard to speak in his praise for the manner in which he interested them in their lessons, and for the instructions he gave them. His engaging manners and the pleasant spirit he was in possession of endeared him to the Elders there, and they tried to make his stay with them as pleasant as possible. At Leipzig, Germany, he joined Elder E. W. Robinson, who had also been called to labor in the Turkish mission, and traveled in his company to Beyrout, Syria, where the president of the mission, Don C. W. Musser, was at that time. During the summer he labored together with Bro. Robinson among the German speaking population of Beyrout, at the same time studying the Arabic language. In August they went to Haifa, Palestine. Bro. Robinson now being president of the mission, his presence was needed at Aleppo, where there were several members of the Church, and he, therefore, left Bro. Clark alone at Haifa. In a letter written by Bro. Clark, Nov. 10, 1894, he says: "Though I am alone (without a companion) I am having an enjoyable time. I have learned the German language well enough to explain the principles of the gospel to the German colony here. I have carried a tract to nearly every family, and, where allowed, have explained to the people the gospel which I have been sent here to preach. On each tract I wrote the time and place of our meetings. Some have read their tracts and made the request for books to read, which I have complied with as nearly as possible. I have written to Bern (Switzerland) for some more books and tracts. Getting out among the people appears to be the only way of reaching them, although I believe they would attend our meetings if held in a public place. In the meantime I shall learn the language better, labor in a quiet way, and also continue my studies in Arabic." Bro. Clark was hopeful of success, and the whole letter breathed the spirit of an earnest worker in the Lord's vineyard. There were a few members of the Church at Haifa, and he

writes of the joy he had in meeting with them. He was living with a family named Hilt, but spent much time in his labors among the Arabs in the city of Haifa, and it was among them that he was exposed to the dreaded disease of small-pox which carried him off. He died Feb. 8, 1895, at Haifa, while engaged in the noble work of combating error, and bringing tidings of great joy to men. He died having his "loins girt about with truth" and with "the sword of the Spirit" in hand. As far as his few years had given him the opportunity to do so, he could say with Paul that he had fought the good fight, and had kept the faith. He died unmarried.

CLARK, Joseph Smith, a High Councilor in the South Davis Stake of Zion, was born March 21, 1854, at Farmington, Davis county, Utah, the son of Ezra T. Clark and Mary Stevenson. He was baptized when about nine years of age by William Budge and ordained a Seventy about 1875. He was chosen as an officer in the Y. M. M. I. A. at Farmington when that association was first organized in 1875; married Lucy Maria Robinson, Jan. 19, 1876, and moved the same year to Georgetown, Bear Lake county, Idaho, where he resided until 1892. While a resident of Georgetown he presided over the Ward Y. M. M. I. A. and also acted as a counselor to Bishop Henry Lewis, being ordained a High Priest in 1887 by George Osmond. In 1882-1884 he filled a mission to the Southern States, laboring principally in Mississippi, where he had charge of the Mississippi conference during the latter part of his mission. After his return to Georgetown he resumed his former position in the Bishopric, and in May, 1894, after returning to his original home in Farmington, Davis county, he was set apart as second counselor to John W. Hess, president of the Davis Stake, which position he held until the Davis Stake in 1915 was divided into two Stakes, since which he has acted as a High Councilor in the South Davis Stake. Elder Clark is a farmer and stock raiser by avocation, but is also engaged in banking business, being now president of the Davis County Bank at Farmington. He has served as a member of the Farmington city council two terms and served several years as president of the North Cottonwood Irrigation Company. His marriage has been blessed with nine children, namely, Lucy A., Joseph S., Jr., Ezra T., Ora W., Mary, Oliver R., Leroy R. and Iris and Irvin B. (twins). Seven of these children are still living.

COALTER, Fergus, an active Elder in the Church, was born March 19, 1854, in Glasgow, Scotland, the son of John Coalter and Margaret Windsor. Becoming a convert to "Mormonism" he was baptized in Glasgow Dec. 10, 1870, by Thomas H. Godfrey, being the first of his father's family to receive the fullness of the gospel. He was ordained a Deacon in 1872 by David O. Calder and emigrated to Utah in 1874, embarking at Liverpool, England, May 6, 1874, and crossed the Atlantic on the steamship "Nevada," together with a company of emigrating Saints which arrived in Salt Lake City May 30, 1874. He located at once in Salt Lake City which has been his permanent home ever since. In 1878 (Aug. 8th) he married Agnes McDonald Irvine, having previously been ordained successively to the offices of Teacher, Priest and Elder. He established himself as a music dealer on Main Street, Salt Lake City, where he carried on a successful business for many years, and published the first Latter-day Saint

anthem book and also many anthems in sheet form used by the Tabernacle Choir, of which he was a member for thirty years. He also served as a school trustee in the Third Ward of Salt Lake City and as secretary and treasurer of the Ward Ecclesiastical Board. In the year 1887 (July 27th) he was ordained a High Priest by Charles W. Penrose and set apart as second counselor to Bishop Thomas Maycock of the Third Ward, which position he occupied until the death of Bishop Maycock. Prior to this he had acted for a number of years as president of the Third Ward Y. M. M. I. A. and as Ward organist. His marriage has been blessed with eight children, namely, Agnes McDonald, Margaret Windsor, Adelina, Furgus Ernest, Martha May, Viola, Janette McMurrin and Blanche.

COFFIN, Nathan Samuel, Bishop of Marsh Center Ward (Portneuf Stake), Bannock county, Idaho, was born Sept. 11, 1870, at Huntsville, Weber county, Utah, the son of Nathan H. Coffin and Chestina McMurtrey. He was baptized April 2, 1899, by Lehi Wright; ordained an Elder Sept. 29, 1899, by Samuel Roskelly; ordained a High Priest and Bishop June 7, 1903, by Reed Smoot and set apart to preside over the Marsh Center Ward, which position he still occupies. Bro. Coffin moved to Marsh Valley with his parents when a boy, was raised as a farmer and is still engaged in that avocation. In 1900-1901 he filled a mission to the Eastern States, laboring principally in West Virginia. From October, 1902, to October, 1903, he acted as Ward president of the Y. M. M. I. A. He also acted as secretary of the Ward Sunday School and filled many other positions, both ecclesiastically and of a secular nature in Marsh Valley. He also acted as justice of the peace for a number of years. In 1892 (Aug. 26th) he married Margaretta Cooper (a daughter of Vincent Cooper and Mary Miller), who was born Dec. 14, 1870, at Oxford, Idaho. Nine children have blessed this marriage, namely, Clarence James, Martha Irene, Mary Lucile, Nathan Sherman, Golden Agrippa, Margaretta, Frederick Samuel, Hazel and Jesse Cooper. Bro. Coffin was honorably released as Bishop June 15, 1919, and sustained and set apart as a High Counselor in the Portneuf Stake, Aug. 24, 1919, by Jos. F. Smith jun.

COOK, Samuel, second counselor to Bishop Frank Nalder of the Syracuse Ward (Davis Stake), Davis county, Utah, was born Feb. 4,



1881, at Bountiful, Davis county, Utah, the son of David Cook senior and Hannah Holt. He was baptized when about eight years old and ordained successively to the offices of Deacon, Elder and High Priest, the latter ordination taking place Oct. 5, 1909, under the hands of Apostle Franklin D. Richards, on which occasion also he was set apart as second counselor to Bishop Nalder of the Syracuse Ward. Prior to this he had acted as an officer in the Ward Y. M. M. I. A. and Sun-

day School and also as a member of the presidency of the 10th quorum of Elders. From 1902 to 1904 he filled a mission to the Southern States, laboring principally in the States of Mississippi and Georgia. For eight months he presided over the Mississippi conference. In 1905 (Nov. 29th) he married Elsie Williams (a daughter of Ebenezer H. Williams and Isabella G. Watt), who was born Jan. 20, 1885, at Kaysville, Utah. This marriage has been blessed with three children, namely, Dell W., Ben S. and Wayne H.

CONDIE, John William, Bishop of the Preston Fourth Ward (Oneida Stake), Franklin county, Idaho, was born Sept. 21, 1878, at Croydon, Morgan county, Utah, the son of Gibson Condie and Elizabeth Robinson. He was baptized Oct. 16, 1886, by George Knight, received a good education and graduated as a normal student from the University of Utah in 1900. After that he taught school in Wanship, Summit county, one year. He then took a two years' college course in the University of Utah, after which he became the principal of the Malad public schools. In 1905 he took a leading part in centralizing the schools and getting the new Jefferson school built, since which time he has been city superintendent of schools. Bro. Condie was ordained a Deacon Dec. 3, 1893, by William H. Toone and was afterwards ordained a Teacher. He was ordained an Elder June 22, 1904, by Albert W. Davis, served as second counselor in the Oneida Stake Religion Class Board in 1906-1907, after which he was chosen as superintendent of the Preston First Ward Sunday school. He was ordained a High Priest and Bishop Nov. 30, 1907, by Francis M. Lyman and set apart to preside over the Preston Fourth Ward which position he held until 1916. In 1916 (Dec. 3rd) he was chosen as an alternate High Councilor in the Oneida Stake and in March, 1919, he was called to act as Bishop of the Preston Fourth Ward a second time. From 1909 to 1911 he served as mayor of Preston and from 1908 to 1912 he was a teacher of English in the Oneida Stake Academy. In 1903 (Dec. 31st) he married Rilla Pendleton (daughter of Joshua Pendleton and Delphia Stewart), who was born May 4, 1881, in Wanship, Summit county, Utah. Six children have blessed this marriage, namely, Melvin L., Evelyn, Lucile, Vera, Gladys and Woodrow J.

COOK, William, Bishop of Cedar Valley Ward (Alpine Stake), Utah county, Utah, was born Oct. 19, 1847, in Pottawattamie county, Iowa, the son of Henry F. Cook and Sophronia Strawbridge. He was baptized in 1855 by Preston Thomas; ordained a Deacon in 1857 by Eli Bennett and afterwards ordained a Teacher, an Elder and a High Priest, the latter ordination by David John. Bishop Cook emigrated to Utah in 1852 and settled in Cedar Fort in 1853. Here he acted as superintendent of the Ward Sunday School for a number of years and later as a counselor to Bishop Eli Bennett. He was ordained a Bishop Dec. 30, 1906, by Anthon H. Lund and set apart to preside over the Cedar Valley Ward, which position he held until 1911. In 1871 (May 4th) he married Almina Weeks (daughter of Allen Weeks and Sarah Jane Bennett), who was born Oct. 21, 1848, in Illinois; she bore her husband one child ((William L.), and died a few days later (March 12, 1873). In 1875 Oct. 25th) Bro. Cook married Rebecca Rodeback (a daughter of James Rodeback and Phoebe Begal), who was born in Nauvoo, Illinois, May 2, 1846. Six children blessed this marriage, namely, Edward, Helen, Clifford, Mark, Phoebe Re-

becca and Barnes A. Bishop Cook is a farmer and stock raiser by avocation. His wife, Rebecca Rodeback Cook, died Aug. 12, 1910.

COOLEY, Andrew Wood, the first Bishop of the Brighton Ward (Salt Lake Stake), Salt Lake county, Utah, was born May 24, 1837, at Bruce, McComb county, Michigan, the son of Benjamin Cooley and Clarissa Wood. In 1858 (June 1st) he married Dinah Briggs at St. Cain, Michigan. She never came to Utah and had no children. Bro. Cooley migrated to Utah in 1863, where he became a convert



to "Mormonism" and was baptitzed in 1864, being the only one of his father's family who joined the Church and also the only one of his father's children who raised a family. In Utah he engaged in farming and stock raising, and in 1866 (Feb. 17th) he married Mary Asenath Huntington, who was born May 31, 1846, in Cambria, Niagara county, New York, and bore her husband seven children, namely, Clarissa M., Andrew W., Benetta B., George W., Harold Ghesa, Chester N., and May Asenath. When the Saints residing on the west side of the Jordan river, immediately west of Salt Lake City, were organized into the Brighton Ward of the Salt Lake Stake, Bro. Cooley was chosen and ordained a Bishop and set apart to preside over said Ward, the ordination taking place Feb. 24, 1867. He held that position until 1877. In 1868 (Feb. 22nd) Bishop Cooley, yielding obedience to the higher law of marriage, was united to Jane Jenkins, who was born June 25, 1844, and who bore her husband eight children, namely, William J., John B., Henry W., Alva L., Melissa J., Fanny Elizabeth, Samuel B., and Ethel C. On the same date (Feb. 22, 1868) Bro. Cooley married Rachel Caroline Coon (daughter of Abraham Coon of Ohio and Elizabeth Yarbrough of Tennessee) who was born March 22, 1848, at Council Bluffs, Iowa, and came to Utah with her parents in 1850. She bore her husband nine children, namely, Samuel B., Idabel, Maretta E., Isabel, Lucretia May, Oscar W., Andrew W. junior, Abraham C., and Francis Ann. In 1870 (February 14th) Bro. Cooley married Ann Hazen (daughter of Robert Hazen and Mary Ann Bainbridge of Newcastle, England) who was born Sept. 25, 1854, in England. Her children (eight in number) were Marcus R., John S., Ezra H., Mary A., Martha J., Inez, Arthur D., and Walter A. Bishop Cooley died Oct. 11, 1887, at his home in Brighton. His descendants in 1919 numbered more than 120 souls; they are all members of the Church and all abstainers from the use of intoxicants and tobacco. A number of them are occupying prominent Church and secular positions in the community. Thus Ezra H. Cooley acts as Stake superintendent of Sunday schools in the Hyrum Stake, Utah; Henry W. Cooley is superintendent of the West Jordan (Salt Lake county) Sunday school; Lucretia May is treasurer in the Liberty Stake Relief Society, and many others hold positions in different Wards. Abraham C. has filled a mission to Germany, Ezra H. to Aus-

tralia and Henry W. to the Central States. Arthur Dyke Cooley is a practising physician at Brigham City, Utah; Abraham C. Cooley is agriculturist, in charge of demonstration of reclamation projects for the U. S. government in sixteen western States, and Lucretia May held the position of deputy county clerk in Salt Lake county for nine years. This large family has been remarkably united, each working for the benefit of the whole, with four of the best mothers that were ever given in marriage to any man. For so-called infraction of the Edmund's law Bishop Cooley served two terms in the Utah penitentiary, during which he suffered severely from the illness which soon after his release caused his demise.

COOPER, John, a veteran Elder in the Church and a resident of Fillmore (Millard Stake), Millard county, Utah, was born May 27, 1834, at Loughborough, Leicestershire, England, the son of James Cooper and Ann North. He was baptized Nov. 5, 1850, by Langley Allgood, ordained an Elder by Henry George in 1852 and labored as a local missionary. He emigrated to Utah in 1856, crossing the Atlantic in the ship "Enoch Train" and the plains in Capt. Wm. B. Hodgett's company as far as Devil's Gate, where he, together with about twenty other men, was left during the winter of 1856-1857 to watch the goods which had been cached there by the late emigration of 1856. He finally reached the Valley June 6, 1857. Soon afterwards he located in Fillmore which has been his permanent home ever since. In 1880-1882 he filled a mission to Great Britain, during which he acted as president of the Leeds, Nottingham and London conferences. At home he has acted as Sunday school superintendent, Ward clerk, counselor in the Stake presidency of the High Priests' quorum and filled many other positions in the Church. He has also served as a member of the Fillmore city council, justice of the peace, watermaster, school trustee, deputy county clerk and recorder, county treasurer (12 years), etc. He held the latter office until he was 80 years old. Otherwise his main avocations in life have been those of a mechanic and farmer. In 1857 (June 8th) he married Mary Ann Lewis, who bore him eight children, and in 1882 (July 11th) he married Sarah Ann Kate Newbold, who bore him seven children. Following are the names of his children: John Lewis, Mary Ann, Charles William, James Henry, Isabella, Franklyn, Arthur, Florence May, George Albert, Kate May, Florence Emily, Amy Ethel, Robert Nelson, Fred Wilford and Kimball Benjamin.

COOPER, Joseph Parker, fifth Bishop of the Mount Sterling Ward, (Hyrum Stake), Cache county, Utah, was born Feb. 21, 1877, at Wellsville, Cache county, Utah, the son of Joseph Cooper and Ruth Parker. He was baptized Aug. 5, 1886, by Richard Branchley; ordained a Deacon soon afterwards; ordained a Teacher Nov. 10, 1895, by Robert Redford; ordained a Priest Dec. 24, 1899, by Bishop Wm. J. Hill; ordained an Elder June 17, 1900, by Peter M. Maughan; ordained a Seventy July 10, 1900, by Jos. W. McMurrin and ordained a High Priest June 22, 1903, by Wm. C. Parkinson. He served as president of the Mt. Sterling Ward Y. M. M. I. A. for a long time. In 1900-1902 he filled a mission to Great Britain, laboring in the Sheffield conference. After his return home he served as second counselor to Bishop Lars Peter Christiansen, second counselor to Bishop David Murray and Bishop John S. Sloan, and was himself ordained a Bishop July 18, 1915, and set apart to preside over the Mt. Sterling Ward. He acted as assistant superintendent to John Redford in the Ward Sunday

School for thirteen years and acted as a counselor for thirteen years to the three Bishops named. In 1900 (June 20th) he married Ellen Dell Redford, who has borne her husband nine children, namely, Ida, Henry, Marvin, Louis, Alta, Luther, Heber, Carl and Eleanor.

CORBRIDGE, Samuel Ray, Bishop of the West Layton Ward (North Davis Stake), Davis county, Utah, was born Feb. 19, 1889, at Auburn, Wyoming, the son of William Henry Corbridge and Emma Howard. He was baptized Oct. 3, 1897, by Orson Layton and ordained a Deacon April 30, 1901, by Geo. V. Stevenson. Later he was ordained a Priest and in June, 1907, he was ordained an Elder by John M. Baxter. He acted as second counselor to Lawrence Berg and Wallace Cragun, the presiding Elder of the Elkol branch of the Woodruff



Stake, and also acted as first assistant superintendent of the Sunday School in said branch. At another time he acted as an officer in the West Layton Y. M. M. I. A. He was ordained a High Priest and Bishop Dec. 29, 1914, by Heber J. Grant and set apart to preside over the West Layton Ward. Bishop Corbridge received his education in the Layton schools and at the B. Y. College at Logan. He followed bookkeeping and clerical work for six years, but since 1912 he has made farming his principal avocation. In 1909 (Dec. 22nd) he married Ruby Whitesides (daughter of Marian Mark Whitesides and Mary E. Bennett), who was born Aug. 7, 1890. This marriage has been blessed with two children, namely, Thayne W. and Afton W.

CORDON, Omer Samuel, second Bishop of Rigby Ward (Rigby Stake) Idaho, was born August 7, 1885, at Willard, Box Elder county, Utah, the son of George A. Cordon and Sally A. Call. He was baptized by his father when eight years old, ordained a Deacon when quite young, ordained an Elder in 1906 by Robert L. Bybee, filled a mission to the Northern States in 1906-1908, laboring principally in Indiana and Illinois, was appointed Sunday School superintendent at Rigby in 1908 and a year later chosen as Stake superintendent of Sunday Schools, which position he held until 1912, when he moved out on a homestead at Dehlin and while there presided over the Butte branch. In 1909 he was ordained a Seventy by Rulon S. Wells, and was ordained a High Priest and Bishop Dec. 2, 1917, by Stephen L. Richards and set apart to preside over the Rigby Ward. In 1906 (Sept. 19th) he married Ruth Chandler (daughter of James J. Chandler and Mary Ann Williams), who was born June 28, 1886, in Samaria, Oneida county, Idaho. After bearing her husband five children (Louis O., Theone C., Gladys, William A. and Ruth) the wife died in childbed Oct. 6, 1917. In 1918 (Nov. 27th) Bishop Cordon married Phoebe J. Thomas (daughter of Chas. R. Thomas and Emeline E. Waldrom), who was born Nov. 14, 1884, in Samaria, Oneida county, Idaho.

CORRY, William Henry, Bishop of Cedar City Ward from 1888 to 1902,

was born July 30, 1850, in Provo, Utah county, Utah, and located as a child in Cedar City where he resided until the day of his death. He held numerous offices of trust and figured prominently in the history of the settlement, taking a leading part in most of its ecclesiastical and civil affairs. After laboring sixteen years as Bishop of Cedar City he acted as a member of the Parowan Stake High Council. He also served for several years as a member of the Cedar City council, acted as school trustee, president of the Cedar City Sheep Association and held many other positions of responsibility and trust. In 1872 (Oct. 30th) Bishop Corry married Elizabeth L. Parry



(daughter of John and Elizabeth Parry), who was born May 12, 1850, in Newmarket, Flintshire, North Wales. The children of this marriage were the following: William Henry, Jr., George E., Margaret E., John P., Willard E., Elias M., Mary J., Arthur E., Marian P., Winnifred P. and Lulu F. He was stricken most suddenly with sickness and died within a few minutes after that, Sept. 4, 1917, at Cedar City. At his demise Bishop Corry left a widow, three sons and four daughters and a large family of grandchildren.

COTTAM, Thomas P., Patriarch and first counselor in the presidency of the St. George Stake of Zion and a resident of St. George, Utah, was born Sept. 28, 1857, in Salt Lake City, Utah, the son of Thomas Cottam and Caroline Smith. He was baptized by William Carter when about eight years of age, ordained successively to the offices of Deacon and Teacher; ordained an Elder Sept. 11, 1877, and a High Priest July 1, 1883, by John D. T. McAllister and set apart as second counselor to Bishop David H. Cannon of the St. George Fourth Ward. Prior to this he had acted as president of a Deacons' quorum and a counselor in an Elders' quorum. He was ordained a Bishop by Wilford Woodruff, April 24, 1887, and set apart to preside over the St. George Fourth Ward, which position he held until June, 1896, when the four Saint George Wards were consolidated into one Ward and he was set apart as a counselor to Bishop James Andrus. In 1901 (June 15th) he was sustained as first counselor to President Edward H. Snow of the St. George Stake and set apart by A. O. Woodruff, which position he still holds. Bro. Cottam came to St. George as a pioneer in 1862, together with his parents and has ever since been one of the leading citizens of the town. Thus he served as a member of the city council eleven years, as mayor four years and as assessor and collector in Washington county for a number of years. He also served as a member of the Utah Legislature from 1905 to 1908. Bro. Cottam is a farmer and stock raiser and has also engaged in the plastering business. He had charge of the ornamental plaster work in the Manti Temple. In 1882 (Jan. 26th) Bro. Cottam married Emmaline Jarvis (daughter of George Jarvis and Ann

Pryor), who was born March 21, 1863, and became the mother of ten children, namely, Emma, Thomas, Heber, Arthur, Annie, Moroni J., Walter P., Ivins, Clarence and Eva. Bro. Cottam was ordained a Patriarch Dec. 16, 1917, by James E. Talmage and is at present a member of the Stake board of education and assistant to David H. Cannon, president of the St. George Temple.

COWLEY, Joseph Curtis, the first Bishop of Venice (Sevier Stake)



Sevier county, Utah, was born Oct. 27, 1869, at Logan, Cache county, Utah, the son of Charles C. Cowley and Eleanor C. Curtis. He was baptized July 5, 1875, by John Ash and ordained successively to the offices of Deacon, Teacher and Priest. He was ordained an Elder July 6, 1893, by John D. T. McAllister and married Minnie Ann Wall the same day. She was the daughter of Francis J. Wall and Mary Bench and was born Oct. 20, 1874, at Manti, Utah. Bro. Cowley was ordained a High Priest June 23, 1900, by Anthon H. Lund and set apart to preside over the Venice Ward which was organized at that time. For about one year prior to that date he had acted as presiding Elder of the Venice branch of the Glenwood Ward. In 1907-1909 he filled a mission to the Northwestern States, laboring principally in Oregon and Montana, part of the time as president of the Butte conference. At home Bishop Cowley has been active in Church and secular matters. Thus he acted as superintendent of the Venice Sunday School four years and as school trustee six years. He is the father of ten children, namely, Laura May, Elmo J., Joseph E., Fannie L., Francis C., Naoma C., Anthony C., Elva C., Angus Wayne and Jessie. Bishop Cowley settled at Venice in 1886 and has engaged in farming ever since.

COX, Everard Alvin, Presiding Elder of Hamilton (Parowan Stake), Iron county, Utah, was born May 12, 1871, at Williamsburg, Long Island, New York, the son of Edwin Charles Cox and Elizabeth Mary Reed. He came to Utah with his parents in 1874 and resided in Cedar City until 1909, when he located at Hamilton.



He was baptized May 12, 1879, by his father and confirmed the same day by Samuel Cox; ordained a Deacon April 2, 1884, and a Teacher

Nov. 3, 1886, by Francis Webster; ordained a Priest Feb. 17, 1892, by Bishop William H. Coray; ordained an Elder Sept. 23, 1899, by Christopher J. Arthur; ordained a Seventy Oct. 9, 1899, by Christian D. Fjeldsted and filled a mission to Colorado in 1899-1901; ordained a High Priest Nov. 16, 1901, by Hyrum M. Smith and set apart as second counselor to Bishop Henry W. Lunt of Cedar City Ward. After moving to Hamilton's Fort in 1909 he was set apart to preside at that place in July, 1910. In 1902 (June 11th) he married Annie A. Thorley (daughter of Thomas Thorley and Ann Allridge), who was born June 2, 1872, at Iron Springs, Utah. This marriage has been blessed with six children, namely, Ruth T., Carl T., Ann T., Everard Thorley, Elizabeth and Jennie.

CROSBY, George Henry, Bishop and Patriarch and a most active member of the Church, was born Oct. 25, 1846, in Kennebec county, Maine,



the oldest son of Jesse W. Crosby and Hannah Baldwin. His son, Judge Geo. Henry Crosby, jun., of Mesa, Arizona, writes the following sketch of Patriarch Crosby: "The 'Mormon' frontier Bishop was a type of man such as no other time in the world's history ever did or ever will again produce. Father of the Ward in spiritual affairs, a friend to all in times of trouble and sickness, judge in the disputes of his people, the leader in building canals, reservoirs and roads, and the fencing of the fields, the overseer of the people's amusements and the one who led in giving the initial blessing of childhood and assisted in closing the eyes of the aged in death, devoted in his religion, earnest in his convictions, untiring in his duty and ready to obey the call of the Priesthood, no matter how unglorious the task, such a man was George H. Crosby. He is perhaps the only man in the Latter-day Saint Church who was ever Bishop of four Wards. By nature he was a frontier Bishop, adapted to governing a community in spiritual matters as well as in building canals, reservoirs and roads, laying out townsites and doing other duties incumbent upon a pioneer leader. His parents met and married in Nauvoo, Illinois, but at the time of George's birth the mother was sojourning in Kennebec county, Me. When he was a few weeks old his parents started West with him and he reached the Salt Lake Valley with the second company of Mormon pioneers, Sept. 25, 1847, on the day he was eleven months old. After living in the old fort, the Crosby family moved into the Seventeenth Ward, where George H. lived, excepting the time of the move, till he was a boy of fifteen years. Then the family went to "Dixie" and helped to settle Saint George. As a youth George H. participated in several Indian expeditions and when Dr. Whitemore was killed, had a life and death struggle with an Indian who fought to throw him over a ledge, but he succeeded in throwing the Indian over. In 1863 he made a trip across the plains with Captain Daniel D. McArthur and

again in 1866 he made the same trip in Daniel Thompson's company. In August, 1867, before he was 21 years old, he was elected sheriff of Washington county, and toward the close of his term, and at twenty-three years of age, at the instigation of Erastus Snow, he was sent out on Shoal Creek to be the first Bishop of the Hebron Ward (now Enterprise), which then included Clover Valley (now Barclay), Nevada, as a branch. The young Bishop was a very determined opponent to an organized band of outlaws that hovered near the Utah-Nevada line and in October, 1877, one whose enmity he had incurred, burned the Bishop's home and store. That winter, and again at the suggestion of Bro. Erastus Snow, he was called to act as Bishop of the Leeds Ward in the St. George Stake, where the Church members were about to lose control because of the establishment of Silver Reef as a mining camp. Narrow resources at Leeds and a large family of boys, and his dread of Dixie wine, induced him to seek a new home for the Crosby family, and in the spring of 1886 they migrated to eastern Arizona, and after a sojourn of a few months at Nutrioso, and again at the behest of Elder Erastus Snow, he was called to act as Bishop of the shattered Omer and Amity Wards of the Eastern Arizona Stake, which were united under the name of the Union Ward (now the Eagar Ward) of the St. Johns Stake. The new Bishop quickly put renewed life and energy into the settlement of Round Valley, and under his leadership an excellent co-operative system of canals and reservoirs were built and the new town of Eagar sprung into existence. However, matters, over which he had no control, again broke him up, and in 1899 he was sent to Torrey in Wayne county, Utah (where his son George H. Crosby, jun., had previously located), to be for the fourth time, a Bishop. Torrey was a new town and age was beginning to creep on the successful pioneer who had stood so much hardship and the Church authorities released him after a year and a half of service. He then joined his brother Jesse W. in the settlement of the Big Horn Basin in Wyoming in the spring of 1901. During his life, Bishop Crosby filled a considerable number of civil offices. Besides being sheriff he was twice a selectman of Washington county, Utah, and did long service as school trustee and as justice of the peace, and for a quarter of a century was overseer of roads. In 1895 he served as a member of the 18th territorial legislature of Arizona, where he made a local reputation by a determined, though losing fight against the division of his home county of Apache, and in Wyoming he was foreman of the famous grand jury who for six weeks investigated the cruel lynchings that resulted from the range war between the sheep and cattle men of Northern Wyoming. Upon the organization of the Big Horn Stake he was selected as its first Patriarch and was very active in his new calling. He made his home first at Lovell and then at Cowley until 1915, when he returned to his old home in St. George to spend the last part of his toilsome busy life in quiet Temple work, but he had scarcely began that work when his death occurred suddenly, Oct. 10, 1916. Patriarch Crosby was married three times. His first wife was Sarah H. Brown whom he married in 1869; she became the mother of twelve of his children and shared his early pioneer life. His two other wives were Amelia Laney (whom he married in March, 1885, and who accompanied him to Torrey and to the Big Horn Basin), and Mary Lake, whom he married about a year preceding his death. He was the father of fourteen children of whom seven, Benjamin B., George H., jun., Amelia Wiltbank, Jesse E., Charles W., Albert W., and Fred are living, while

William H., Lorenzo, John A. and Elizabeth grew to maturity, but have since died. Helaman and Frank and Francis (twins) died in babyhood." (See also Vol. 2, page 44).

CROSBY, George Henry junior, formerly a member of the Saint Joseph Stake High Council, and now a resident of Mesa, Maricopa county, Arizona, was born Feb. 29, 1872, at Hebron, Washington county, Utah, the son of George H. Crosby and Sarah H. Brown. At the time of his birth his father was Bishop of Hebron. As a child of five years he was



taken by his parents to Leeds in the same county and at fourteen years of age to Round Valley (now Eagar), Apache county, Arizona. His surrounding educational advantages were very poor and his early years in Arizona gave him no chance to attend school, as he had to help support the family by carrying mail; yet by home study and after spending nine weeks at the St. Johns Stake Academy, and getting a start at school, he went to Utah in 1890, and after a few weeks' schooling at St. George went to Salt Lake City where he studied under the tutorage of Dr. James E. Talmage in the L. D. S. College. After a year there he taught school at Eagar, Arizona, and at Ramah, New Mexico; he then returned to Utah for a one year's tuition in the Church University and later studied at the University of Utah, of which he became a graduate. After spending a year in teaching he began the publication of the "Censor" at Richfield, Utah, April 25, 1896, with the primary object of defending the Latter-day Saints against the attacks of an unfriendly paper. During this time he also published a small paper at Loa, in Wayne county, known as the "Loa Advice." Through the advertising medium of these two papers he sought to start a new town in Wayne county on what was known as Poverty Flat and later decided to join in the colonizing of the new town which was named Torrey. Financial reverses brought on by colonizing put him back to newspaper work and he again became an editor at Richfield, this time of the "Richfield Reaper." During all this time he was studying law and in February, 1903, he was admitted to the bar of the Utah Supreme Court. In 1903, with his wife and two children, he again made his home in Arizona, and during the school year of 1903-1904 was principal of the Snowflake Stake Academy. In the fall of 1904 he was elected district attorney of Apache county and lived at St. Johns, where he was also chosen as a member of the Stake High Council. After serving one term as district attorney he took up law practice in Graham county where he was Stake superintendent of the Y. M. M. I. A. for four years, a member of the St. Joseph Stake High Council for six years and county attorney for three years. In the fall of 1914 he was elected judge of the Superior Court of Apache county, being the first Latter-day Saint to be elected to the bench in Arizona. During the time he was judge in St. Johns, he also

served as Stake superintendent of the Y. M. M. I. A.. But as the judge's work did not suit him so well as the private practice of law he resigned his position to practice law at Mesa, Maricopa county, Arizona, where he is now located. Life has been activity with Judge Crosby. When only eleven years of age he was secretary of his Ward Mutual, at fifteen he acted as a counselor in the Mutual and as the first Stake secretary of the Sunday schools of the St. Johns Stake. At seventeen he served in the Stake superintendency of the Mutuals. During twenty-six years he has taught a Sunday school class and has been a Mutual class leader for twelve years. Besides this he has had a long service as a school trustee and acted two terms as justice of the peace; twice he served as county chairman and three times as secretary of his political party. In 1899, and again in 1903, he served with the Utah legislature. During his term as judge he successfully headed a movement to build a new court house for Apache county, while he was a leader in the construction of the Smithville Extension Canal in Graham county. In his labors among the young he has a Church distinction, for since 1891, when manuals were first used, he has never gone to a Mutual meeting without preparing his lesson. When a young teacher at a teachers' institute, George H. met Martha Miller, a daughter of Hans P. and Caroline Miller (prominent Scandinavians of Richfield, Utah). At once he loved the sweet country girl and two years later, Aug. 8, 1894, they were married. The union has been a very happy one, the faithful wife helping him to earn the means wherewith to continue his education. Four children, Gwendolyn, Kent and Laprele and Lucile (twins) have been born to them. Judge Crosby was the first Latter-day Saint lawyer in Arizona, the first Latter-day Saint district attorney in territorial days, one of the first two Latter-day Saint county attorneys (when statehood came on) and the first Latter-day Saint judge in the new State (Arizona).

CROWTHER, William Orson, sixth president of the San Luis Stake, Colorado, was born Oct. 27, 1866, at Fountain Green, Sanpete county, Utah, the son of Thomas Crowther and Jane Jewkes. He was baptized July 29, 1877, by James Guymon, ordained a Teacher March 3, 1881, and became active as a Ward teacher and a Y. M. M. I. A. worker. He was educated in the common schools and specialized in music under Prof. A. C. Smyth. After moving to Colorado in 1885 he located at Richfield, Conejos county, and took a most active part in the location of Sanford, being elected president of the Sanford Town Company. As one of the first settlers of Sanford he hauled some of the first timber onto the townsite with which to erect the first log meeting house in the new settlement. He also took an active part in the Ward Y. M. M. I. A. and acted as president of that association. He was ordained a Seventy Aug. 4, 1884, by Seymour B. Young at Moroni, Sanpete county, Utah, and after settling in the San Luis Stake, Colorado, he became a member of the 92nd quorum of Seventy. In 1886 (Oct. 1st) in the Logan Temple he married Mary Caroline Mortensen (daughter of Anders J. Mortensen and Christine Anderson), who was born in Parowan, Iron county, Utah, Feb. 21, 1868, and went to Colorado in 1885. Following are the names of the children of this marriage: Wm. Alma, Mary Estella, Sarah Mabel, Thos. Walter, Clara Emily, Jesse Anders, Jane Christine, Horace Clive, Laura Verina and Don Q. Bro. Crowther was ordained a High Priest April 15, 1888, by John Henry Smith and set apart as second counselor to Bishop Sören C. Berthelsen when the Sanford Ward was first organ-

ized. He filled this position until 1896 when he was called and set apart by President F. M. Lyman as chorister of the Sanford Ward and leader of the Stake choir which position he filled until he was ordained a Bishop Jan. 31, 1899, by Apostle Abraham O. Woodruff. He succeeded Sören C. Berthelsen as Bishop of the Sanford Ward and acted in that capacity until May 21, 1911, when he was chosen as first counselor to Erastus S. Christensen, president of the San Luis Stake. Later he acted in the same position to President Hyrum S. Harris, and in 1919 (May 25th) he was chosen and set apart as president of the San Luis Stake, which position he still holds. Besides being a most active Church worker President Crowther served as secretary of the district school board for fifteen years and took an active part in the County Council of Defense in the late war. In 1910 he purchased a tract of 480 acres of land north of Sanford. With his oldest son (who had just returned from the German Mission), his second son and a nephew (H. Eugene Mortensen), they formed a partnership and did all their business under the name of Wm. O. Crowther and Sons Co. Afterwards this company added by purchase 440 acres of land to their original purchase, and they now own one of the largest and best ranches in Conejos county, Colorado. They also own several hundred acres of homestead land in the mountains west of San Luis Valley and handle sheep and cattle quite extensively. Although spending a great portion of his time in the interest of the Church, Bro. Crowther has been very successful in financial affairs. During his administration as Bishop of the Sanford Ward a beautiful meeting house was built, and he also took an active part in the building of school houses, roads, etc. President Crowther is a man of great influence, not only among the Saints. but also with non-Mormons, and has gained an enviable reputation for honor and truth among all his associates in life. He and his large family are quite noted for their musical ability and are frequently invited to sing at county festivals and on many other occasions.

CUMMARD, John, second counselor in the presidency of the Maricopa Stake of Zion and a resident of Mesa, Maricopa county, Arizona, was born May 16, 1882, in Birchfield street, Liverpool, England, the son of John and Mary Ellen Cummard. He was raised and educated in Liverpool, and at the age of twenty-three he married Eva Anna Thompson



(daughter of John Thompson of Norwich, Norfolkshire, England). In 1907 (January 1st) two "Mormon" Elders (William A. Morton of Salt Lake City and Robert Price, now Bishop of Phoenix, Arizona), visited the Cummard home at Needham Road, Liverpool, and on the 15th of April, 1907, Bro. Cummard and wife joined the Church. Bro. Cummard was ordained a Deacon Aug. 10, 1907, and early in 1908 he emigrated with his family, consisting of wife and two children (John and Zena),

to Utah, crossing the Atlantic in the steamship "Canada," which sailed from Liverpool Feb. 29, 1908. On their arrival in Utah the family located temporarily in Heber City, Wasatch county, where Bro. Cummard was employed with a lumber company and assisted with the Wasatch Stake amusement hall and the Timpanogas Canal. Bro. Cummard then went to Provo, where he became associated with the Barton and Blake Furniture Company. He was ordained an Elder Oct. 9, 1908, and later ordained a Seventy. He acted as secretary of an Elders' quorum, chairman of the Provo Fifth Ward amusement committee and counselor in the presidency of a Y. M. M. I. A., was a member of the faculty of the B. Y. U., being instructor of physical culture. During the absence of his wife and family in England Bro. Cummard went to Arizona and associated himself with the Intermountain Life Insurance Co. of Utah, locating in Mesa Jan. 2, 1912. During the next four years he traveled in the interest of life insurance, visiting practically every town in Arizona and New Mexico. During this time he was a member of the Maricopa board of Y. M. M. I. A. and in 1916-1918 he acted as chairman of the Stake Amusement Committee and of the Stake Old Folks Committee and teacher of the junior class of Y. M. M. I. A. and scout master. While thus engaged he built the boy scouts' swimming pool at Mesa. In 1916 he was set apart as first counselor to the Stake superintendent of Y. M. M. I. A., and in 1917-1918 he acted as president of that association. During the time of the world war he acted as chairman of the Red Cross work, having under his jurisdiction the entire Red Cross organization of Arizona. He was elected president of the Mesa Commercial Club in 1918. Since 1915 he has been manager and half owner of the Arizona Land Co., and is at present financially interested with both banks in Mesa. He is also director of the South Side Hospital, director of the Maricopa County Realty Board, director of the so-called Dry Land Association and holds other positions in civic improvement affairs. He was the president of the first Arizona Cotton Congress held in Mesa in 1919 and owns and manages large tracts of farming land now planted in cotton. In 1919 (May 31st) he was ordained a High Priest by Chas. W. Penrose and set apart to act as second counselor to President James W. Lesueur of the Maricopa Stake, which position he still holds and is now taking an active part in getting funds for the Arizona Temple. Bro. Cummard is the father of six children, namely, John, Zena, Mable, Nadine, Eva and Leonard Blain.

CUTLER, John Christopher, a member of the Pioneer Stake High Council, Salt Lake City, Utah, was born Feb. 5, 1846, in Sheffield, England, the son of John Cutler and



Elizabeth Robinson. His father was an edge tool manufacturer, and both father and mother were Methodists, but becoming converts to "Mormonism" his father was baptized in 1857 and emigrated to Utah, where he re-

mained until 1860 when he returned to England for the purpose of bringing his family to America. In 1864 his parents and six children (including John C.) emigrated to Utah, crossing the plains by ox teams. John C., prior to this (when a little over twelve years of age) was offered a position with S. and J. Watts of Manchester, England, where he remained employed as a clerk until 1864, and during this time, being away from his relatives, he learned economy and dependence upon himself. The day after his arrival in Salt Lake City, he with his brother, Thos. R., and their father commenced digging beets, carrots and potatoes on shares and digging on what is called the Church canal to pay their assessment for water on a small farm which they bought in East Mill Creek. John C. continued at such work until the fall of 1865, when Thomas Taylor, a merchant, offered him a position as clerk. John C. started back with Thos. Taylor to Sweetwater and assisted in bringing in the last company of emigrants that year, and also brought in a stock of goods. In 1866 John C. went to New York and St. Louis to assist as purchasing agent for another stock of goods and continued clerking for Thomas Taylor until 1871, when he was taken into partnership. After that partnership was dissolved by mutual consent in 1879 John C. Cutler took the agency of the Provo Woollen Mills, President Brigham Young kindly renting a portion of the Old Constitution Building to him at a nominal rent, as he wished to encourage the enterprise. The sales of goods the first year amounted to $28,000 and the sales gradually increased until they, in 1884, amounted to $150,000. In 1885 John C. associated himself with his brother, Joseph G. Cutler, under the firm name of Joseph G. Cutler and Bro. as agents for the Provo Woollen Mills and they sold about $100,000 worth of goods that year. In August, 1885, John C. Cutler purchased a portion of the Old Constitution Building, 27 feet front by 124 feet deep, and in the spring of 1886, having remodeled the store and made it one of the most attractive stores on Main St., the firm of John C. Cutler and Bro. moved into it. Later they added a tailoring establishment to their business. The business was incorporated in 1895 under the name of Cutler Bros. and Co. of which John C. was made the president, which proved quite a success. Cutler Brothers and Co. is still one of the best known business establishments in Salt Lake City, manufacturing knitted goods in addition to their wholesale and retail business. In August, 1884, John C. Cutler was elected county clerk of Salt Lake county to which office he was subsequently re-elected a number of times. When political parties in Utah were divided upon national lines John C. Cutler cast his lot with the Republicans. In 1904 he was elected governor of the State of Utah, his term beginning Jan. 2, 1905, and expiring Jan. 4, 1909. For more than forty years Governor Cutler has been one of the most successful business men of Utah. Among the corporations with which he has been connected may be mentioned the Utah Sugar Co., Utah Light and Power Co., Beneficial Life Insurance Company, Home Fire Insurance Co. of Utah, Deseret Savings Bank, Monroe State Bank, Bank of Garland, First National Bank of Murray, and the Utah Hotel Co., in most of which he has held positions as director or one of the executive officers. For many years he was a director in the Deseret Agricultural and Manufacturing Society. On May 1, 1911, he was elected president of the Deseret National Bank, which position he still holds. He is a member of the Commercial Club, Salt Lake City, and has served as treasurer of the Latter-day Saints University of Utah.

He was baptized in July, 1865, the year after his arrival in Utah, by Henry Skidmore, and soon afterwards ordained to the Priesthood, took an active part in Sunday school work and labored for many years as a block teacher. He was ordained a High Priest and set apart as a counselor to Bishop Sperry of the Fourth Ward, which position he held for a number of years. Later he was chosen as a member of the High Council of the Salt Lake Stake of Zion, and when that Stake was divided in 1904 he was chosen as a High Councilor in the Pioneer Stake which position he still holds. In 1890-1892 he filled a mission to Great Britain, laboring in the Manchester conference, part of the time as president of said conference. When the Salt Lake Temple was finished in 1893 he was called to labor in the same as an ordinance worker, which position he held for two years and a half. In 1871 he married Sarah Elizabeth Taylor (daughter of Bishop Thomas Taylor), which marriage has been blessed with seven children, namely, John C., Jr., Elizabeth T. C., Herbert E., Mabel B., Alfred T., Harold Y. and Hazel A. Bro. Cutler is occupying a home on West Temple street which was erected by the late George Romney thirty-five years ago.

DALLEY, John Edward, Patriarch in the Oneida Stake, and a resident of Preston, Franklin county, Idaho, was born Nov. 12, 1852, in Pleasant Grove, Utah county, Utah, the son of James Dalley and Emma Wright. He was baptized in June, 1861, by James Dalley and ordained a Deacon in 1868 by Samuel H. Rogers; ordained an Elder March 24, 1872, by Wm. Laney and a High Priest July 29, 1877, by Wilford Woodruff, at which time he was set apart as a High Councilor in the Parowan Stake, whence he had moved in 1876. He acted in this position until Nov. 27, 1879, when he was ordained a Bishop by Erastus Snow and set apart to preside over the Parowan Second Ward, a position which he held until 1884, when he was called to act as first counselor to President Thomas J. Jones of the Parowan Stake. Having obeyed the law of celestial marriage he was obliged to move away from Parowan, and he settled at Lewiston, Cache county, Utah, where he taught school for six months. His family moved from Parowan to Draper, Salt Lake county, in 1887, and in 1888 he moved to Pleasant Grove, Utah county, where he taught school until 1893 when he moved to Preston, Idaho. Prior to this Bro. Dalley had taught school in Parowan from 1876 to 1886 and acted as county superintendent of public instruction in Iron county from 1877 to 1881, teaching school at the same time. He also acted as recorder in Parowan and was county clerk of Iron county from 1879 to 1881. After settling in Preston, Idaho, he took charge of the Oneida Stake Academy and acted as president of that institution three years and afterwards as department teacher two years. He acted as superintendent of schools in Oneida county two terms (from Nov., 1898, to 1902). Besides his school work Bro. Dalley carried on the business of farmer and stock raiser. He also acted as a home missionary and was active in many church enterprises. In March, 1895, he was set apart as a High Councilor in the Oneida Stake by Joseph F. Smith and on March 8, 1917, he was ordained a Patriarch by Hyrum G. Smith. In 1875 (Oct. 4th) Bro. Dalley married Lurena Elizabeth Fitzgerald (daughter of Perry Fitzgerald and Agnes Wadsworth), who was born Aug. 10, 1855, at Draper, Salt Lake county, Utah. After bearing her husband eight children (Emma Agnes, John Edward, Lula Effie, Wealthy Virtue, Harriet Fitzgerald, Abraham F., Milton F. and Lurene E.) she died Nov. 6, 1914. In 1884 (Feb. 14th) Bro.

Dalley married Mary D. Hansen (daughter of Jörgen Hansen and Anna C. Mortensen), who was born Feb. 10, 1865. She bore her husband two children, namely, Georganna and Marguerite. Bro. Dalley has been actively engaged in Church duties from his earliest youth.

DALTON, George M., Bishop of Bench Ward (Bannock Stake), Bannock county, Idaho, was born Feb. 1, 1891, at Willard, Box Elder county, Utah, the son of John A. Dalton and Elizabeth Cook. He was baptized when eight years old and ordained a Deacon, Priest and Elder successively. From his earliest youth he has taken an active part in Church affairs. Together with his parents he left Willard in 1898 and located in Grace, Gentile Valley, Idaho, engaging in farming. He located in Bench in 1916. In 1913-1915 he filled a mission to the Western States, laboring principally in Colorado and New Mexico. In 1916 (June 7th), he married Zenna Anderson (daughter of George Anderson and Annie Hogan), who was born Dec. 12, 1892, in Richmond, Cache county, Utah. He was ordained a High Priest and Bishop May 18, 1918, by Orson F. Whitney.

DAY, Wilford, president of the Parowan Stake and a resident of Parowan, Iron county, Utah, was born May 8, 1870, at Kanarra, Utah, the son of Thomas Day and Charlotte Clark. He was baptized by his father when about eight years old and ordained an Elder in November, 1904, by William C. McGregor; ordained a High Priest Sept. 19, 1909, by Anthony W. Ivins and set apart as first counselor to President Lucius N. Marsden. He was chosen and sustained as president of the Parowan Stake Sept. 25, 1916. Prior to this, in 1904-1906, he filled a mission to Great Britain, during which he presided over the Bristol conference about eighteen months and in returning home had charge of a company of 42 Elders and 43 Saints. After returning from his mission he acted as second assistant superintendent of the Parowan Sunday school and acted as president of an Elders' quorum. In July, 1900, he was elected a member of the school board, was re-elected to the same position in 1904 and resigned to go on his mission. He was elected county commissioner in 1902 and appointed a member of the State Board of Sheep Commissioners in March, 1903. In 1907 he was



elected mayor of Parowan and served two years. In 1910 he was elected a representative of the State Legislature from Iron county and was re-elected in 1912, 1914 and 1918. He was a member of the Parowan civic council from 1915 to 1917, acted as chairman of the County Council of Defence, took an active part in Red Cross activities and was county food administrator. He was one of the main founders of the Bank of Iron County, chairman of a committee of three in the planning and building of the new Ward chapel at Parowan, which was completed in two years at a cost of $38,000. He also revived the Parowan Co-op Store which had almost run down to nothing, became

its manager in 1909 and changed its name to the Parowan M. & M. Co.; the business is now in a flourishing condition. At present, Bro. Day is also engaged in tunneling 1,600 feet. through a mountain to bring water for irrigation purposes into Parowan Valley from a small creek beyond a mountain ridge. He is also taking an active part with the Iron County Irrigation Company to drain the Little Salt Lake and reclaim the ground now occupied by that body of water, build a reservoir and irrigate thousands of acres of land below known as the Rush Lake Benches. In 1898 (July 13th) President Day married Elizabeth Scott (daughter of Robert M. Scott and Harriet Foster), who was born March 11, 1878, in Santaquin, Utah county, Utah. Five children are the issue of this marriage, namely, Agatha, Alberta, Wilford S., Orville H. and La Priel.

DE LANGE, Joseph Franklin, Bishop of the Koosharem Ward (Sevier Stake), Sevier county, Utah, was born March 26, 1880, at Koosharem, Utah, the son of Leonard Gabriel De Lange and Gurina Torgensen. He was baptized in 1888 by Francis H. Petersen, and was raised in Koosharem, where he also received a common school education and then studied two years in the Sanpete Stake Academy at Ephraim; was ordained successively to the offices of Deacon and Teacher. Being ordained an Elder by Wm. H. Seegmiller in 1902, he presided for a short time over an Elders' quorum. After being ordained a Seventy by Joseph W. McMurrin he was chosen as a president of the 82nd quorum of Seventy. He also acted as second assistant superintendent of the Koosharem Sunday school. In 1912 (June 25th) he was ordained a High Priest and Bishop by George F. Richards and set apart to preside over the Koosharem Ward, which position he still holds. In 1915 he filled a three months mission to California, laboring in the San Francisco conference. Although he was raised as a farmer, Bishop De Lange has since early youth been engaged in the mercantile business and is now manager of the Grass Valley Mercantile Co. In 1902 he married Rhoda Ann Bagley (daughter of Bishop Ed-



ward A. Bagley and Mary McClellan), who was born Aug. 24, 1884. The children of this marriage are the following: Rhoda Lavon, Alma Leonard, Talmage Young, Mary Gurina, Winona Christina, Elna Lenea, Inez Wanda and Joseph Leland.

DICK, John, second Bishop of Jameston Ward (Shelley Stake), Bingham county, Idaho, was born June 2, 1868, at Colavis, near Glasgow, Scotland, the son of David Dick and Helen Duff. Emigrating to America with his parents as an infant in 1868 he crossed the Atlantic in the ship "Constitution." The company traveled by rail to Fort Benton and thence by ox train (54 wagons) to Salt Lake. The family remained in Echo Canyon one year to work on the Union Pacific Railroad and settled in Pleasant Green, Salt Lake

county, in 1869, remaining there two years, after which they resided in Salt Lake City until 1877, when they returned to Pleasant Green to make final proof on a homestead. Later they located in Taylorsville, Salt Lake county, where they resided until 1905, when they removed to Idaho Falls, Idaho. About three years later (1908) they located in Jameston. John Dick was baptized June 6, 1877, by David W. Leaker in Salt Lake City; was ordained a Deacon Jan. 3, 1882; was ordained successively to the offices of Teacher, Priest and Elder, the latter ordination taking place Feb. 1, 1892, by William E. Mower at Milburn, Sanpete county, Utah. He was ordained a Seventy in 1910 and ordained a High Priest April 30, 1911, by John F. Shelley and set apart to act as second counselor to Bishop Christian Anderson; in 1916 he was chosen as first counselor to the same Bishop and in August, 1917, he was ordained a Bishop by George Albert Smith and set apart to preside over the Jamestown Ward. In 1902 (Feb. 3rd) he married Mary E. Bills (daughter of Wesley Bills and Sarah Wilcox), who was born Sept. 13, 1873, at Fairview, Sanpete county, Utah. The issue of this marriage is nine children, namely, Maul L., Ethel, David W., Glen, Janet, Helen, Archibald, John R. and Max.

DURRANT, William Rendell, first counselor in the presidency of the Teton Stake of Zion and a resident of Driggs, Teton county, Idaho, was born Nov. 6, 1877, at Vernon, Tooele county, Utah, the son of William W. D. Durrant and Ada Rendell. He was baptized Nov. 6, 1885, by his father and became a diligent Church worker in his early youth. He was ordained a Deacon when twelve years of age and was ordained an Elder in 1899. Prior to this, in 1896, he commenced a two years course in the L. D. S. College in Salt Lake City and taught school two years at Elkhorn, in Wasatch county, Utah. He moved to the Teton Valley in 1906 and in 1908 he was ordained a High Priest by Don C. Driggs and set apart as first counselor in the Bishopric of the Darby Ward. In 1909 he was chosen as second assistant in the Stake superintendency of Sunday schools. In the meantime he moved to Driggs, where he was chosen as Ward clerk, and in 1911 was chosen as first counselor in the Bishopric of the Driggs Ward. In 1912 he was ordained a Bishop by Apostle Francis M. Lyman and set apart to preside over the Driggs Ward. In November, 1913, he was set apart as first counselor in the Teton Stake presidency, which position he still holds. In 1899 (Nov. 30th) Bro. Durrant married Elizabeth Horne (daughter of Richard S. Horne and Mary Price), who was born Aug. 27, 1873, and has borne her husband five children, namely, Ardella, Verna, Ada, Eva and Harvey R. President Durrant is a merchant by occupation and has always taken an active part in public affairs, both ecclesiastical and secular.

EARL, James Calvin, a member of the Mormon Battalion, was born March 27, 1822, in Logan county, Ohio, the son of Joseph and Dorcas Tabitha Earl. He was baptized Oct. 24, 1838, in Schuyler county, Illinois, by his brother Sylvester H. Earl. He passed through the persecutions of the Saints in Illinois and went into exile with his co-religionists in 1846. While stopping temporarily at Mount Pisgah, Iowa, he enlisted in the Mormon Battalion July 10, 1847, and marched as far as Santa Fe, New Mexico, with the main body of the battalion; thence he was assigned to the sick detachment under Captain James Brown and spent the winter of 1846-1847 on the Arkansas river and arrived in Great Salt Lake Valley July 29, 1847, a few days after the

arrival of the pioneers under Prest. Brigham Young. In 1848 he married Mary Elizabeth Parsons in Salt Lake City. Miss Parsons had crossed the plains in 1848, driving two yoke of oxen. She was born May 12, 1829, and baptized by Isaac Clark in Macedonia, Hancock county, Illinois. Her marriage to James Calvin Earl was blessed with nine children, namely, Amanda Ellen, James Calvin junior, Tabitha Jane, Louise Ann, Mary Elizabeth, Cyrus Hibbert Wheelock, Sylvester Henry, Minerva and Rosetta. Bro. Earl died in Pine Valley, Washington county, Utah, Feb. 27, 1871. His wife survived him and died Feb. 23, 1917, aged 49 years.

EARL, Sylvester Henry, Bishop of Virgen Ward (St. George Stake), Washington county, Utah, was born Oct. 23, 1863, at St. George, Utah, the son of James Calvin Earl and Mary Elizabeth Parsons. He was baptized in 1872 and took an active part in Church and business affairs early in life. In 1890 (May 29th) he married Sarah Delmina Niles (a daughter of Lansen A. Niles and Catherine Follett). She bore her husband four children, namely, Muriel Mignon, James Niles, Paula Elizabeth and Alanson. This wife died July 31, 1901. Two of her children also died. In 1904 (March 8th) Bishop Earl married Esther A. Bradshaw (daughter of Samuel Bradshaw and Annie Bruppacher), who was born July 20, 1879, at Virgen, she being a young widow with a baby girl (Ethel). This wife has borne her husband ten children, namely, Lawrence, Annie Louise, Ellis, Esther May, Rebecca, Samuel S., Irving B., Lois Mary, Anthony Calvin and Florelle. Bro. Earl was ordained an Elder Jan. 24, 1904, by Leroy W. Bebee and later ordained a High Priest and Bishop in 1917 and set apart to preside over the Virgen Ward. Bishop Earl is a farmer and stock raiser by avocation.

ECKERSLEY, Joseph, third president of the Wayne Stake of Zion. (Continued from page 348, volume 1). Bro. Eckersley continued to labor as Stake superintendent of Sunday schools, Stake clerk and president of the 112th quorum of Seventy until called on a mission to Great Britain, in the spring of 1901. He left Salt Lake City, April 12, 1901, and visited the largest cities in the United States en route to Boston. On his arrival in Liverpool, England, he was assigned to labor for a few weeks in Burnley and Chorley, and during this time visited his mother, brothers and sisters who listened attentively to the teaching of the gospel. He later baptized his mother and other members of the family. On the arrival of President Francis M. Lyman in Liverpool, and the release of President Platte D. Lyman as president of the European Mission, Bro. Eckersley was called by the former to 42 Islington, Liverpool, to assist him, and was assigned to the work of mission clerk and emigration clerk, and to take charge of all office work and preside in the absence of the president. During his labors in this capacity, covering a period of over two years, a great improvement was made under the direction of President Francis M. Lyman in keeping the records and accounts of the Mission. He was appointed to visit the conferences and before he was released to return home, June 30, 1903, he was privileged to attend conferences and preach the gospel in all parts of the British Mission. Shortly after returning from his mission, Nov. 9, 1903, he was ordained a High Priest by Mathias F. Cowley and set apart to act as second counselor to President Willis E. Robison, in the Wayne Stake presidency. May 13, 1906, he was called to be first counselor to President Gearsen S. Bastian, and when the latter was honorably released he succeeded him as president of the Wayne Stake of

Zion, being set apart by Francis M. Lyman, Nov. 6, 1910. He still continues to labor in this calling. Bro. Eckersley has held many positions of trust in civil life. For six years he was county superintendent of schools, for four years he served as county attorney, and was State senator from the Tenth district, representing Sevier, Garfield, Wayne and Piute counties in the Tenth and Eleventh sessions of the Utah Legislature, 1912-1916. He is the father of eight children, namely, Joseph Smith, Alice E., George Teasdale, James W., Abraham Cleworth, D. Hermine, Lyman Wilkinson and Hyrum Wilkinson.

ENSIGN, Marius, Bishop of the Santa Clara Ward (St. George Stake) Washington county, Utah, was born at Hartford, Connecticut, Aug. 18,



1821, the son of Sopher Ensign and Priscilla Billings. He was baptized in 1844, emigrated to Utah in 1849 and located on the river Jordan in Salt Lake Valley. In 1850 he was called to accompany Apostle George A. Smith to Little Salt Lake Valley and thus became one of the founders of Parowan. Subsequently he was chosen as a member of the first High Council of the Parowan Stake. Again responding to call he settled in Santa Clara in 1862, together with his wife, Eliza Ann, whom he married March 20, 1859. She was the daughter of David McKee and Mary T. McMullin, who was born Aug. 28, 1833, in Butler county, Pennsylvania. In 1861 (Sept. 20th) Bro. Ensign married Rose Ann Horsley (daughter of Robert Horsley and Mary Ann Peckett), who was born Dec. 25, 1839, in Walpole, St. Peters, Norfolk, England. In 1866-1869 Bro. Ensign filled a mission to Great Britain, during which time he presided over the Southampton and Liverpool conferences. He was ordained a High Priest in 1862 and served as first counselor to Bishop Edward Bunker of Santa Clara. In 1877 he succeeded Edward Bunker as Bishop of the Santa Clara Ward and held that position until the time of his death, which occurred in Santa Clara, Oct. 14, 1884.

ERICKSON, August, Bishop of the Salina First Ward (Sevier Stake), Sevier county, Utah, was born Dec. 30, 1872, in Tierp parish, Uppland, Sweden, the son of Erik Erickson and Johanna Person. Becoming a convert to "Mormonism' he was baptized March 16, 1890 ,by A. P. Anderson. Soon afterwards he was ordained to the office of an Elder and called to labor as a local missionary in his native land. He traveled thousands of miles without purse and scrip and passed through many trials and persecutions for the gospel's sake, but was instrumental in making many converts. In due course of time he emigrated to Utah and after residing a short time in Salt Lake City he located in Salina, Sevier county, Utah, where he established himself as a tailor, having learned that trade in his native land. As a diligent and active Church worker he held many positions of a local nature in Salina. Thus he presided

over the Ward Y. M. M. I. A. and after being ordained a Seventy he became senior president of the 107th quorum of Seventy. In 1903-1905 he filled a mission to his native land



and presided part of the time over the Sundsvall conference. While laboring in that part of Sweden four of the Elders were arrested for preaching the gospel and it fell to the lot of Bro. Erickson to defend them in the police court and in the High Lutheran Ecclesiastical Assembly, which he did in such a manner that the persecutions ended and the Elders enjoyed peace for many years. After his return home Elder Erickson was ordained a High Priest and set apart to act as first counselor to Bishop Kelsey W. Bird of the Salina First Ward and in June, 1916, he was ordained a Bishop and set apart to preside over said Ward which position he still holds. Bro. Erickson is at present engaged in mercantile business and in farming. He is interested in two stores in Salina and one store in Payson, Utah county. These houses of business are known as the "Fair Stores." In 1899 Bishop Erickson married Elizabeth Johanson (daughter of John A. Johanson and Johanna Johanson), who was born Sept. 24, 1878. This marriage has been blessed with two children.

EVANS, Reginald, Bishop of the Kemmerer Ward (Woodruff Stake), Wyoming, was born March 13, 1879, at Lye, Worcestershire, England, the son of Emanuel Evans and Betsy Hatton. Becoming a convert to "Mormonism" he was baptized November 4, 1899, by Elder Daniel Clarke. He emigrated to America in 1901, crossing the Atlantic in the steamship "New England." Later he located at Kemmerer, Wyoming; he was ordained an Elder Oct. 29, 1906, by Archibald McKinnon, and filled a mission to Great Britain in 1907-1909, laboring in the Birmingham conference. About one year after his return from that mission (in November, 1910) he was chosen as presiding Elder of the Kemmerer branch which position he held until April 27, 1913, when he was ordained a High Priest and Bishop and set



apart to preside over the Kemmerer Ward by Apostle Geo. F. Richards. In 1912 (June 5th) he married Elizabeth Parsons of Ogden, Utah, which marriage has been blessed with two

children, namely, Milton Joseph (born April 11, 1913) and Elizabeth Emma (born June 25, 1915).

EVANS, Taliesin Thomas, Bishop of the Sunnyside Ward (Carbon Stake), Carbon county, Utah, was



born April 21, 1871, at Abercanaid, Glamorganshire, South Wales, the son of Isaac Evans and Cathruze Thomas. As a convert to "Mormonism" he was baptized March 3, 1883, by David T. Evans and emigrated to Utah in 1888, crossing the Atlantic in the ship "Wisconsin." After residing in Pleasant Valley, Emery county, Utah, he returned to his native land as a missionary in 1891, having been ordained a Seventy June 6, 1891, by George Reynolds. After filling a two years' mission he returned to Pleasant Valley, where he acted as Sunday school superintendent and Ward chorister. Later he moved to Sunnyside, Carbon county, Utah, where he was chosen as Bishop of the Sunnyside Ward, being ordained to that position by Apostle Rudger Clawson, Sept. 24, 1916. In January, 1895, he married Emily Jane Whimpey, who bore him nine children, namely, Oscar W., Taliesin W., Vivian Alice, Isaac W., Susannah Maud, Ivor W., Emily Jane, Lucile and Pershing W. Bishop Evans has filled many positions of a secular nature. Thus he acted as school trustee in Winter Quarters for four years; served on the board of the Carbon county high school, and was a member of the committee which selected the present site for the high school building at Price, Utah. Bishop Evans is universally known as an honest, upright citizen and a consistent and true Latter-day Saint.

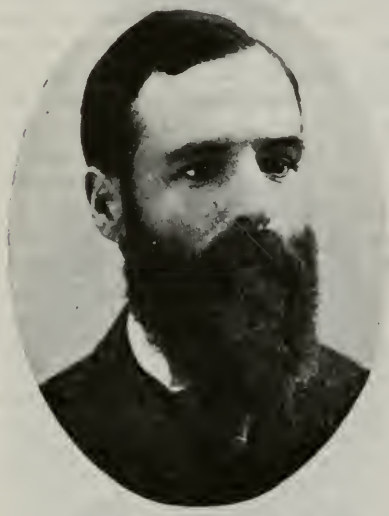
EYRE, George H., Bishop of Minersville Ward (Beaver Stake), Beaver county, Utah, was born April 22, 1866, at Minersville, Utah, the son of George Eyre and Rebecca Hopkins. He was baptized in 1875 by Robert Easton and ordained a Deacon when a youth; ordained an Elder by James G. Bleak Nov. 21, 1889; ordained a Seventy by J. Golden Kimball and became a member of the 12th quorum of Seventy, and ordained a High Priest by David O. Mc-



Kay and set apart as first counselor to Bishop Geo. R. Williams in 1916. Prior to that he had acted as assistant superintendent of the Miners-

ville Sunday school and as president of the 12th quorum of Seventy. He also filled a mission to New Zealand and Australia in 1886-1889, during which time he acted as president of the Gisborne and Wairarapa district. He was ordained a Bishop April 12, 1917, by David O. McKay and set apart to preside over the Minersville Ward, which position he still holds. In 1885 (Aug. 16th) he married Emma Walker (daughter of Solomon Walker and Amanda Grundy), who was born October 28, 1866, in Minersville, Utah. This marriage has been blessed with nine children, namely, Althea A., Idona, Augusta, Clara M., Alta, Golden W., Hilda, Lola and Gladys.

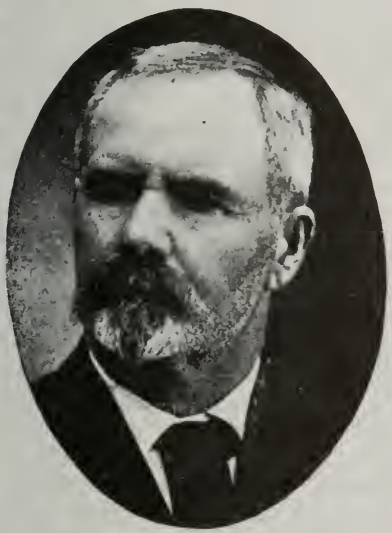
FARNSWORTH, Philo Taylor, the first Bishop of Beaver (Beaver Stake), Beaver county, Utah, was



born Jan. 21, 1826, at Hock Hocking, near Burlington, Ohio, the son of Reuben Farnsworth and Lucinda Kent. He was baptized in 1843 and emigrated to Salt Lake Valley in 1848, having charge of a team belonging to Franklin D. Richards in crossing the plains. He settled at Pleasant Grove, Utah county, Utah, about 1851, and soon afterwards went to Fillmore and thence to Beaver in the latter part of 1856. The following year (1857) he was ordained a Bishop and set apart to preside over the Beaver Ward, which position he held until 1864. Subsequently, when the Beaver Stake of Zion was organized in 1877, he was chosen as a member of the High Council. He also acted as probate judge of Beaver county and served as a member of the Territorial Legislature. Having learned the Indian language, he rendered at different times efficient service as an interpreter for the Piute Indians who loved and respected him very much. Bishop Farnsworth was a farmer and stock raiser and a leader among men. He died at Beaver Aug. 5, 1887. The Bishop married four wives as follows: Margaret Yates to whom he was married Oct. 29, 1848, and who was the mother of nine children; Margaret Adams, whom he married Aug. 24, 1857, and who become the mother of seven children; Agnes Ann Patterson, whom he married Dec. 10, 1858, and who bore him ten children, and Mary Priscilla Griffiths, whom he married June 15, 1860, and who bore him four children.

FARNSWORTH, Franklin Dewey, second Bishop of the Beaver West Ward (Beaver Stake), Beaver county, Utah, was born Feb. 10, 1854, at Fillmore, Millard county, Utah, the son of Philo Taylor Farnsworth and Margaret Yates. He moved to Beaver with his parents when quite young, was baptized by Samuel D. White when about eight years of age and was ordained a Deacon soon afterwards; ordained an Elder Sept. 11, 1876, by Peter O. Hansen; ordained a Seventy soon afterwards, and ordained a High Priest June 25, 1893, by Francis M. Lyman and set apart to act as a High Councilor in the Beaver Stake. He was ordained a Bishop July 19, 1908, by Francis M. Lyman and set apart to preside

over the Beaver West Ward which position he held until July, 1918. Early in life he acted as president of the Beaver Y. M. M. I. A. and he also acted as president of the High Priests' quorum of the Beaver Stake from 1902 to 1908. Besides the many ecclesiastical positions held by Bishop Farnsworth he served two terms as city councilman in Beaver; he also served two terms as mayor, acted as county assessor and served as a member of the State Legislature one term. The Bishop's principal avocations are those of farming and stockraising. In 1876 (Sept. 11th) Bro. Farnsworth married Mel-



ra Burton White (daughter of Samuel Dennis White and Mary H. Burton), a sister of the late Bishop Robert T. Burton. She was born July 31, 1858, in Cedar City, Utah, and died March 3, 1893, after giving birth to eight children. In 1894 (June 6th) Bishop Farnsworth married Mary Ann White (daughter of Samuel O. White and Mary Ellen Woodhouse), who was born Aug. 9, 1868, at Beaver. She bore her husband six children and died April 27, 1918. Following are the names of the Bishop's children by his first wife: Alice W., Mary E., Margaret L., Dewey, Amelia, Franklin D., Burton K. and Philo; by the second wife: Samuel T., Mary E., Frank W., Norman W., Reed W. and Howard.

FISHER, Joseph H., president of the High Priests' Quorum of the Millard Stake and a resident of Meadow, Millard county, Utah, was born Oct. 18, 1856, in Fillmore, Utah, the son of James Fisher and Hannah Lees Stott. He was baptized Nov. 18, 1865, by Daniel Thompson; ordained a Deacon by John Ashman when a boy; ordained an Elder March 14, 1879, by William H. Stott; ordained a Seventy Nov. 26, 1883, by Abraham H. Cannon and subsequently chosen as a president of the 42nd quorum of Seventy. In 1897-1900 he filled a mission to the Hawaiian Islands, where he assisted in the erection of a beautiful church building at Hilo (island of Hawaii) which was dedicated by President Joseph F. Smith. Subsequently he labored in Honolulu and still later at Laie where he built a small school house, and a furnace, covering a boiler, which furnished power for a $24,000 pumping plant. At home, Bro. Fisher has been very active in public affairs. He acted as the first president of Y. M. M. I. A. at Meadow and served as an officer in the same organization several times afterwards. He also served as an assistant Sunday school superintendent. He was ordained a High Priest Jan. 22, 1901, by Francis M. Lyman and set apart as first counselor to Bishop Neil M. Stewart. Subsequently he served as first counselor to Bishop John A. Beckstrand. He also served as president of the Meadow town board about three years, served two terms as school trustee and had charge of the construction of the Meadow town water system. In 1916 (Nov. 12th) he was set apart as president of the High Priests' quorum of the Millard Stake. Bro. Fisher married Elizabeth E. Bennett Dec. 12, 1879; she bore him

eight children, namely, Zina Elizabeth, Martha Hannah, Mary Emily, Joseph Lees, Albert H., Angie C., James Clyde and Cecil Neil. By his second wife, Albertine S. Beckstrand, whom he married Dec. 6, 1883, he had two children, namely, Ida Sophia and Asael H.

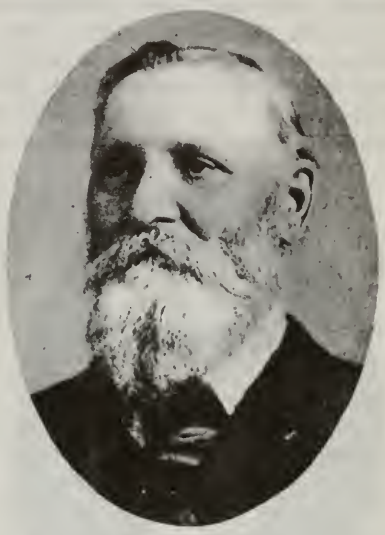
FERRIN, Charles Ether, Bishop of the Pima Ward (St. Joseph Stake), Graham county, Arizona, was born March 6, 1881, at Pleasant View, Weber county, Utah, the son of Jacob Samuel Ferrin and Janetta Ann McBride. He was baptized when eight years old by Jacob A. Burns, moved with his parents to Pima, Arizona, about 1882 and has resided in Pima ever since. He went through the grades of the district school in Pima and finished his education in the Gila Academy at Thatcher. After being ordained successively to the offices of Deacon, Teacher and Priest he was ordained an Elder June 5, 1903, by George Romney and set apart June 9, 1903, by Seymour B. Young for a mission to the Southern States, where he labored two years and eight months, part of the time as president of the Florida conference. After his return he became president of the Pima Y. M. M. I. A. Later he served as first counselor in the Stake presidency of Y. M. M. I. A. He was ordained a Seventy Dec. 6, 1908, by Joseph W. McMurrin and was ordained a High Priest and Bishop by Stephen L. Richards Feb. 24, 1918, and set apart to preside over the Pima Ward which position he still holds. In 1906 (March 6th) he married Bettie Stinson (daughter of Joseph P. Stinson and Sarah June). The children of this marriage are the following: Melvin Verle, Marion Charles, Ray Ether, Idell, Orrin S. and Harold Heber.

FLAKE, Osmer Dennis, Stake superintendent of Sunday schools of the Snowflake Stake, Navajo county, Arizona, was born March 6, 1868, at Beaver, Beaver county, Utah, the son of Wm. J. Flake and Lucy A. White. He was baptized by his father in 1876, and was ordained a Deacon and subsequently a Priest. He moved to Arizona in 1877 and was engaged as a stockman in early life; later he served as a clerk in a store. He also served as the first clerk of court in Navajo county, Arizona (1894-1897). In 1891 (March 11th) he married Elsie A. Owens in the Manti Temple, which marriage has been blessed with six children (Ada, Lucretia, George M., Grace, Lewis and Elsie). His wife died March 25, 1908, and in 1911 (Oct. 4th) he married Ethel Ray in the Salt Lake Temple. Three children are the issue of this marriage, namely, Lester White, Horace Henry and Veoma. Bro. Flake was ordained an Elder June 7, 1891, by John Hunt; ordained a Seventy Dec. 15, 1897, by Geo. Teasdale; filled a mission to the Southern States in 1897-1900, laboring part of his time as president of the Mississippi conference. His mother died two months before he returned from this mission. In 1913 he filled a short mission to South Texas. Both his missions were very successful. At home Elder Flake has labored as a Ward clerk and Sunday school superintendent, presided over a Ward Y. M. M. I. A. and acted as Stake Sunday school superintendent since 1913. He has served as a forest ranger six years and was elected a member of the Utah Legislature (House of Representatives) Nov. 7, 1916; otherwise he is a stockman and farmer by avocation.

FLAMM, Henry Joseph, Bishop of the Rexburg Second Ward (Fremont Stake), Madison county, Idaho, was born July 14, 1870, at Logan, Utah, the son of Jacob Henry Flamm and Helena Bock. He was baptized when about eight years old; ordained a Deacon when quite young and later

ordained an Elder. Still later he was ordained a High Priest and set apart as a counselor to Bishop Thos. E. Ricks of the Rexburg First Ward. He acted in that position for fifteen years. He also acted as second counselor to Bishop John E. Pincock in the presidency of the High Priests' quorum. In 1912 he was ordained a Bishop and set apart to preside over the Rexburg Second Ward, succeeding James M. Cook. Besides being a diligent worker in the Church Bishop Flamm has filled many positions of a secular nature, having served several terms as a city councilman at Rexburg. In 1901 he married Lorena Eckersell, who was born Sept. 9, 1871, at Wellsville, Cache county, Utah. This marriage has proven childless, but the Bishop and his wife took two children whom they have raised to maturity and both married. Bishop Flamm is a successful farmer and business man.

FORD, William, Bishop of Kanarra (Parowan Stake), Iron county, Utah, was born Oct. 5, 1838, at Gravely, England, the son of John Ford and Rebecca Chandler. Becoming a convert to "Mormonism" he was baptized in 1855, emigrated to Utah in 1854, crossing the Atlantic in the ship "Windermere" which landed at New Orleans. Going up the Missouri river, a number of the company died. He crossed the plains in an independent company and while on the plains he himself was stricken with severe sickness, but was restored through the administration of the Elders. William married Martha Mulliner, June 28, 1869, and after his arrival in the Valley he located in the Seventeenth Ward, Salt Lake City, where he resided until the fall of 1855, when he moved to Centerville, Davis county, where he engaged in farming, but the grasshoppers destroyed the crops by which he, with the rest of the people, suffered severely the following year for want of food. He participated in the Echo Canyon campaign at the time of the Johnston Army trouble, and during the general move in 1858 he went as far south as Springville, Utah county, but returned with other young men to Centerville to watch the crops, being instructed to destroy the settlement in case peace was not established. In 1862 he went to the Missouri river as a



Church teamster after the poor. In 1866 he settled in Upper Kanab, but was counseled to go to Long Valley on account of Indian troubles. In the spring of 1866, when the settlements in Long Valley were broken up, Bro. Ford moved with his family to Kanarra and during the following few years participated in a number of Indian expeditions. From 1888 to 1901 he acted as Bishop of Kanarra and died in Cedar City Dec. 3, 1916.

FORSBERG, Charles Eric, Bishop of the 33rd Ward (Liberty Stake), Salt Lake county, Utah, was born Jan. 4, 1871, at Horndall, near Falun, Sweden, the son of Johan E. Forsberg and Gustafva Elizabeth Hedström. He emigrated from Sweden when seventeen years old, arriving in New

York in 1888. He remained in Minneapolis, Minnesota, until March, 1890, when he migrated to Salt Lake City, Utah. Becoming a convert to "Mormonism" he was baptized March 29, 1893, by Nathaniel V. Jones, ordained a Teacher May 31, 1894, by Arthur Winter, and ordained an Elder March 13, 1896, by Samuel Holmes in the 22nd Ward, Salt Lake City. He was ordained a Seventy April 7, 1898, and filled a mission to Sweden in 1898-1900, laboring most of the time as president of the Göteborg conference in Sweden. After his return he was appointed president of the Scandinavian meetings in the



Liberty Stake, which position he held for three years, until March 21, 1909, when he was ordained a High Priest by Arnold H. Schulthess and set apart as a counselor to Bishop R. A. Brighton of the 33rd Ward. Prior to this he had acted as a president of the sixteenth quorum of Seventy. He was ordained a Bishop by Apostle George Albert Smith Feb. 23, 1919, and set apart to preside over the 33rd Ward of the Liberty Stake. Bishop Forsberg was the first of his father's family who joined the true Church, his father, mother, two brothers and two sisters being baptized soon afterwards. In 1896 Bro. Forsberg married Anna H. Olson in the Salt Lake Temple. One daughter (Edith) and two sons (Carl Elmer and Franklin Sidney) were the issue of this marriage. His wife died Dec. 4, 1915, and in 1917 (June 21st) he married Sophronia Nielsen (daughter of Peter A. Nielsen and Olivia Jensen). Bishop Forsberg has been employed as instructor in the University of Utah since 1900 and is at present occupying the position of superintendent of buildings and grounds of the University of Utah.

FORSYTH, George Joseph Browett Holmes, an active Elder in the Torrey Ward (Wayne Stake), Wayne county, Utah, was born March 17, 1855, in Salt Lake City, Utah, the son of Thomas Forsyth and Mary Browett Holmes. He was baptized March 17, 1863, by Bishop Edward Bunker; ordained a Deacon, a Teacher and Priest successively and ordained a Seventy in 1885 by Alpheus Gifford. Though changing residence a number of times he has been very diligent as a Church worker. In 1884 (Oct. 7th) he married Mary Ellen Watts (daughter of Benjamin Watts), who was born April 11, 1859. This marriage has been blessed with but one child, Lenora Josephine (now Mrs. Jacobs). Sister Forsyth being born of religious parents (her father being a natural Prophet), has always taken an active part in Church affairs and now acts as president of the Torrey Ward Relief Society.

FORSYTH, Jesse Turner, Bishop of the Newcastle Ward (Parowan Stake), Iron county, Utah, was born Oct. 15, 1880, at Pinto, Iron county, Utah, the son of Neil D. Forsyth and Sophia E. Harrison. He was baptized when about eight years old by his father, ordained a Deacon when quite young and afterwards presided

over the Deacon's quorum in the Pinto Ward. Subsequently he was ordained a Teacher and in November, 1905, he was ordained an Elder by Walter J. Knell. In 1905-1907 he filled a mission to the Eastern States, laboring principally in the West Pennsylvania conference. While on



this mission he met, converted and baptized a girl (who afterwards became his wife), together with her mother, a cousin and three other ladies of Pittsburg. Having returned from this mission he settled at Newcastle in the fall of 1907 and thus became one of the founders of that growing town. In 1914 Bro. Forsyth was ordained a High Priest and Bishop by George F. Richards and set apart to preside over the Newcastle Ward which was organized at that time. Prior to this (June 22, 1910) he married Mary Jamison, daughter of Miles D. Jamison and Jane Hall, who was born Dec. 18, 1891, in Punxsutawney, Pennsylvania. This marriage has been blessed with four children, namely, Keith E., Lee H., Dean E. and Iris. In his youth Bishop Forsyth received a good education and took a two years normal course in the B. Y. University at Provo. He is a farmer and stock raiser by avocation and a hard working man.

FORSYTH, Thomas R., a prominent Elder in the Toquerville Ward (St. George Stake), Washington county, Utah, was born Sept. 10, 1813, in Roxburgshire, Scotland, the son of Thomas Forsyth and Isabel Jackson. In April, 1839, he married Isabella Donald who bore him eight children, namely, Thomas R., Jeanette, George James, Isabella Jane, Marimna, Niel Donald and Saville Delina. In 1853 (August 20th) he married Mary Browett, who bore him seven children, namely, George Joseph, Mary, Christena, William H., Agnes, Eleanora and Benjamin H. Bro. Forsyth emigrated to Utah with his family in 1850, crossing the plains in Stephen Markham's company which arrived in Salt Lake City in 1850. He at once became an active pioneer in Salt Lake City and other places. He hauled much of the lumber used in the construction of the large Tabernacle in Salt Lake City and other important buildings, being an efficient saw mill man. He was an honest tithe payer and became known generally for his hospitality. He possessed the gift of prophesy, was a powerful man physically and quite an athlete, so much so that at the age of sixty he could leap a five foot fence. His whole soul seemed bent on laboring for the benefit of the community to which he belonged. Changing his residence several times successively he became a pioneer of Bellevue, Toquerville, Cannonville, Pine Valley and other places. At Toquerville he owned a saw mill and a ranch. He was a member of the Nauvoo Legion, assisted in carrying express across the plains in 1857, located in Utah's Dixie in 1861, moved to Pine Valley in 1862 and settled on Ash Creek in 1863 and at Toquerville in 1865. Bro. Forsyth died in 1897, aged 84 years.

FRANCIS, Samuel, a Patriarch in the Alberta Stake of Zion, and a resident of Tabor, Alta, Canada, was born March 13, 1848, at Wednesbury, Staffordshire, England, the son of John Francis and Rose Hannah Tittley. He was baptized April 26, 1857, by John Taylor and became a member of the West Bromwich Branch. A year or two later he became a member of the Darleston Branch, where meetings were held in his father's house for about eight years. He was ordained a Priest May 5, 1864, by Wm. Kendrick, emigrated to Utah in 1866, crossing the Atlantic in the ship "Arkwright" and the



plains in Capt. Thompson's train, which arrived in Salt Lake City Sept. 28, 1866. Looking for a home, he settled at Richfield, Sevier county, Oct. 19, 1866, but in the spring of 1867 was forced to leave that place on account of Indian troubles. After residing temporarily at Gunnison and Chicken Creek he assisted in settling Levan, Juab county, where he became a Sunday school superintendent. In 1874 he joined the United Order and in the same year (Sept. 16, 1874) he was ordained an Elder by Abinadi Pratt and married Sarah Ellen Gardner in the Endowment House, Salt Lake City. This marriage was blessed with a son, George Samuel, who was born June 18, 1875, and is now a resident of Gunnison, Sanpete county. Bro. Francis moved to Lake Shore, Utah county, in 1877 and married Emma A. Anderson Sept. 16, 1880. By this union six children were born, namely, Nellie, Josephine, Rose Hannah, Emma Sarah, Samuel John, Edwin Niels and Etta Florence. While residing at Lake Shore he acted as a Ward teacher and was throughout an active Church member. He settled at Tabor, Canada, in 1904, was ordained a Seventy May 11, 1904, by Joseph W. McMurrin and subsequently became a president of the 151st quorum of Seventy. He was ordained a Patriarch May 3, 1914, by Geo. F. Richards at Raymond, Canada. Bro. Francis has acted as a Ward teacher in Tabor since the Ward was first organized. His occupation is that of a farmer.

FREDRICKSON, John, Bishop of the Vernon Ward, Tooele Stake), Tooele county, Utah, was born Dec. 26, 1880, at Vernon, Utah, the son of Niels Frederiksen and Mary S. Nielsen. Being born of goodly parents Brother Fredrickson was raised in the fear of the Lord and was baptized when about eight years of age and later ordained to the Priesthood which he magnified and honored from the beginning. He received a good common school education and commenced Church activities as second counselor in the Ward presidency of Y. M. M. I. A. at the age of fourteen years and a short time thereafter became president of said association. In 1901 he went on a mission to Samoa, where he labored nearly four years, spending most of the first fifteen months in building meeting houses, and afterwards presided over the Savaii conference, comprising the island of Savaii (the largest island of the Samoan group).

Later he presided over the Tutuila branch. During this mission he acquired a thorough mastery of the Samoan language. After his return to Utah he labored for ten years in the superintendency of the Vernon Sunday school and in December, 1915, he was ordained a Bishop and set apart to preside over the Vernon Ward, which position he still holds. Prior to that he had labored as a Ward teacher since he was a mere boy. His main avocation in life has been that of storekeeper and farmer. In 1907 (March 14th) he married Jennie L. Larsen, who has borne her husband five children, namely, Laurine, Virginia, Leslie J., Woodruff E. and Harland.

FRIDAL, Knud Hansen, Junior, Bishop of the Tremonton Ward (Bear River Stake), Box Elder county, Utah, was born May 11, 1881, in



Bear River City, Box Elder county, Utah, the son of Knud H. Fridal and Mary Hansen. He was baptized June 5, 1889, by Peter M. Hansen and afterwards ordained to the different offices in the Aaronic Priesthood. In 1904 (Nov. 5th) he was ordained an Elder by Lucius A. Snow, and he labored as clerk of the Elwood Ward for a number of years. In 1906-1909 he filled a mission to Scandinavia, laboring in the Bergen conference, Norway, most of the time as secretary of the conference and as leader of the Bergen branch choir. After his return home he became conductor of the Elwood military band which he helped to organize in April, 1909. He conducted this organization for six years. He also acted as Ward clerk, was a member of the Stake Y. M. M. I. A. board and an officer and teacher in the Tremonton branch Sunday school. He was ordained a Seventy June 2, 1912, by Milton H. Welling and served as president of the 153rd quorum of Seventy for a short time, or until Jan. 2, 1915, when he was ordained a High Priest by Milton H. Welling. When the Tremonton Ward was organized Nov. 30, 1914, he was sustained as second counselor to Bishop Alvin Keller and also served as Ward clerk until Oct. 28, 1917, when he was sustained as Bishop of the Tremonton Ward. He was ordained a Bishop and set apart to his position Nov. 17, 1917, by President Heber J. Grant. Bishop Fridal is a farmer, but is particularly known for his musical ability; he was a member of some orchestra or brass band for twenty-one years prior to 1916. In 1909 (Nov. 24th) he married Clara Idumia Hansen (daughter of Peter M. and Anna A. Hansen), who was born at Bear River City, Utah, Oct. 13, 1883. This marriage has been blessed with four children, namely, Knud Hansen (3rd), Max Peter, Hugh John and Grant Devere.

FULLER, Perry Boyd, second counselor in the presidency of the Tintic Stake of Zion and a resident of Silver City, Juab county, Utah, was born Nov. 23, 1876, at Elk Rapids, Boone county, Iowa, the son of Luburn Livonia Fuller and Minerva Brown. He migrated to Utah in 1880, was baptized May 13, 1900,

by Andrew Madsen; ordained a Deacon March 12, 1901, and an Elder June 5, 1901, by William A. McCullough; married Zina Wilkins June 12, 1901, in the Salt Lake Temple; was set apart as first counselor in the Knightsville Ward Y. M. M. I. A. Dec. 18, 1901; set apart as instructor of a Deacons' quorum Oct. 8, 1902; presided over the Knightville Ward Y. M. M. I. A. from 1904 to 1908; worked as second assistant superintendent of the Knightsville Ward Sunday school and was secretary of the first Religion Class in Knightsville; ordained a High Priest by Hyrum Lemmons and set apart as second counselor to Bishop John Roundy Feb. 1, 1908; ordained a Bishop Feb. 28, 1909, by Apostle John Henry Smith and set apart to preside over the Knightsville Ward. He held this position until Oct. 20, 1915, when he left for a mission to the Eastern States, during which he acted as president of the Brooklyn conference. He returned home in September, 1917. In 1918 (March 31st) he was set apart by Hyrum G. Smith to preside as Bishop over the Silver City Ward which position he held until July 20, 1919, when he was set apart as second counselor to President E. Franklin Birch of the Tintic Stake, which position he still holds. Bro. Fuller acted as county commissioner of Juab county in 1914-1915 and has filled many other positions within the gift of his fellow citizens. His marriage to Zina Wilkins has been blessed with five children, namely, Livonia W., Zina Naomi, Jenna Bert, L. Roy and Mary. Bro. Fuller has held positions as foreman and superintendent of Colo. Beck Tunnel, Iron Blossom and other mines.

GARDNER, James Threlfall, Bishop of the American Fork First Ward (Alpine Stake), Utah county, Utah, was born May 29, 1863, at American Fork, the son of James Gardner and Jane Threlfall. He was baptized when about eight years old, was raised in American Fork and received a common school education. After being ordained a Priest, he became an active worker in the Sunday school and Y. M. M. I. A. In his early youth he learned the shoe and harness business and has been engaged in harness making most of his life. He worked in Salt Lake City and later moved to Provo, working in the harness business, and on his return to American Fork in 1892 he took charge of the harness department of the Chipman Mercantile Company, which position he still holds. When only 21 years of age he was chosen as a city councilman in American Fork and served four terms in that capacity. From 1905 to 1911 he served as mayor of American Fork and in 1917 he was again elected mayor and still serves in that position. He also served the unexpired term of George Cunningham as a member of the American Fork School Board. About 1884 he was ordained an Elder and subsequently ordained a Seventy, becoming a member of the 67th quorum of Seventy. When the American Fork Ward was divided into four Wards, July 14, 1901, he was ordained a High Priest by George Teasdale and set apart as second counselor to Charles G. Patterson of the American Fork First Ward. He acted in that position until 1903, when he was ordained a Bishop by Apostle Mathias F. Cowley and set apart to preside over the American Fork First Ward, which position he still holds. Under his administration a $11,000.00 meeting house (a fine brick building) was erected in his Ward. In 1884 (Oct. 23rd), in the Logan Temple, Bishop Gardner married Ruth Greenwood (daughter of Wm. Greenwood and Alice Sumner), who was born June 21, 1862, and died Oct. 18, 1892. Three children, namely, James Marion, Reed and Thomas William, were born to

them. On Dec. 12, 1894, Bishop Gardner married Sarah Jane Hill in the Salt Lake Temple. She was a daughter of Joseph Hill and Sarah Crosby and was born July 21, 1869, at Millville, Cache county, Utah. Four children have blessed this marriage, namely, Frank T., Robert Glenn, Ruth and Richard Hill.

GARDNER, William, Bishop and Patriarch, and a resident of St. George, Washington county, Utah, was born May 22, 1846, near Bona-



parte, Iowa, the son of Robert Gardner and Jane McEwan. Being born during the time of the exodus of the Saints from Nauvoo he crossed the plains as an infant with his parents, arriving in Salt Lake Valley Oct. 1, 1847. On the journey William, when only six months old, fell out of the wagon, the wheels of which passed over his little body, but, marvelous as it may seem, he was not hurt. The Gardner family lived in Mill Creek until 1862, when they settled in St. George, and two years later (1864) they located in Pine Valley, where William made his home until 1906 when he was called to work in the St. George Temple. Bro. Gardner was baptized in 1856 by Washington Lemmon in Mill Creek; was ordained an Elder in 1867 by his father, and ordained a High Priest by John D. T. McAllister in 1880 and set apart as second counselor to Bishop Frederick W. Jones of the Pine Valley Ward, which position he held until 1888, when he was ordained a Bishop by John W. Taylor and set apart to preside over the Pine Valley Ward. He held that office until 1893. In 1884-1887 he filled a mission to New Zealand, where he labored most successfully both among the Maoris and the whites and organized 14 branches of the Church. In 1893-1896 he filled another mission to New Zealand, during which he acted as president of the Australasian Mission. He filled a third mission to New Zealand in 1913-1916 when he presided over the New Zealand mission. Thus he filled three missions to that part of the world in ten years. From his earliest youth Elder Gardner has been a very energetic and faithful Church worker. For a number of years he acted as superintendent of the Pine Valley Sunday school and later acted as second assistant superintendent in the St. George Stake Sunday school organization. For fourteen years he acted as Stake superintendent of Religious Classes, during which time he made frequent visits to all the settlements in the St. George Stake. Since 1897 he has acted as a High Councilor in the St. George Stake. He was ordained a Patriarch by Anthony W. Ivins, March 17, 1918, and set apart as president of the High Priests' quorum in the St. George Stake in June, 1919. In 1869 (Oct. 11th) Bro. Gardner married Mary Almeda Burgess (daughter of Harrison Burgess and Amanda Hammond), who was born Feb. 8, 1851, in Salt Lake City, Utah, and became the mother of two children (Effie May and Amanda Jane); she died in December, 1881. In October, 1871, Bro.

Gardner married Mary Jane Thomas (daughter of John Thomas and Mahalia Mathews), who was born in Salt Lake City, Utah, Feb. 1, 1852. She bore her husband seven children, namely, Mahalia J., William Thomas, Milton R., Mary Marle, Elizabeth, Giveneth and Robert Centennial, the last named being the one hundredth grandchild of Bro. Robert Gardner, Wm. Gardner's father).

GARFIELD, Raphael, Bishop of the Mona Ward (Juab Stake), Juab



county, Utah, was born Nov. 24, 1872, at Mona, the son of Henry Garfield and Martha Yates. He was baptized May 5, 1880, by John M. Haws and soon afterwards ordained a Deacon and later a Teacher. He became a diligent worker in the Mona Ward Sunday school, served as assistant superintendent, and was an efficient officer in the Ward Y. M. M. I. A. He also served as constable in the Mona precinct and filled a number of other secular offices. In his early life he was, like Moses and David of old, a shepherd of the flocks and has been a successful stockman and farmer. In 1901 (March 30th) he was ordained an Elder by Charles Sperry. He was ordained a High Priest Oct. 29, 1904, by Isaac H. Grace and set apart to act as second counselor to Bishop Ephraim Ellertson of Mona, which position he held until Jan. 23, 1910,, when he was ordained a Bishop by Hyrum M. Smith and set apart to preside over the Mona Ward, which position he still holds. In 1899 (Sept. 28th) he married Martha M. Kay (daughter of William Kay and Mary Ann Day), who was born Oct. 26, 1872. Bishop Garfield's main avocation at present is that of a farmer.

GATES, Emma Lucy, (now Mrs. Bowen), Utah's greatest singer, was born in St. George, Washington county, Utah, the daughter of Jacob Gates and Susa Young. She was baptized in the Pacific ocean, by her father, while her parents were filling a mission to Hawaii. Showing great musical talent, she went to Europe, where she entered the Royal Conservatory of Music in Berlin; later she became a pupil of the celebrated Madame Blanch Correlli of that city. While



specializing in vocal training, Emma Lucy is equally gifted in instrumental music, playing both the piano and

violin, in either of which branches she might have excelled. She made her debut in the Royal Opera House, Berlin, as a coloratura soprano, where she sang operas on her repertoire and then went to Kassel, Hessen-Nassau, as leading prima donna. where she gained a still larger experience in her chosen profession. She has sung, both in grand opera and concert in Berne (Switzerland), Vienna (Austria), Wisbaden and other cities in Germany, Ostend (Belgium), London and many other cities in England, Wales and Scotland. She is as popular in Edinburgh and Glasgow as in Salt Lake City. When the war broke out in 1914 she returned to America, where she has established herself as a concert favorite in all the great cities of the United States and has sung in grand opera in New York, Chicago and Newark with the American Singers Society. She has become one of the most popular artists whose tones are recorded on the phonograph and in that way has been heard in thousands of homes. In 1916 (June 30th) she became the wife of Albert E. Bowen of Logan, Utah, and has proved that she is a good housekeeper, as well as a great artist. Notwithstanding that she has gained international fame, she still retains the simple faith of her childhood and loves her home, her family and her religion above all other things, and is deeply interested in the redemption of her dead, visiting the Temples faithfully whenever she has the opportunity. She too, is a pioneer, for as an unknown western girl she was the first of the young sisters of the Church to go to Europe for a musical education and has won her way in the crowded art centers of the Old World by reason of her determination, industry and genius and, above all, through her faith and devotion to the gospel. She inherits from her father a wise, tactful manner, and from her mother much of the artistic gifts and creative powers which characterized their father and grandfather, Brigham Young. Sister Emma Lucy is beloved by all who know her.

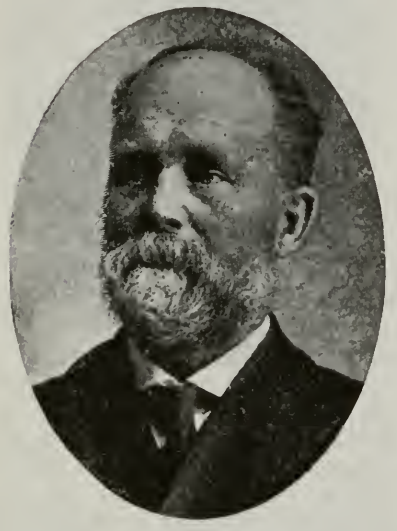
GEORGESON, William, Bishop of Cedarville Ward (Oneida Stake), Franklin county, Idaho, was born Oct. 21, 1866, in Richmond, Cache county, Utah, the son of Niels Georgeson and Johanna Margrethe



Kofoed. He was baptized about 1875 by Rasmus Nielsen and ordained a Deacon about 1878 at Weston, Idaho, where he lived with his father's family at the time. He moved to Oxford, Idaho, in 1883 and was ordained a Priest about 1884 by Bishop Robert N. Lewis and appointed to labor as a Priest and acting Teacher among the people; he also acted as second counselor in the Ward Y. M. M. I. A., was ordained a Seventy Oct. 27, 1890, by James W. Dawson, and became a member of the 88th Quorum of Seventy. In 1891 he labored as a missionary stone cutter on the Oneida Stake Academy. He married Annie S. Hanson Sept. 6, 1893. She is the daughter of Henry Hansen and Christina Jörgensen. Bro. Georgeson filled a mission to Scandinavia in 1894-1896, labor-

ing in the Copenhagen conference. In May, 1897, he was sustained as presiding Elder of the Weston Creek branch of the Weston Ward, which position he held until Aug. 7, 1902, when he was chosen as Bishop, the Weston Creek branch being then organized as the Cedarville Ward. He was ordained a High Priest and Bishop Nov. 2, 1902, by Mathias F. Cowley and acted in that office until May 6, 1916, when he was honorably released. Since that time he has acted as a Ward teacher and as the genealogical representative of the Cedarville Ward.

GIBB, John Lye, a Patriarch in the Alberta Stake of Zion, Canada, was born Sept. 16, 1848, at South



Petherton, Somersetshire, England, the son of William Gibb and Isabella E. Lye. Becoming a convert to "Mormonism" he was baptized June 22, 1866, by Elder Edwin Frost; married Sarah Phillips Silcox, Oct. 13, 1867, at Stow Church, Newport, England; was ordained an Elder by Henry Haynes at New Tredeger, England, in 1874, and emigrated to Utah in 1875, crossing the Atlantic in the steamship "Wyoming" with a company of Saints in charge of L. John Nuttall. Having married Hannah Simmons as a plural wife Jan. 30, 1881, he was arrested and convicted of unlawful cohabitation and served a term in the Utah penitentiary. For many years he was a resident of Lehi, Utah county, Utah, where he led the Ward choir for twenty-one years and also served as a member of the district school board a long time. Responding to a call from President Lorenzo Snow he went to Alberta, Canada, and settled at Magrath, where he has taken an active part in the building up of that settlement. For a number of years he acted as the village overseer and also served on the school board. For ten years he led the Ward choir and is at the present time a member of the town council. Elder Gibb is the father of twenty-four children, seventeen of whom are still living. He has already seventy-two grandchildren. The names of his children in the order of their ages are as follows: Isabella E. (now Mrs. J. B. Merrill), Wm. H., Jezeel (now Mrs. A. M. Merkley), John J., Milton H., Joseph F., Sarah Anne (now Mrs. F. P. Fisher), Henry S., Hannah (now Mrs. T. T. Mendenhall), Mary Athelia (now Mrs. Dewey S. Smith), George, David F., Frederick L., Ada L., Lynn E., Emma Lucy (now Mrs. Wm. Dow), and Jessie. Bro. Gibb was ordained a Patriarch May 3, 1914, by Apostle David O. McKay.

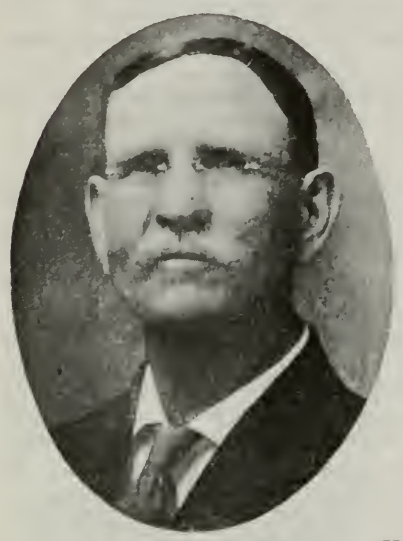
GIBBS, John Henry, one of the martyrs of the Church, was born July 28, 1853 in the town of Haverford-West, Pembrokeshire, South Wales, the son of George D. and Ellen Phillips Gibbs. He was baptized into the Church of Jesus Christ of Latter-day Saints, Aug. 28, 1860; ordained a Deacon in January, 1862; emigrated to Utah with his parents in 1866, and was ordained an Elder in March, 1871. He married Louisa Obray, daughter of Thomas L. Obray

of Paradise, Nov. 2, 1874. He was secretary of the Elders' Quorum, of Paradise, for several years, and was president of the Y. M. M. I. A. in 1879-1880. He commenced teaching school at Richmond in the winter of 1879-1880, and filled that position every winter until called to fill his mission to the Southern States. He was set apart Feb. 26, 1883, left his home for the States Feb. 23, 1883, and departed from Salt Lake City on the 27th of the same month. He received his appointment at Chattanooga to labor in the West Tennessee conference. Having arrived in company with Elder Robert Pearce and Joshua Hawks at Shady Grove, headquarters of the conference, March 6th, he went in company with Elder Thomas Hazen Merrill to Humphreys county to open up a new field. He also traveled in this district with Elder Robert Pearce, and preached the gospel to hundreds of people who had never heard it before, was appointed president of the North Tennessee conference, to succeed President E. R. Miles in May, 1884, and was occupying that position at the time of his martyrdom. Previous to this time he was appointed in company with Elder William H. Jones to lecture in the principal cities of the Southern States on the historical, moral, political and social affairs of the Latter-day Saints. They had good success in this calling. He was requested by the presidency of the mission to come back into the conference to arrange some matters of importance pertaining to the Church, and while performing this last duty, he met his death. While Elders John H. Gibbs, William S. Berry and William H. Jones were at the house of James Condor on Kane Creek, Lewis county, Tennessee, on Sunday morning, Aug. 10, 1884, for the purpose of holding religious services, a body of masked men rode up to the house and fired at the Elders, instantly killing Elders Gibbs and Berry and wounding Mrs. Condor. Martin Condor was also shot and killed, and his half-brother, James R. Hudson, after shooting and killing one of the assasins, met the same fate. Elder Jones, seeing that the only possible chance to save his own life was by running to the woods, fled, followed and fired at by some of the mob, but escaped unhurt. The bodies of Elders Gibbs and Berry were buried but were subsequently dis-interred and brought to Salt Lake City. The remains of Elder Gibbs were taken to Paradise, Cache county, Utah, where his family resided, and those of Elder Berry to Kanarra, Iron county, Utah, the home of that Elder.

GOULD, Samuel, a member of the Mormon Battalion, was born Aug. 15, 1778, in Litchfield county, Connecticut, the son of Jacob Gould and Elizabeth Green. He was an early convert to "Mormonism" and left his first family for the gospel's sake. Having gathered with the Saints to Nauvoo, Illinois, he, together with his co-religionists, was expelled from his home in that city and started for the West. On his arrival on the Missouri river he enlisted in the Mormon Battalion, together with his oldest son, John, and started for California, but after traveling as far as Santa Fe, New Mexico, he was sent with the sick detachment of the Battalion to Pueblo, where he spent the winter of 1846-1847, assisting in taking care of the sick. He arrived in the Valley in the summer of 1847. Brother Gould is supposed to have been the oldest man who enlisted in the Mormon Battalion. He was a member of Parley P. Pratt's party which explored Southern California during the winter of 1849-1850. His wife, Sally, bore him seven children, namely, John, Reuben, Sylvester, James, Maria, Harriet and Jane. In 1851 (Jan. 1st) he married Fanny Ward Lester, who bore him four children, namely, Jacob B., Samuel L.,

Susannah W. and Emily J. S. Later he married Cynthia Wright who bore him one child. He moved with his family to Southern Utah in 1861 and afterwards made a trip to Michigan to visit his first family, being gone about a year. After residing in Utah's "Dixie" five or six years, he located at Parowan, where he had formerly lived, and there he died Dec. 30, 1869.

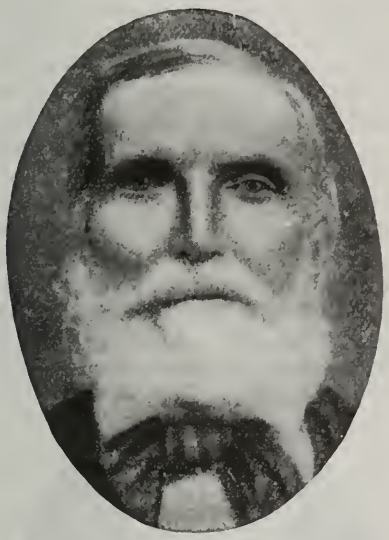
GRACE, Isaac Henry, second counselor in the Juab Stake presidency (Juab county), Utah, was born Aug. 9, 1857, at Nephi, the son of Isaac



Grace and Elizabeth Williams. He was baptized when about eight years old, received a common school education, was ordained an Elder in August, 1871, took an active part in Sunday school work and acted as president of the Ward Y. M. M. I. A. In 1882 (Jan. 19th) he married Helen Hudson. He was ordained a High Priest and served for several years as a member of the High Council of the Juab Stake; he filled a mission to Hawaii in 1891-1894, having charge of the Laie plantation part of the time. On this mission he had his family with him. After his return he served as Sunday school superintendent at Nephi, being the first superintendent in the Nephi 1st Ward and remained a member of the High Council until he was chosen as second counselor (afterwards first counselor) to President James W. Paxman in the Juab Stake presidency. He remained in that position until a new president was installed. He also served as a member of the Nephi city council and was mayor of the city for five years. He also served two years as county commissioner and county superintendent of schools and is now president of the school board. He holds a diploma as a master farmer for successful dry farming, being the owner of an extensive farm on the highlands between Nephi and Levan. In 1919 (May 11th) he was chosen as second counselor to President Thomas D. Rees which position he still holds. His wife, Helen, has borne her husband one child, namely, Helen.

GRANGER, Walter, Bishop of the St. George, Third Ward (St. George Stake), Washington county, Utah, was born Aug. 4, 1821, in the city of Edinburgh, Scotland, the son of Robert Granger and Catherine McDonald. His father died when Walter was nine years old, leaving the mother with six children, namely, Peter, Isabella, Walter, Alexander, Catherine and John. When Walter was fifteen years old he left Edinburgh, going to Paisley, Renfrewshire, to learn the trade of a shawl weaver. While there, during the winter of 1839-1840, he first heard the true gospel preached by Elders Samuel Mulliner and Alexander Wright. After investigating, he became a convert to "Mormonism" and was baptized by Alexander Wright, April 15, 1840. When the first branch of the Church was organized in Scotland, May 9, 1840, Walter became a member of that branch (Paisley). Soon after his baptism he began to bear testimony to his as-

sociates who became very much imbittered against him. He also became acquainted with Miss Catherine Guthrie, a young lady who had joined the Church and who, like himself, had been shamefully abused by relatives and others, because of having embraced "Mormonism." The two, thus sympathizing with each other, agreed to share the difficulties of life together and were consequently married March 11, 1841. Soon afterwards, Walter was ordained a Teacher, and afterwards an Elder. He performed much local missionary



labor and was called to preside over the Paisley branch, which position he held for about six years, until 1855, when he was called to preside over the Glasgow conference which at that time comprised 14 branches and had about 1,100 baptized members. The following year he emigrated to America, crossing the Atlantic in the ship "Enoch Train," and from Iowa City he crossed the plains in Capt. Daniel D. McArthur's handcart company, which arrived in Salt Lake City Sept. 26, 1856. Taking the advice of Church leaders Bro. Granger left the city for the country settlements, for the purpose of making a home, and first located in Spanish Fork, Utah county, where he commenced farming. In the fall of 1861 he was called to Utah's Dixie to raise cotton, and thus became one of the founders of St. George. When that city in 1869 was divided into four Wards, Bro. Granger was chosen as counselor to Bishop Daniel D. McArthur of the St. George Third Ward, which position he held until he was ordained a Bishop by Apostle Erastus Snow and set apart to succeed Bishop McArthur as Bishop of the Ward. Subsequently, through the changing of boundary lines of the St. George Ward, he was chosen as Bishop of the St. George Second Ward, succeeding Henry Eyring, who had been chosen as a counselor to the Stake president. When it was decided to build a Temple in St. George Bro. Granger was appointed superintendent of grading on the Temple block. Later he was called to be one of the ordinance workers in the Temple and labored thus about thirteen years. In 1892 he moved to Cedar City and later settled at Enoch, where he labored as superintendent of the Sunday school. He resided at this place until the day of his death which occurred May 6, 1904. By his wife, Catherine Guthrie, whom he married in 1841, he had thirteen children, two of whom are still living. He subsequently yielded obedience to the higher law of marriage by taking to wife Annie Kiel, who became the mother of three children, and during the anti-polygamy raid he was arrested and convicted and served a term in the Utah penitentiary from June 1, 1888, to Dec. 1, 1888.

GRAY, John Cruickshank, third Bishop of Randolph (Woodruff Stake), Rich county, Utah, was born July 18, 1852, in the parish of Rathen, Aberdeenshire, Scotland, the son of Wm. Gray and Jane Cruickshank. He was baptized March 26, 1876, by Wm. McMillan and or-

dained a Priest in 1876 by Andrew Galloway, and presided over the Glasgow branch three years, besides doing considerable work as a local mis-



sionary. He was ordained as an Elder in 1879 by Hugh Findlay, emigrated to Utah in 1882 and resided in Salt Lake City until 1886, when he became a permanent settler at Randolph. He was ordained a High Priest Sept. 15, 1895, by John U. Stucki and ordained a Bishop May 5, 1901, by Apostle Owen A. Woodruff and set apart to preside over the Randolph Ward. Prior to this he acted as president of the Ward Y. M. M. I. A., president of the Second Quorum of Elders in the Bear Lake Stake five years and second counselor to Bishop McKinnon. He also acted as school trustee one term. After serving faithfully as Bishop for seventeen years, he was honorably released from that position in 1916, and soon afterwards chosen as president of the High Priests' quorum in the Woodruff Stake. In 1919 he was also chosen as a member of the High Council. In 1876 (August 8th) he married Louise Duthie (daughter of Andrew Duthie and Louise Bremner), who was born March 6, 1856, in the parish of Stricken, Aberdeenshire, Scotland. This marriage has been blessed with ten children, namely, Louise J., Mary, John, Andrew, Lucy, James, Flora Belle, Rachel, Lyman Norman and Ruth. Bishop Gray is a farmer and stockraiser by avocation, but was for many years a contractor and builder. During his administration as Bishop of Randolph a beautiful Tabernacle, a brick building, with a rock basement, was erected in Randolph, at a cost of about $23,000 and a Relief Society home (also a brick house) at a cost of $3,600.

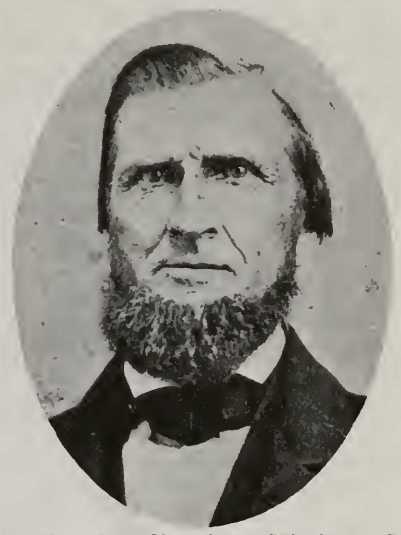
GUNN, Frederick Thomas, second Bishop of Adamsville (Beaver Stake), Beaver county, Utah, was born Feb. 5, 1856, in Philadelphia, Penn., the son of Thomas Gunn and Ann Houghton. He emigrated with his father's family to Utah in 1860, and in 1863 removed to Parowan, Iron county, Utah, where he resided several years and then settled at Panguitch. He finally settled at Adamsville (in 1867), where he has since resided. Bishop Gunn was baptized in 1865 by John R. Robinson, ordained a



Deacon Nov. 6, 1870, by John Harris, ordained an Elder Sept. 26, 1875, by Joseph H. Joseph, and ordained a High Priest June 28, 1885, by John

Henry Smith, after which he served as a member of the Beaver Stake High Council. A year later (July 7, 1886) he was ordained a Bishop and set apart to preside over the Adamsville Ward. In 1887-1889 he filled a mission to the Northwestern States, laboring principally in Iowa and Kansas, part of the time as president of the Iowa conference. After being released from his position as Bishop he served about seven years in the Beaver Stake High Council. In 1880 (Nov. 25th) he married Sarah Ann Reese (daughter of David E. Reese and Elizabeth Grimshaw), who was born Sept. 30, 1863, in England. Nine children blessed this marriage, namely, Thomas W., Fredrick H., Ada E., Franklin D., John A., Grace A., Sarah M., Henrietta and Stanley R. For several years Bro. Gunn has served as vice-president of the National Bank of Beaver.

HAIGHT, Hector Caleb, a Utah pioneer of 1847, was born Jan. 17, 1810, at Windham, Greene county, New York, the son of Caleb Haight and Keturah Horton. He was baptized by Isaac C. Haight in 1845 and arrived in Salt Lake Valley, Sept. 22, 1847, having crossed the plains in Daniel Spencer's hundred. In 1829 he married Julia Van Orden (daughter of Peter Van Orden and Mary Crocker), who was born Jan. 19, 1811. Their children were Mary Adelia, born in January, 1830; Hector, born June 20, 1831; Horton David, born June 20, 1832; Caleb, born July 22, 1834, and William Van Orden, born Sept. 18, 1841. Bro. Haight was one of the first settlers of Farmington and Kaysville, Utah. In 1854 he married Catherine Weiler, who bore him two children, and in 1870 he married Margaret Stewart (daughter of David Stewart and Millie Wilson), who was born March 27, 1850. Their children were Duane Miller (adopted), Isaac, Millie, Mata and Cora. Bro. Haight filled a mission to Scandinavia in 1855-1858, succeeding John Van Cott in the presidency



of the Scandinavian Mission. In Utah he became extensively known as a military man and served as a captain of infantry in the Utah militia. He also served as an assessor and collector, sheriff and probate judge in Davis county. His avocations were those of farmer and stock raiser. He also kept a hotel at Farmington, where he died June 26, 1879.

HAIGHT, Julia Van Orden, wife of Hector C. Haight, was born Jan. 19,



1811, the daughter of Peter Van Orden and Mary Crocker. She was married to Hector C. Haight in 1829 and migrated to Utah with her husband in 1847. She became the mother of seven children and died in May, 1869, at Farmington, Utah.

HAIGHT, Catherine Weiler, wife of Hector C. Haight, was the daughter of Jacob Weiler (one of the original Utah pioneers of 1847). In 1854 she became the wife of Hector C. Haight, to whom she bore two children. Her first child, Hector W., was born July 28, 1855, just before her husband left on a mission to Europe, where he remained for three years. After his return she gave birth to another male child. She died in giving birth to this child in 1859. The child also died and both mother and child were buried in Salt Lake City.



HAIR, Thomas C., president of the Netherlands Mission from July 20, 1913, to Dec. 31, 1913, was born Nov. 19, 1885, at Ephraim, Sanpete county, Utah, the son of Nicholas C. Hair and Mary E. Haddom. He was baptized Jan. 1, 1894, by Thos. Williams, was ordained to the different grades of the Priesthood and ordained a Seventy by R. W. Eardley July 20, 1913, at Rotterdam, Holland. He filled a mission to the Netherlands from October, 1911, to January, 1914, acting as secretary of the mission under President Eardley from January, 1913, to July, 1913, after which he presided over the mission until December 31, 1913, when he was succeeded by Le Grande Richards. Since his early boyhood Bro. Hair has been interested in religious work, and has served as teacher and assistant superintendent in the Waterloo Sunday school for a number of years. He also presided over the Y. M. M. I. A. in said Ward after returning from his mission, and later was transferred to the Y. M. M. I. A. Stake Board of the Granite Stake. At present he is a teacher in the Sunday school and secretary of a Seventies quorum. Bro. Hair's main occupation in life has been that of a bookkeeper and accountant. He is a resident of Waterloo Ward, Salt Lake county, Utah.



HALL, Calvin, Bishop of Washington (St. George Stake), Washington county, Utah, was born Aug. 6, 1864, at Providence, Cache county, Utah

the son of Newton D. Hall and Sarah Jane Bosenberk. He located with his parents in Washington in 1876 where he from his early youth has taken



an active part in Church and secular affairs, being baptized when about eight years old. He was ordained a Deacon when quite young; ordained an Elder in June, 1885, and a Seventy by Jacob Gates Jan. 24, 1886. In 1899-1901 he filled a mission to the Southwestern States, laboring in Kansas and Missouri, part of the time as president of the St. Johns conference. During the latter part of his mission he acted as assistant to the president of the mission. After his return from that mission he acted as superintendent of the Washington Sunday school from 1901 to 1908 and took an active part in all the affairs of the town. He was ordained a High Priest and Bishop June 12, 1908, by Francis M. Lyman and set apart to preside over the Washington Ward, which position he still holds. In 1885 (June 26th) he married Cenia Iverson (daughter of Hans Peter Iverson and Anna D. Nisson), who was born Dec. 5, 1864, at Washington, Utah.

HALLIDAY, George, a successful missionary, Bishop and Patriarch, was born April 17, 1823, in Trowbridge, Wiltshire, England, the son of Stephen Halliday and Jane Watts. From his early youth he was religiously inclined and while yet very young he became a member of the Baptist church, in which he took an active part, especially in Sunday school and choir work. Frequently, when only seventeen years old, he went into the country and took the lead in Baptist prayer meetings. At the age of 21 years (April 1, 1844) he married Mary Ann Case, a very sedate, religious and lovable young lady. Soon after his marriage, his older brother, John Halliday, came to England from Nauvoo, Illinois, as a "Mormon" missionary. He soon convinced his brother of the truth of the gospel and baptized him Nov. 10, 1844, as the first fruits of his ministry in England. In 1845 (Feb. 16th) George Halliday was ordained a Priest by his brother, John, and immediately commenced his labors as



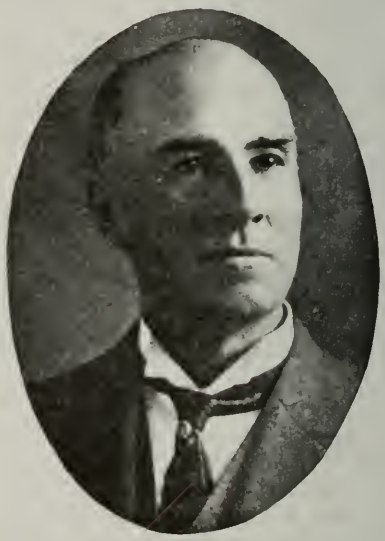
a local missionary. At a place called Road, in Somersetshire, he baptized a number of persons who were organized into a branch of the

Church. He was ordained an Elder Aug. 12, 1845, by his brother, John, and while working at his trade as a plasterer he traveled and preached on Sundays and week nights, often going as far as ten miles, after a hard day's work, to hold meetings. During this time his wife was sick with consumption and after thirteen months of suffering she died May 13, 1845. Meanwhile, Elder Halliday continued his missionary work, and on Jan. 1, 1846, he was appointed to labor as a traveling Elder in the Cheltenham conference under the presidency of Elder John Johnson. He was thus employed until June 1, 1847, when he was appointed to labor in the Birmingham conference under the direction of Cyrus H. Wheelock. Here he had great success in making converts. While traveling in the Cheltenham conference he became acquainted with Miss Sarah Jane Kendall (daughter of Joseph and Elizabeth Kendall), whom he married Oct. 4, 1847. In January, 1848, he was appointed to preside over the Bristol branch and to travel in the South Conference under the presidency of his brother, John. The two brothers labored together in the greatest harmony and love for over two years, or until John was released to return to America. In 1850 George Halliday was appointed to preside over the South Conference; subsequently he was set apart to preside as pastor over the South, Dorsetshire and Lands End conferences. He spent five years preaching the gospel in that part of England and was greatly blessed in his labors, as hundreds of persons joined the Church. The Saints enjoyed the spirit of the Lord to a marvelous extent and many grand and glorious manifestations of the power of God took place. One instance is recorded by Elder Halliday as follows: "One Sunday evening, after preaching to a crowded house, a sister Ware asked me to go to her home and administer to her son who was very sick. Her home being three miles away, and I being in a state of perspiration from preaching, endeavored to make an excuse for not going with her, but she plead so earnestly for me to go that I felt impressed to help her, so I took my pocket handkerchief and gave it to her, telling her to return home and place the handkerchief upon the child and pray. She took the handkerchief and started for home, nothing doubting. At the door of her house she was met by members of the family who told her that the boy was dead. The mother replied that she had Elder Halliday's handkerchief with his promise that the Lord would heal her child and she was going to do as she had been told. Consequently she went upstairs where the child lay apparently dead, but she put the handkerchief over him and prayed earnestly to the Lord to restore him to life. Her prayer was answered, the child was miraculously healed and the next day was able to go downstairs and eat with the family. The boy got well and subsequently came to Utah." In January, 1853, Elder Halliday was released from his missionary labors in England with permission to emigrate to Utah. He set sail from Liverpool, Feb. 5, 1853, in the ship "Jersey," having been appointed to take charge of a company of Saints (314 souls). Elder Halliday and Captain Day, the commander of the vessel, became very intimate and friendly during the voyage, so much so that the captain promised to give Elder Halliday or any of his friends who might wish to cross the ocean in the future a free passage. Elder Halliday crossed the plains in wagons together with his wife, Sarah, and her sister, Prudence, and two children (Joseph W. and Vernee L). The company arrived in Salt Lake City, Sept. 24, 1853. Two months later (Nov. 17, 1853) Elder Halliday's wife, Sarah, and her sister,

Prudence, were sealed to him by President Brigham Young in Salt Lake City. In February, 1854, he was ordained a Seventy by Elder Jedediah M. Grant and chosen as one of the presidents of the 37th quorum of Seventy. In April, 1854, he was called by President Young on a business and preaching mission to the States, from which he returned in September, 1854. In November, 1855, he was commissioned by Governor Brigham Young as first lieutenant of Company B in the Regiment of Invincible (3rd Regiment of Infantry) and afterwards he was appointed captain of the same company. Theirs was the first battalion of infantry called out to Echo Canyon in 1857. On this expedition Elder Halliday was appointed commissary of the whole camp, and he was highly complimented by President Young upon his return to Salt Lake City for his efficiency and the way he kept his books and accounts. Early in the spring of 1858, before the Johnston army entered the City, Elder Halliday buried a lot of his effects deep in the earth, and then piled dry wood in each room of his house, preparatory to burning up everything on short notice if the approaching army should prove hostile. He sent his family to Spanish Fork, Utah county, while he stayed back with others to guard the city. During this temporary exile his family was obliged to live in a cellar where his wife, Prudence, gave birth to a son (Leo). During her sickness she had to subsist on bread and water, but soon recovered her strength, and all returned to Salt Lake City. In July, 1859, Elder Halliday obtained his naturalization papers as a citizen of the United States, and in 1860 he was called on a mission to England. During this mission he first presided over the South conference, with headquarters in Bristol, and afterwards labored as pastor of the South, Wiltshire and Lands End conferences. He also visited Ireland, where he held meetings in Dublin, Belfast and other places. After a four years' successful mission he returned to America in 1864, crossing the Atlantic in the ship "Hudson." As Bro. John M. Kay, the leader of the company, was sick, the responsibility of taking care of the emigrating Saints through the States fell to the lot of Bro. Halliday who crossed the plains in Capt. Warren Snow's company which arrived in Salt Lake City, Oct. 4, 1864. When Bro. Halliday left Salt Lake City to go on his mission he was advised to take with him a suit of Temple clothes. He could not understand why this counsel was given him as he should not need the clothes in England, but on the return trip he learned the reason why, for on the 26th of September, 1864, John M. Kay died and Elder Halliday's Temple clothes were placed on Elder Kay, whose remains were interred on the Little Laramie river. On his return home Elder Halliday found that his children had grown so much that he did not know any of them. In 1867 he moved his family to Pleasant Grove, Utah county, and soon afterwards he was appointed to labor as a home missionary in that part of the country. In 1868 he was elected alderman of Pleasant Grove and, in March, 1870, he was appointed chaplain of a division of the Nauvoo Legion and one of General Pace's staff. In 1871 (Aug. 19th) he was chosen as a High Councilor in the Utah Stake of Zion and in August, 1872, he was elected as one of the representatives from Utah county to the Utah Legislature. In 1873 he was chosen as a counselor to Bishop John Brown of Pleasant Grove and in 1875 (Aug. 1st) he was ordained a Bishop by President Brigham Young and appointed to preside at Santaquin, Utah county. Not being able to sell his property in Pleasant Grove he left his wife, Prudence, and her family in that

town and took Sarah and her family to Santaquin. In 1887 he and his wife, Sarah, did considerable Temple work in the Logan Temple. In 1888 (May 18th) he was arrested at Ogden on a charge of unlawful cohabitation. He was subsequently tried, convicted and sentenced to seventy-five days' imprisonment in the Utah penitentiary. Thus he spent the time from Oct. 19, 1888, to Jan. 9, 1889, in prison. In January, 1889, he was called away from Santaquin to preside as Bishop of American Fork. Complying with this new call, he arrived in American Fork, Feb. 2, 1899, and took up his labors there. In May, 1891, he was appointed to labor as a home missionary in the Utah Stake, and was ordained a Patriarch Jan. 14, 1894, by Joseph F. Smith. Subsequently he visited the settlements in the Utah Stake and gave 208 Patriarchal blessings. Having sold his home in American Fork, he built a house in Santaquin and went there to live in July, 1895. His wife, Prudence, died Sept. 8, 1898, at Pleasant Grove, and Patriarch Geo. Halliday died May 17, 1900, at his home in Santaquin, Utah, after a most eventful career, leaving a large family. Following are the names of his children by his wife, Sarah Jane: John Charles, Joseph Watts, Vernee Lorenzo, George Franklin, Willard H. and Serena Elizabeth. His wife Prudence bore him the following children: Florence Edith, Wealthy Ann, Leo Francis, Clarissa F., John R., Catherine A. and Ernest R.

HALLIDAY, Vernee Lorenzo, a Patriarch in the Ensign Stake, was born Feb. 10, 1852, in Bristol, England, the son of George Halliday and Sarah Jane Kendall. His father was a prominent Elder in the British mission, and was universally known for his eloquence and reasoning powers. Vernee emigrated with his father's family to Utah in 1853 and resided in Salt Lake City until the winter of 1864, when the family moved to Pleasant Grove, Utah. Here Vernee received a common school education and assisted his father on the farm. In 1868 he moved to Provo, Utah county. In 1871 (Nov. 13th) he married Rosetta E. Bunnel. This marriage has been blessed with seven children, namely, Vernee Wallace, Eve, Willard Owen, Sarah Ellen, Stephen Dean, Dora May and Carroll. Bro. Halliday was ordained an Elder by his father (who had been ordained a High Priest by President Brigham Young), and when only nineteen



years of age he was called to labor as a home missionary in the Utah Stake. In 1874-1876 Vernee filled a mission to Great Britain, and after his return he was set apart as president of the First Quorum of Elders in the Utah Stake of Zion, which office he held for over fifteen years, and in 1893 he was ordained a High Priest by Francis M. Lyman and set apart as a member of the High Council of the Utah Stake. He was elected in 1876 a member and chairman of the board of school trustees of the Provo school district, and was re-elected to said office for ten consecutive years. In 1880 he served as enrolling clerk and later as a

minute clerk in the Utah Legislature. The same year he was appointed city recorder of Provo City, which office he held by re-election for years and was subsequently elected a member of the city council of Provo. In December, 1881, he received the appointment of deputy county clerk in and for Utah county. Afterwards he was regularly elected to that office for twelve years. He gained the reputation for keeping the best records in any of the counties of Utah. In December, 1884, he was appointed chairman of a committee to establish free reading rooms in Provo City. This committee in six weeks opened a suitable room for said purpose, free to the public on voluntary contributions. In his youth Bro. Halliday learned the trade of plastering and building, which avocation he followed for twenty years. In January, 1895, he moved to Salt Lake City, where he and his wife have been the managers of the Utah-Idaho Viavi Co. for over twenty-five years. In 1906 he was chosen as second counselor in the presidency of the High Priests' quorum in the Ensign Stake and since Aug. 11, 1912, he has held the position of first counselor in said presidency. Elder Halliday is proud of the fact that he has a great-granddaughter in her fifth year and a great-grandson, ten months old, while he himself is only in his 68th year. He was ordained a Patriarch March 21, 1920, by Heber J. Grant.

HALLIDAY, Rosetta Eve, wife of Vernee L. Halliday, was born March 18, 1854, in Provo, Utah county, Utah, the daughter of David Bunnell and Sally H. Conrad. In 1871 (Nov. 13th) she married Vernee L. Halliday, and is the honored mother of seven children. Sister Halliday took an active part in the Primary Association and Sunday schools in Provo. Being naturally artistic she excelled in needle and fancy work to the extent of having been awarded the gold medal and seven cash prizes by the D. A. and M. Society, at the Territorial Fair, in competition. She was the first teacher in needle work and art in the public schools of Provo, for which she was awarded a diploma by President George H. Brimhall. Later she moved to Salt Lake City with her husband and family; here she studied obstetrics, obtained her certificate from the Board of Medical Examiners and was very successful for years in her practice. Of late her life has been devoted to genealogical researches and Temple work. She has spent much



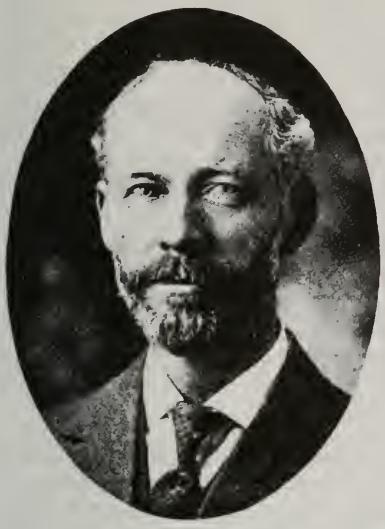
time and cash in this noble work. Her sacrificing disposition for others is most marked; she always has words of good council for everybody and is full of kindness and sympathy, especially among the poor and needy, where, and by whom her charities are best known.

HAMMOND, John Howard, second counselor in the presidency of the Young Stake of Zion, and a resident of Mancos, Colorado, was born Nov. 15, 1866, in Huntsville, Weber county, Utah, the son of Francis A. Hammond and Alice Howard. He

was baptized July 1, 1875, by Francis A. Hammond, ordained a Deacon April 1, 1888, ordained a Teacher Aug. 12, 1883, and set apart to preside over a Teachers' quorum and ordained a Priest Oct. 26, 1884. In 1886 he moved to the San Juan Stake and in 1890 (Nov. 27th) he married Lovina Matilda Elchor Smith, who bore him ten children (five boys and five girls), namely, Lydia Alice, Effie, Platt Howard, Blanche, Frank Taylor, Earl, John Lloyd, George Reed, Nina and Rose. All these are still living, except Nina, who died young. Bro. Hammond was ordained an Elder in March, 1893, and received his blessings in the Manti Temple, April, 1893, on which occasion also his two oldest children were adopted to him and his wife. In 1896-1898 he filled a mission to Great Britain, having been ordained a Seventy by Seymour B. Young, April 3, 1896. He was signally blessed in his missionary labors and among his converts were five of his cousins. He also baptized seven other converts. After his return home he served as an officer in the San Juan Stake Y. M. M. I. A., and in 1898-1899 he filled a mission in the San Luis Stake, Colorado, in the interest of Y. M. M. I. A. work. While filling this mission a beautiful blessing, uttered by Apostle John W. Taylor in relation to financial matters was signally realized. In the summer of 1897, while camping in the mountains, his home in Mancos was destroyed by fire. Soon afterwards his left leg was accidentally broken a second time, a similar accident having happened in Huntsville in 1886. Before his broken limb was strong enough for him to walk without the aid of crutches he was thrown from a horse, on which occasion his leg was broken a third time. This necessitated a surgical operation which left him lame for life. On another occasion, prior to the ones related, he was thrown from a horse and both his arms were broken. In 1900 his home was again destroyed by fire and three of his children narrowly escaped being burned to death. In 1904 (Nov. 27th) Bro. Hammond was ordained a High Priest by Wayne H. Redd and set apart as first counselor to Bishop George Halls of the Mancos Ward. He labored in this capacity until May, 1911, when Bishop Halls was honorably released as Bishop, and soon afterwards Bro. Hammond was chosen as an alternate member of the San Juan Stake High Council. At a quarterly Stake conference held at Mancos, May 23, 1912, the San Juan Stake was divided and the eastern part organized as the Young Stake. On this occasion Bro. Hammond was chosen as second counselor to David Halls in the Stake presidency of the new Stake. He has also been active in secular affairs, having filled offices as justice of the peace, constable, etc. While Elder Hammond was absent from home in May, 1919, his residence in Mancos was again destroyed by fire.

HANSEN, Christian Valdemar, an alternate member of the High Council in the Fremont Stake, Idaho, and a resident of Rexburg, Fremont county, Idaho, was born May 23, 1870, at Swenstrup, Sjælland, Denmark, the son of Hans J. Hansen and Marie Nielsen. He was baptized Sept. 11, 1879, by Christian A. F. Orlob and confirmed by Andrew Jenson; emigrated to America with his parents in 1883, crossing the Atlantic in the steamship "Nevada," and located in Logan, Utah. Bro. Hansen's opportunities for education in youth were limited, but he learned early in life to earn his own living, working mostly in canyons with teams, hauling lumber and wood. Later he took up painting as an occupation. He was ordained a Teacher by Thos. Morgan in 1888 and was appointed to preside over a Teachers' quorum in the Logan 4th Ward. In

1893 he was chosen as secretary of the Logan 4th Ward Y. M. M. I. A. and afterwards acted as second counselor in said association. He was



ordained an Elder Dec. 18, 1893, by James C. Johnson, married Olivia Nelson, Dec. 20, 1893, in the Logan Temple, labored as a home missionary in the Cache Stake in 1894, was appointed a Ward teacher in 1895, became a teacher of the theological class in 1898 and was also appointed president of the 4th Ward Y. M. M. I. A.; afterwards he acted as a counselor in the Y. M. M. I. A. and was treasurer of the Ward Sunday school. He became a member of the Cache Stake Y. M. M .I. A. board in 1906 and was chosen as second counselor in the presidency of the 2nd Quorum of Elders; afterwards he became first counselor. In the spring of 1908 he removed with his family from Logan to Independence, Idaho, where he had purchased a farm. Here he acted as first assistant superintendent in the Independence Sunday school and in 1908 he became president of the Ward Y. M. M. I. A.; soon afterwards he was sustained as superintendent of the Ward Sunday school. In 1911 he was chosen as Ward clerk at Independence and in 1911 was appointed first counselor in the presidency of the Scandinavian meetings in the Fremont Stake. He was ordained a Seventy Nov. 22, 1911, by Joseph W. McMurrin. In 1912 he removed with his family to Idaho Falls to follow the trade of a painter. In 1913 he was sustained as a member of the Bingham Stake Sunday School Board and he held that position till he moved to Rexburg, Idaho. At a special Seventies meeting held Nov. 7, 1913, he was chosen as a president in the 84th Quorum of Seventy and soon afterwards called to labor as a home missionary in the Fremont Stake. He was set apart as superintendent of the Fremont Stake Sunday schools May 10, 1914, and ordained a High Priest March 18, 1917, by James E. Talmage and set apart as an alternate member of the High Council in the Fremont Stake of Zion.

HANSEN, Lester Laron, the first Bishop of the Newdale Ward (Fremont Stake), Madison county, Idaho,



was born Aug. 19, 1883, at Collinston, Box Elder county, Utah, the son of Christian Hansen and Hansine C. Hansen. He was baptized Nov. 1,

1891, by James C. Hansen, labored as a Sunday school teacher for many years, moved to Newdale, Idaho, in April, 1913, having resided in Brigham City, Utah, about three years, and was appointed presiding Elder of the Bowerman Branch July 18, 1914. The Bowerman Branch later became the Newdale Ward. Bro. Hansen was ordained a Deacon in Brigham City and ordained an Elder by Lucius A. Snow, Nov. 3, 1904. Soon afterwards (Dec. 14, 1904) he married La Titia Hunsaker (daughter of Allen C. Hunsaker and Evaline Gunn), who was born Jan. 19, 1882, at Brigham City. She has borne her husband eight children, namely, Lavon, Varda, Audrey, Ruth, Alice, A. C., Loyal and Sybil. Bro. Hansen filled a mission to Sweden in 1908-1910, laboring in the Skåne conference. Bro. Hansen was ordained a High Priest and Bishop Dec. 17, 1916, by Geo. Albert Smith and set apart to preside over the Newdale Ward, which position he still occupies.

HANSON, Alma, the first Bishop of the Bates Ward (Teton Stake), Teton county, Idaho, was born Oct. 3, 1874, in Hyrum, Cache county, Utah, the son of Hans P. Hanson and Bertha Carlson. He was baptized when eight years of age by Andrew Allen. A few years later he was ordained a Teacher and in 1902 he was ordained an Elder by his father. In 1902-1905 he filled a mission to Germany, laboring principally in Leipsic and Berlin. He acted as president of the Hyrum First Ward Y. M. M. I. A., settled in the Teton Valley in 1905 and the following year (1906) located in that part of said valley which is now included in the Bates Ward. He taught school in the Teton Valley eight years, acted as justice of the peace two years, and has been county treasurer and tax collector in Teton Valley since 1916. He is also a member of the county council of defence. In 1905 (Nov. 8th) he married Marie Aslagsen (daughter of Mickael Aslagsen and Anna Nord), who was born March 12, 1879, in Stavanger, Norway. This marriage has been blessed with six children, namely, Alma, Lincoln, Irene V., Carl Edgar, Gladys and June. Bishop Hanson's chief avocations in life have been those of farmer and school teacher. At the Stake conference held May 18, 1919 (having moved to Driggs), he was released as Bishop of the Bates Ward and sustained as a member of the High Council. He is now serving his second term as county treasurer and tax collector, and in July, 1919, he was chosen to fill a vacancy in the city council of Driggs.

HARRIS, Thomas Dodd, Bishop of the Kline Ward (Young Stake), La Plata county, Colorado, was born Nov. 30, 1867, in Harrisburg, Washington county, Utah, the son of John Smith Harris and Nancy Aldridge. He was baptized by John Carpenter at Glendale, Kane county, Utah, when about ten years old, having moved with his parents to Glendale when only two years of age. At the age of thirteen he moved with his parents to St. Johns, Apache county, Arizona, where he took an active part in Church affairs from his earliest youth and was ordained a Deacon and afterwards an Elder by David K. Udall. In 1902 he moved to Burnham (or Kirtland) in New Mexico, and later the same year located as one of the first settlers at Kline, La Plata county, Colorado, where he took a most active part in founding that settlement and labored intelligently and efficiently as a Church worker. Thus he acted as assistant superintendent in the Ward Sunday school and president of the Ward Y. M. M. I. A. In August, 1907, he was ordained a High Priest by David O. McKay and set apart as second counselor to Bishop Henry L.

Butler of the Kline Ward, which position he held until May 25, 1913, when he was ordained a Bishop by Apostle George F. Richards and set apart to succeed Bishop Henry L. Butler. In 1897 (May 12th) Bishop Harris married Bernice Eaton (daughter of John S. Eaton and Emma Ann Robbins), who was born Feb. 18, 1873, in Scipio, Millard county, Utah. This union has been blessed with eight children, namely, John Dodd, Thomas Eaton, Bernice, David Aldridge, Emily Ann, Lloyd Smith, Nancy and Nedra. Bishop Harris is a farmer and stock raiser by avocation and is held in great esteem by both Saints and non-Mormons.

HARRISON, Bartholomew, Bishop of the Ivins Ward (Idaho Stake), Bannock county, Idaho, was born May 13, 1885, at Providence, Cache county, Utah, the son of Thomas John Harrison and Hannah Meriah Law. He was baptized May 14, 1892, by Jake Solinger at Providence; ordained a Deacon when quite young; ordained an Elder Feb. 26, 1906, by Walter Hoge at Paris, Idaho; ordained a Seventy June 12, 1910, by Joseph W. McMurrin, and ordained a High Priest in 1915 by Orson F. Whitney and set apart as first counselor to Bishop D. Albert Banks of the Ivins Ward. When the Idaho Stake was organized in 1916 he was chosen as a member of the High Council of that Stake, and on June 2, 1918, he was ordained a Bishop by Rudger Clawson and set apart to preside over the Ivins Ward, a position which he still occupies. Bro. Harrison has always been an energetic worker in the Church, being engaged in Sunday school work at Sharon and other places. He has also acted as president of a Deacons' quorum and as an officer in the Y. M. M. I. A. With his parents he moved to Bear Lake Valley in 1894, locating in the Liberty Ward. From here he moved to Georgetown, where he lived for six years, and thence went to Sterritt (now Ivins) in 1915. In 1907 (December 18th) he married Marinda Martine Larsen, daughter of Christian and Anna Larsen, the ceremony being performed in the Logan Temple. This marriage has been blessed with four children, namely, Eveard, Stanford, Blanche and Edris.

HART, Alfred Augustus, third Bishop of Bloomington (Bear Lake Stake), Bear Lake county, Idaho, was born Oct. 9, 1871, at Bloomington, Bear Lake county, Idaho, the son of James H. Hart and Sabina Scheib. He was baptized when eight years old by Peter Greenhalgh; ordained successively to the offices of



Deacon, Elder, Seventy and High Priest, and ordained a Bishop in March, 1915, by Apostle Geo. F. Richards. When quite young he acted as president of a Deacons' quorum, secretary of an Elders' quorum, president of a Ward Y. M. M. I. A., superintendent of a Religion Class and a teacher in the Ward Sunday school. In 1901-1903 he filled a mission to the Northern States, laboring principally in Wisconsin, part of the time as president of the

Wisconsin conference. In 1905 (Oct. 11th) he married Sarah C. Patterson (daughter of Edward M. Patterson and Sarah Thompson), who was born Oct. 23, 1885, at Bloomington, Idaho. Six children (Sarah Ruth, Flora S., Alfred B., Philip J., Eugene A., and Edward LeRoy have blessed this marriage. Bishop Hart received a good education and graduated from the Utah Agricultural College with the degree of B. S. He taught school a number of years and acted as principal of the Schools at Bloomington four years and served as county superintendent three terms (six years). The Bishop is also engaged in farming.

HART, John William, president of the Rigby Stake, Idaho, was born Nov. 14, 1866, in Ogden, Weber county, Utah, the son of John Isaac Hart and Martha Barton. He was baptized Nov. 14, 1874, by his father; ordained successively to the offices of Teacher, Elder, Seventy and High Priest, the latter ordination under the hands of Mathias F. Cowley; on the same occasion he was set apart to preside over the Menan Ward, which position he held until 1909, when he was made a member of the High Council of the Rigby Stake. At a conference held March 10, 1912, he was set apart as president of the Rigby Stake by Apostle Heber J. Grant. When quite a youth Bro. Hart acted as secretary of a Teachers' quorum, president of an Elders' quorum, secretary and later president of the Y. M. M. I. A. of the West Weber Ward, etc. After moving to Menan, Idaho, in 1895, he was chosen as superintendent of the Ward Sunday school and acted in that position until he was ordained a Bishop. In 1886-1887 he filled a mission to the Southern States, laboring principally in Alabama and Tennesee. In a secular way he has filled many positions of honor and responsibility. Thus he acted as justice of the peace in the West Weber precinct, Utah, four years, served as a representative in the sixth session of the Idaho Legislature and as a member of the Eighth session of the Idaho senate and also in the 9th, 10th, 12th and 13th sessions. In the last two sessions he acted as president of the senate. In 1910 he was acting governor of Idaho for thirty days. Bro. Hart also served as secretary of the Board of Idaho Academy for ten years; was a member of the Republican National Committee, being elected in Chicago in 1912 and re-elected in 1916. He is president of the Rigby State Bank, director of the Farmers' and Merchants' Bank of Idaho Falls, president of the Jefferson State Bank of Menan, vice-president of the C. A. Smith Mercantile Co. at Rigby and director and general superintendent of the Wood Livestock Company. In 1885 (Dec. 2nd) President Hart married Elizabeth J. Hogge (daughter of Charles Hogge and Ann Stanger), who was born March 17, 1867, at Farmington, Davis county, Utah. This marriage has been blessed with thirteen children, namely, John W., Elizabeth E., Clarence, Charles O., Vera A., George L., Martha, Sarah Z., Vida L., David F., Cecil E., Joseph I. and Katherine.

HART, Samuel Walter, second Bishop of Raymond Ward (Montpelier Stake), Bear Lake county, Idaho, was born Oct. 31, 1853, in Devonshire, England, the son of James Hart and Mary Cape. He emigrated to Utah with his father and settled first in Salt Lake City; thence he moved to Kaysville, Davis county, in 1869, and to Woodruff, Rich county, in 1874. He located permanently in Raymond, Bear Lake county, Idaho, in 1878. Here he acted as first counselor to Bishop Niels Peter Larsen from Sept. 29, 1895 to October 3, 1900, and took charge as presiding Elder in 1900. He was ordained a Bishop by Rudger

Clawson and set apart to preside over the Raymond Ward, Feb. 28, 1904. In 1880 (Feb. 20th) Bishop Hart married Martha Raymond (daughter of Grandison Raymond and Celia Hall), who was born June 21, 1850, at Council Bluffs, Iowa. The following children are the issue of this marriage: Melvin Ray, born March 16, 1881; Celia Eva, born July 2, 1883; Mary C., born Aug. 28, 1887; Selden Raymond, born May 17, 1890, and Henrietta, born May 11, 1893.

HARVEY, Hugh William, Bishop of the Center Ward (Wasatch Stake), Wasatch county, Utah, was



born Feb. 15, 1868, at Heber City, the son of John Harvey and Ann Cooper. He was ordained a Deacon Dec. 17, 1882, by John Harvey; ordained an Elder in January, 1891, by Benjamin Cluff; ordained a Seventy May 2, 1898, by J. Golden Kimball, and ordained a High Priest Feb. 10, 1901, by F. M. Lyman and set apart as a High Councilor in the Wasatch Stake. In his younger days he acted as president of a Deacons' quorum, secretary and president of the Ward Y. M. M. I. A., superintendent of Sunday school, and was an active Ward teacher. In 1898-1900 he filled a mission to the Northern States, laboring part of the time as president of the Indiana conference, and president of a branch of the Church at Indianapolis. He was ordained a Bishop by Joseph F. Smith Feb. 1, 1904, and set apart to preside over the Center Ward. In 1894 (Feb. 14th) he married Arbelia M. Howe (daughter of Thos. Howe and Mary Licklider), who was born July 2, 1870, at Toms Brook, Virginia. This marriage has been blessed with six children, whose names are: Arbelia A., Hugh, James M., John F., Eva M. and Rex Winder. Bro. Harvey has acted as county commissioner of Wasatch county for four years, state road agent for two years and filled other positions of honor and responsibility. His main avocations are those of farmer and stock raiser.

HARVEY, John, first counselor in the Bishopric of the Center Ward (Wasatch Stake), Wasatch county, Utah, was born Dec. 12, 1816, at Balleston, Lanarkshire, Scotland, the son of Robert Harvey and Ann McDonald. He was baptized in November, 1840, in Adams county, Illinois. Having emigrated with his father's family from England to Quebec, Canada, he learned the trade of a boatsman and was employed on the lakes, and while thus engaged he found his way to Illinois, where he met and married Eliza Everett (a Mormon girl) March 31, 1841. She was born July 12, 1814, baptized June 6, 1835, and died shortly after her arrival in Utah. After his marriage Bro. Harvey cast his lot with the Saints and participated with them in their trials and persecutions on the frontiers until 1848, when he emigrated to the Valley, crossing the plains in President Brigham Young's company. Bro Harvey took an active part in the military operations during the Johnston Army troubles and

moved to Provo, Utah county, during the time of the move. In 1861 he settled in Wasatch county, in what is now Center Ward. He took an active part in the Black Hawk war in 1866. In 1877 (July 15th) he was ordained a High Priest and set apart as first counselor to Bishop Benjamin Cluff (the first Bishop of the Center Ward) and held that position until 1882. In 1854 (July 23rd) he married Ann Coope, who bore him six children. His first wife bore him three children. Following are the names of his children: Alexander M., John M., Margaret Ann, Janette A., Alice Y., Rhoda E., Francis I., Richard C. and Hugh W. Bro. Harvey went back to meet the belated handcart companies in 1856, acted as a choir leader in the Center Ward from 1856 to 1886, was a very industrious and hard working man and died as a faithful Latter-day Saint at Center Ward, July 4, 1887.

HARVEY, Ann Coope, wife of John Harvey, was born April 13, 1826, at Stockport, Lancashire, England, the daughter of Richard Coope and Esther Stafford. She was baptized March 21, 1841, by John Wood; emigrated to Utah in the early fifties and was married to John Harvey, July 23, 1854, to whom she bore six children. She was an active worker in the Ward Primary Association, and acted as president of that association from 1889 to 1900. She also served as a counselor and secretary in the Ward Relief Society. Sister Harvey died April 8, 1910, beloved by all who knew her; she had been a most diligent and faithful Church worker all her life and a devoted and loving wife and mother.

HARVEY, Richard Coope, second counselor to Wm. Blake of the Center Ward, was born Oct. 5, 1865, at Center Creek, Wasatch county, Utah, the son of John Harvey and Ann Coope. He was baptized when about eight years of age and subsequently ordained to the Priesthood, filled a mission to the Southern States in 1890-1892, laboring principally in Virginia, where he acted as conference president one and a half years. At home he acted for several years as superintendent of the Ward Sun-



day school and president of the Ward Y. M. M. I. A. He also served as constable of the Center precinct one term. In 1894 ((April 28th) he was ordained a High Priest and set apart as second counselor to Bishop Wm. Blake, which position he held until 1900, when he moved to Alberta, Canada, locating near Raymond.

HATCH, George Andrew, Indian missionary and also first counselor to Bishop Edward A. Bagley of the Koosharem Ward (Sevier Stake), Sevier county, Utah, was born Dec. 15, 1847, on Little Pigeon Creek, Pottawattamie county. Iowa, the son of Isaac Burres Hatch and Mary Jane Garlic. He came to Utah with his parents in 1849 and located in Payson, Utah county; was baptized in May, 1859, by Charles Hancock; ordained a Deacon Nov. 29, 1863, by William Whitehead; ordained an El-

der in February, 1866; removed to Greenwich, Piute county, in 1877; was ordained a Seventy Oct. 1, 1884, by Hans O. Magleby and acted as a president of the 81st quorum of Seventy; removed to Koosharem, Sevier county, Utah, in 1889; was ordained a High Priest May 27, 1891, by Apostle Anthon H. Lund and set apart as first counselor to Bishop Edward A. Bagley, which position he held for nearly fourteen years. Previous to his ordination as a Seventy he acted for many years as a Ward teacher and as presiding Elder of the Koosharem Ward for six months, and was also superintendent of the Ward Sunday school. Bro. Hatch served as a minute man during the Black



Hawk Indian war in 1865-1867. On one occasion he, together with others, followed a band of Indians (who had stolen a herd of cattle) as far as Green River. In the battle which ensued the brim of Bro. Hatch's hat was pierced by a bullet. Returning from this expedition the boys were three days without food. In October, 1899, Bro. Hatch was called by Apostle Francis M. Lyman to labor as an Indian missionary and to take care of the Indians in Grass Valley, Sevier county, Utah. He held this presidency till his death, which occurred March 25, 1910. When a number of Indians in 1895 joined the Koosharem Sunday school, Bro. Hatch was appointed to serve as their teacher, and labored in that capacity until his death.

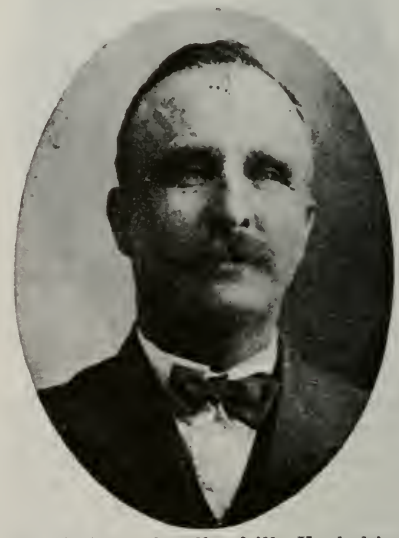
HATCH, Lucy Alice, wife of Bishop Perry O. Hatch, was born Nov. 17, 1879, in Bountiful, Davis county, Utah, the daughter of Joseph J. Holbrook and Alice Cook. She was baptized July 6, 1890, and received a good common school education in her native town. She was married to Perry O. Hatch April 20, 1898, in the Temple at Salt Lake City and resided in the town of her birth until 1904, when she moved with her husband to the Big Horn country. After residing there four years, the family removed to Teton Valley, where Sister Hatch became identified with the Valview Ward in the Teton Stake when that Ward was first organized. Both sacrament meetings and Sunday school sessions were held in her home until a meeting house was built. She labored faithfully as a Sunday school teacher and as first counselor in the Ward Relief Society and was faithful until her death which occurred Jan. 3, 1917. Sister Hatch was the mother of six sons and one daughter. Her oldest son is now (1919) filling a mission in the Western States.

HATCH, Thomas Asa, the third Bishop of Hatch (Idaho Stake), Bannock county, Idaho, was born April 7, 1860, at Bountiful, Davis county, Utah, the son of Ranson Hatch and Frances E. Atkinson. He was baptized Oct. 15, 1873, by George O. Noble. Later he was ordained an Elder, and in 1898 ((August 6th) he was ordained a High Priest by Denmark Jensen and set apart as a High Councilor in the Bannock Stake. Bro. Hatch had settled in Hatch in

1884 and in 1902 (July 23rd) he was chosen as first counselor to Bishop Niels J. Hogan. In February, 1917, he was ordained a Bishop by Hyrum M. Smith and set apart to preside over the Hatch Ward, a position which he still occupies. In 1899-1901 he filled a mission to the Northwestern States, laboring principally in Idaho and Washington. In 1884 (July 10th) he married Sarah Elizabeth Parkin (daughter of William J. Parkin and Eliza Foulds), who was born May 16, 1865, at Bountiful, Davis county, Utah. Eight children were the issue of this marriage, namely, Thomas L., Eliza F., John L., Herman P., Sarah C., Asa F., Wilder A. and Elton G. Bishop Hatch's avocation has been principally that of farming and stock raising.

HAWS, Jesse, Bishop of Silver City Ward (Tintic Stake), Juab county, Utah, was born March 23, 1889, at Provo, Utah county, Utah, the son of William Wallace Haws and Julia Rosella McEwan. He was baptized by Leo Fairbanks July 31, 1897. The family moved to Knightsville in 1899 and remained there for three years. They then returned to Provo, where Jesse attended the B. Y. University commercial department, during the winters of 1905, 1906 and 1907. He was ordained an Elder Sept. 6, 1908, by Thomas N. Taylor, and filled a mission to the Netherlands from 1908 to 1911, laboring principally in the Arnhem and Rotterdam conferences, part of the time in Zealand or the islands of the North Sea. Before returning home in 1911 he made an extensive trip through continental Europe and also visited Great Britain and the principal cities of the United States. After working in Provo for the Provo Electric Co. as an electrician, he commenced work in December, 1911, for the Knight Investment Co. and spent two years (1915 and 1916) in the employ of Jesse Knight at Neck City, Missouri, in the mining of zinc ore. In March, 1918, he moved to Silver City to act as chief clerk of the Knight Investment Co., Tintic mines department. He was chosen as first counselor to Bishop Perry B. Fuller of Silver City, March 31, 1918, and set apart to that position by Apostle Joseph F. Smith, Jr., April 21, 1918. He held that position until July 20, 1919, when he was ordained a Bishop by Apostle Rudger Clawson and set apart to preside over the Silver City Ward. In 1912 (Oct. 9th) Bishop Haws married Belva Goodman in the Salt Lake Temple. Two children have blessed this marriage, namely, Jesse William, born Nov. 28, 1913, and Elwood Goodman, born June 12, 1918.

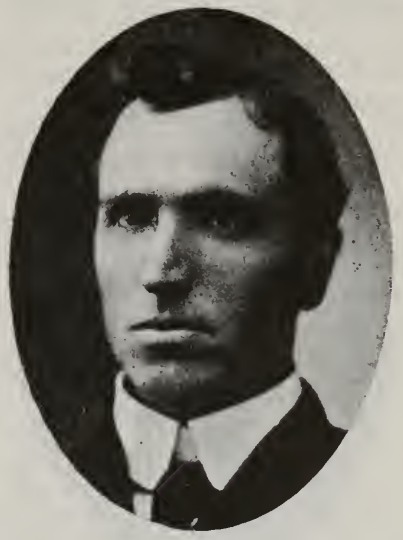
HEAPS, William Henry, Bishop of the Teasdale Ward (Wayne Stake), Wayne county, Utah, was born Dec.



14, 1858, at Swallowhill, Yorkshire, England, the son of Henry Heaps and Susannah Turner. He was baptized Dec. 14, 1866, by Henry Heaps and ordained successively to the offices of Teacher, Elder and Seventy. He emigrated to Utah in 1869 and settled at Panaca, Nevada; thence he

moved in 1879 to Escalante, Utah, and in 1896 became a permanent settler of Teasdale, where he has been engaged in farming and stock raising ever since. In 1900 (May 6th) he was ordained a High Priest by Francis M. Lyman and set apart to act as second counselor to Bishop George S. Coleman. In 1903 he was chosen as first counselor to Bishop Heber J. Wilson and on May 8, 1907, he was ordained a Bishop by Orson F. Whitney and set apart to preside over the Teasdale Ward, which position he still holds. Bishop Heaps has also been a busy man in secular life, thus he served as county commissioner one term and was state road agent for three years. In 1882 (April 13th) he married Cynthia Jane Adams (daughter of David B. Adams and Lydia C. Mann), who was born Jan. 12, 1866, at Adamsville, Beaver county, Utah. This marriage has been blessed with ten children, namely, William Henry junior, Lydia C., Lucy E., Cynthia May, Lorenzo, David Wilford, Lawrence T., Susannah, Marion F. and Joseph M.

HEATON, Jonathan Bealby, the third Bishop of Alton (Kanab Stake), Kane county, Utah, was born Oct. 17, 1877, at Orderville, Kane county, Utah, the son of Jonathan Heaton and Amy Hoyt. He was baptized July 8, 1886, by Wm. A. Porter; ordained a Deacon soon afterwards; ordained an Elder in August, 1897; filled a mission to the Southern States in 1904-1906, laboring principally in Florida, where he presided as conference president six months; during this time he superintended the building of a new meeting house at Jacksonville. Soon after his return home, he was chosen to act as Bishop of the Alton Ward, being ordained a High Priest and Bishop Aug. 26, 1907, by Francis M. Lyman. Bishop Heaton married Emma Robertson (daughter of Thos. Robertson and Sarah Ann Cordingley) Sept. 8, 1897. She was born July 23, 1874, at Orderville and has borne her husband seven children, six of whom are



now alive. Bishop Heaton's main avocation is that of a farmer and stock raiser.

HENDERSON, James Newton, the fifth Bishop of the Cannonville Ward (Panguitch Stake), Garfield county, Utah, was born Feb. 18, 1874, at Richville, Morgan county, Utah, the son of Wm. J. Henderson and Alvira Aurelia Dickson. When about three years of age he moved with his parents to Cannonville, Iron (now Garfield) county, Utah, where he was raised and received a common school education. Here also he was baptized when about eight years old, ordained a Deacon and acted for some time as president of a Deacons' quorum. In 1889 he was ordained an Elder and acted as second counselor in the third quorum of Elders and also as president of the Ward Y. M. M. I. A. In December, 1889, he was ordained a High Priest by Mahonri M. Steele and set apart as second counselor to Bishop Wm. W. Willis of Cannonville. He held that position until Aug. 23, 1900, when he was ordained a Bishop by Apostle

Francis M. Lyman and set apart to preside over the Cannonville Ward, which position he held for six and a half years, or until 1907, when he



was honorably released. In 1912 he moved to Panguitch and filled a mission to the Eastern States in 1912-1914, laboring thirteen months as president of the Northwest Virginia conference and later ten months as president of the West Pennsylvania conference. In 1894 (Dec. 11th) he married Harriet Ellen Dunning (daughter of John M. Dunning and Lydia Talbot), who was born May 16, 1878. She bore her husband one child, Lydia A., and died in childbed, Oct. 23, 1895. In the spring of 1900 Bro. Henderson married Cora Evans (daughter of John R. Evans and Mary Williams), who was born Dec. 24, 1876. This marriage has been blessed with six children, namely, Allie, Nellie, Wilma, Mary, Walter and Shirley. Bro. Henderson's chief avocations in life have been those of farming and sheepraising.

HENDERSON, Wm. Jasper, third Bishop of the Cannonville Ward (Panguitch Stake), Garfield county, Utah, was born June 26, 1840, in Nauvoo, Hancock county, Illinois, the son of James Henderson and Annie Harris. His mother died Dec. 3, 1841, and his father died Sept. 8, 1842, both in Nauvoo. As a child he suffered under the persecutions against the Saints in Illinois and came West with the Saints after the exodus, living with his relatives and friends. He was baptized on the frontiers when about eight years old, came to Utah in 1851 with his grandfather and located temporarily in Kaysville and Salt Lake City, where he lived until in the early 60's when he moved to Richmond, Cache county, and there became one of the first settlers. He took an active part in the settling and pioneering of Cache Valley and also in protecting the settlers there against Indian depredations. He served in the so-called Buchanan war during the winter of 1857-1858. In 1862 (July 4th) he married Alvira Aurelia Dickson (daughter of Billa Dickson and Mary Ann Stoddard), who bore her husband twelve children, namely, Wil-



liam Jasper, Mary Annie, Alvira Aurelia, Laura Jane, James Newton, Lucy, George Albert, Frances Evaline, Maggie May, Sarah Marie, Wal-

lace Dixon and Elda Maud. After his marriage he settled in Kaysville again, whence he made a journey to the Missouri river as a teamster to gather the poor to Zion. In 1864 he moved to Richville, Morgan county, Utah, where he engaged in farming and canyon work. In 1874 he moved with his family to Randolph, Rich county, Utah, where he remained until the fall of 1876, when (leaving his family temporarily in Richville) he went to Clifton (now Cannonville), Iron (now Garfield) county, Utah, where he made a new home to which he removed his family in the spring of the following year. He helped to pioneer and build up that part of the country. In 1879, soon after the Cannonville Ward was organized he was chosen as first counselor to Bishop Jonathan T. Packer and served in that capacity until 1880 when he was appointed as first counselor to Bishop Ira B. Elmer. In 1884 he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Cannonville Ward, which position he held until 1891. In 1887 (March 26th) he yielded obedience to the higher law of marriage and married Lydia Drucilla Johnson (daughter of Seth Johnson and Martha Stratton), who was born April 29, 1870, in Hillsdale, Iron (now Garfield) county, Utah. She bore her husband nine children, namely, Lydia Alvira, Parley Harris, Jennie, Ernest, LeRoy, Martha, Alice, Riley and Anthony. In 1889 Bro. Henderson filled a short mission to the Northern States, laboring principally in Iowa and Nebraska. In 1912 he was called to labor as an ordinance worker in the St. George Temple, where for four years he labored without ever being absent or late. Owing to failing health he was then released and returned to Cannonville, where he died early in the morning of Sept. 22, 1919, leaving a large posterity. Bishop Henderson devoted nearly his entire life to Church work and was universally known for his sympathy and kindness. Possessing a special gift of healing he was untiring in his devotion to those in need and spent much of his time visiting among and administering to the sick. At the time of his demise he had twenty-one children, sixty-one grandchildren and forty great-grandchildren.

HENDRICKS, Samuel Walstein, Stake clerk of the Benson Stake, Cache county, Utah, was born Aug. 7, 1872, at Richmond, Cache county, Utah, the son of Samuel Allen Hendricks and Eliza A. Hendricks. He was baptized by Robert Lewis and ordained successively to the offices of Teacher, Priest and Elder. He received a good education, attending the B. Y. College at Logan and afterwards the University of Deseret. After finishing his education he taught school about six years. He was ordained a Seventy Dec. 10, 1905, by J. Golden Kimball and was chosen in January, 1908, as one of the presidents of the 39th quorum of Seventy. He also acted as secretary in the Ward Y. M. M. I. A., secretary of Stake Religion Classes and Stake Y. M. M. I. A. and later as Stake superintendent of Y. M. M. I. A. In May, 1906, he was chosen and set apart as Stake clerk in the Benson Stake. He has also served as city recorder, member of the city council, mayor of Richmond, treasurer of Cache county, school trustee, president of the Commercial Club at Richmond and captain of Company B, 2nd Infantry, Utah National Guard, etc. He also served as a member of the Richmond Public Library Board for eight years and all during the war as chairman of the local council of defense. In 1892 (Dec. 28th) he married Esther Jane Hyer (daughter of Christian Hyer and Rozina Shephard), who was born Sept. 27, 1871, at Richmond. Six children have blessed this marriage, namely, Wal-

stein H., Iris, Bryan H., Samuel Allen, Russel H. and Virginia. Elder Hendricks' main avocation is that of a farmer and at present he serves as postmaster at Richmond.

HESLOP, George Ammon, sixth Bishop of West Weber Ward (North Weber Stake), Weber county, Utah, was born Aug. 19, 1881, at West Weber, the son of George Heslop and Cynthia Lois Green. He was baptized July 3, 1890, by William Hadley and raised in West Weber. After receiving a common school education he attended an Academy at Ogden. He was ordained a Deacon Jan. 19, 1896, by Archibald McFarland and acted as secretary of the quorum; was ordained a Teacher Sept. 15, 1897, by James B. Ririe; ordained a Priest Sept. 17, 1899, by William England; ordained an Elder June 23, 1909, by Ammon Green jun.; ordained a Seventy, July 9, 1901, by Joseph W. McMurrin and became a member of the 54th quorum of Seventy. In 1901-1904 he labored as a missionary in Colorado, his field of labor being principally Denver, New Winsor, Greeley and Cripple Creek, Colorado, and afterwards Omaha and vicinity in Nebraska. At home Brother Heslop acted as Ward clerk from 1904 to 1910. He was ordained a High Priest by James Wotherspoon and set apart as first counselor to Bishop George W. Etherington and ordained a Bishop Feb. 13, 1916, by David O. McKay and set apart to preside over the West Weber Ward, which position he still holds. In 1906 (Dec. 12th) he married Sarah Elizabeth Gibson (daughter of Jacob Gibson and Mary Jardine), who was born Oct. 27, 1883, in West Weber, Utah. The children of this marriage are the following: George Ammon junior, Mary Belle, Cleone, Clifford Jacob, Cynthia Lois and Lavon. Bishop Heslop is a farmer by avocation, but has done considerable clerking in stores and has been in the employ of the Amalgamated Sugar Company for a number of years.

HESS, John Ivan, second counselor to Bishop James H. Robinson, of Farmington, Davis county, Utah, was born May 25, 1891, at Plymouth, Box Elder county, Utah, the son of John Fred Hess and Eleanor Udy. He was baptized by Jonathan D. Wood when eight years of age; was ordained a Deacon, Priest and Elder successively; was ordained a High Priest April 20, 1915, by Francis M. Lyman and set apart as second counselor to Bishop James H. Robinson. In 1911-1913 he filled a mission to the Central States. In 1914 (Jan. 28th) he married Elda Maud Edmonds (daughter of Edward Edmonds and Ellen M. Woolley), which marriage has been blessed with two children.



HICKMAN, Deseret Nariam, Bishop of Torrey Ward (Wayne Stake), Wayne county, Utah, was born Aug. 4, 1857, at West Jordan, Salt Lake county, Utah, the son of Wm. Adams Hickman and Sarah Meacham. He was baptized in 1864 and ordained an Elder when quite young. In 1878 he settled in Milford, Millard county,

Utah, and became a resident of Loa, Wayne county, Utah, in 1903. In 1903 he located at Grover and six years later (1909) he was called to



Torrey to preside as Bishop, being ordained to that office Oct. 24, 1909, by Joseph F. Smith. He presided in Torrey until 1911, when he moved back to Milford, Millard county, Utah, but returned to Torrey in 1913 where he then resided until he died, Jan. 16, 1919. In 1876 (May 15th) he married Dorothy Carrell (daughter of William T. Carrell and Dorothy Pectol), who was born Feb. 18, 1859, at Fairfield, Utah county, Utah. Nine children were the issue of this marriage, namely, Berley Ann, William D., Dorothy D., Sarah M., George N., Joseph S., Don F., Vivian and Myrtle. Throughout his entire life Bro. Hickman was an energetic Church worker and acted as a High Councilor in the Wayne Stake for some time, and also acted as superintendent of the Sunday school in Grover. His main avocations in life were those of farming and stock raising. Throughout his entire life Bro. Hickman was honest to the degree of severe self-denial, and his home sometimes witnessed real want because he would never buy that for which he could not pay. He was benevolent to all, regardless of race, color or social condition. At the time he resided in Milford that place was a regular town of tramps who were coming and going all the time; there were good tramps, bad tramps, clean tramps and dirty tramps, but all were fed indiscrimately at Bro. Hickman's door. If he heard of any one in need, he never failed to render them assistance.

HIGGINBOTHAM, Francis David, Bishop of Wells Ward (Granite Stake), Salt Lake county, Utah, was born June 6, 1869, at Harrisville, Weber county, Utah, the son of Francis David Higginbotham and Elizabeth Ann Rawson. He was baptized July 22, 1878, by James Barnes, ordained an Elder May 6, 1889; ordained a Seventy, Dec. 11, 1910; ordained a High Priest April 15, 1917, and ordained a Bishop June 27, 1919, by President Heber J. Grant and set apart to preside over the



Wells Ward, which had been organized June 22, 1919, from parts of the Waterloo, Forest Dale and Burton Wards. Brother Higginbotham

attended school until he was fourteen years old; he then entered the employ of the Volker-Cannon book store at Ogden, but was soon afterwards appointed deputy county recorder of Weber county under Frank J. Cannon, county recorder. He also served in the same capacity under the late Ben. E. Rich; afterwards he served as deputy county clerk of Weber county and as deputy clerk of the district court under the late David Henry Peery at Provo and Ogden and also served one term as deputy sheriff of Weber county (1896-1897). From 1904 to 1910 he was engaged in the construction of railroads and canals in several of the Western States and in Canada; during this time he was associated with a large construction company in building the famous Twin Falls Canal in southern Idaho, also in a large irrigation project for the Canadian Pacific Railroad company in Southern Alberta, Canada, and the Western Pacific Railroad in the Feather RiverCanyon in California. In May, 1911, he entered the employ of the late John E. Dooly of Salt Lake City, and since Mr. Dooly's death in 1911 he has assisted in the management of the many interests left by Mr. Dooly. In 1889 (May 8th) he married Geneva A. Marsh, daughter of George J. Marsh and Jane R. Andrews (both sturdy pioneers). This union has been blessed with ten children, five boys and five girls, of which number the following are living: Leon Clifford, David Henry, Jane Elizabeth, Geneva Ione, Daniel Heber, William Andrews and Mary.

HIRSCHI, David, Bishop of Rockville (St. George Stake), Washington county, Utah, was born Dec. 13, 1870, at Rockville, Utah, the son of Gottlieb Hirschi and Mary Ann Rupp. He was baptized July 6, 1879, by Charles N. Smith, ordained successively to the offices of Deacon, Teacher, Priest and Elder, the latter ordination by Mathias F. Cowley, Nov. 21, 1902. He took an active part in both Church and secular affairs from the beginning of his years and acted as superintendent of the Sunday school and president of the Y. M. M. I. A. at Rockville. In 1902-1904 he filled a mission to Switzerland, acting part of the time as president of the St. Gallen and Zurich conferences. In March, 1906, he was called to act as Bishop of Rockville and was ordained a High Priest and Bishop Sept. 12, 1906, by Hyrum M. Smith. Bishop Hirschi has been very active in developing the resources of southern Utah and has filled many positions of honor and responsibility. For a number of years he acted as school trustee and was elected county assessor in 1918. He was one of the directors of the Bank of St. George and is now president of the State Bank of Hurricane. He is also a member of the Washington County Board of Education. Farming and stock raising, however, have been his chief avocations in life, having both sheep and cattle. In 1890 (Oct. 3rd) Bishop Hirschi married Mary Matilda Petty (daughter of Joseph H. Petty and Alfaretta M. Duzett), who was born Aug. 20, 1872, at Rockville. Following are the names of the children by this marriage: Claudius, Margery, Heber, Kenneth, Susie, David Milo, Wraph, Hugh, Annona, Junius, Jennie, Karl Albert, Leora and Ora.

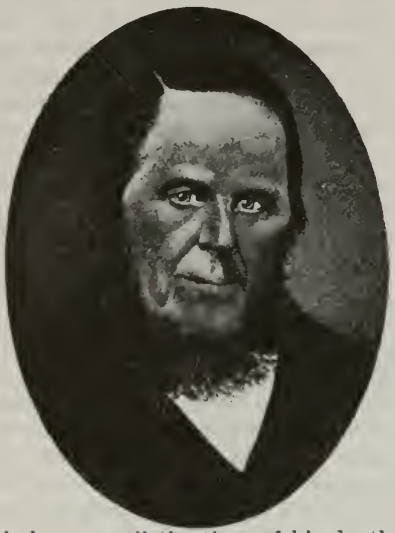
HIRSCHI, Gottlieb, Bishop of Rockville (St. George Stake), Washington county, Utah, was born Jan. 16, 1837, at Danbreson, Switzerland, and emigrated to Utah in 1860. He settled in Santa Clara in 1861 and moved to Rockville in 1863. In 1861 (Sept. 14th) he married Mary Ann Rupp (daughter of Christian Rupp and Susannah Winkler), who was born Jan. 12, 1838. This marriage was blessed with ten children,

namely, Albert, Mary Anna, Joseph, Henry, John, David, Samuel, Daniel, Susannah and Eliza. Bro. Hirschi took an active part in ecclesiastical as well as civil affairs throughout his life and was a faithful and consistent Church member. He died at St. George, Jan. 24, 1900.

HOFF, Henry Herman, first counselor in the presidency of the Montpelier Stake, Bear Lake county, Idaho, was born March 16, 1849, in Philadelphia, Pennsylvania, the son of John Gottlieb Hoff and Catherine Phitzenmaier. His mother died when he was ten years old, and, after working with his father, he started, when twelve years of age, to make his own living by learning the trade of a butcher in Philadelphia. In 1868 he went to Chicago, Illinois, where he remained four years and was there during the great fire in 1871. In 1872 he crossed the continent to San Francisco, California, but started on his return journey to the east a few months later. On the way he stopped off in Utah in October, 1872, to visit two brothers in Pleasant Grove, Utah county. There he became a convert to "Mormonism" and was baptized in May, 1873, by Thomas Woolley. In 1875 (March 8th) he married Harriet Bacon (daughter of Chauncey Bacon and Celestia Sisson), who was born in Salt Lake City Dec. 22, 1856. In April, 1875, he became a permanent settler in Georgetown, Bear Lake county, Idaho, where he engaged in farming and stock raising and opened a butchering business in Montpelier in 1882. Having been ordained an Elder at the time of his marriage he took an active part in Church matters, especially in the Y. M. M. I. A. He was ordained a High Priest June 16, 1906, by Joseph R. Shepherd and set apart as second counselor to Bishop Alma Hayes of Georgetown. He held that position for three years, or until 1909, when he was called to Montpelier to act as Bishop of the Montpelier Second Ward, which was organized at that time. He was ordained a Bishop by Rudger Clawson March 14, 1909. At a conference held Dec. 23, 1917, he was called to act as first counselor to President Edward C. Rich of the Montpelier Stake. His wife died July 16, 1915, in Montpelier, after bearing him seven children, namely, Beatrice H., Henry Herman, jun., Edmund Charles, Ernest Pryor, Celestia Geneve, Myrtle Deseret and Frank Emanuel. Aside from his ecclesiastical activities Bro. Hoff acted as justice of the peace at Georgetown, was chosen as regent of the University of Idaho in 1903, and appointed director of the Albion Normal School of Idaho in 1905. He also held the position of county commissioner of Bear Lake county for six years, was mayor of Montpelier two years, director of the Pocatello Technical School and trustee of the Historical Society of Idaho. At present he is a member of the House of Representatives, State of Idaho (15th session), and also mayor of the city of Montpelier.

HOGAN, Erik Goudason Midboen, one of the first Elders sent by the Church as missionaries to Scandinavia, was born June 23, 1802, in Tins Præstegjæld, Hallingdal, Thelemarken, Norway, the son of Goudy Hogan and Mergeth Midboen. He married Holga Nestby, who was born Feb. 6, 1809, in Tins Præstegjæld, Norway. She subsequently became the mother of twelve children and died in Bountiful, Utah, Feb. 21, 1884. In 1837 Mr. Hogan emigrated to America in order to improve his financial condition and settled in La Salle county, Illinois, and later in Lee county, Iowa, where he in 1842 or 1843 became a convert to "Mormonism" and was baptized by Goodmund Haugaas. He came west with the Saints during the exodus in 1846, and after spending two years on the frontiers he crossed the plains in

President Brigham Young's company in 1848 and settled in Bountiful, Davis county, Utah, where he made



his home until the time of his death. In crossing the ocean with his family in 1837 he buried two of his children and another one died while crossing the plains in 1848. In 1849 he lost



HOLGA N. HOGAN

another child, which is believed to be the first death which occurred in Bountiful. In 1853 he was called on a mission to Norway, where he labored in company with the late President Canute Peterson. From this mission he returned to Utah in 1855, with a large company of immigrating Saints which crossed the Atlantic ocean in the ship "James Nesmith." In 1858 Bro. Hogan married Ingeborg Maria Jensen, and in December, 1862, he married Hannah Nilson, who bore him five children. Elder Hogan died June 21, 1876, at his home in Bountiful, as a faithful Latter-day Saint.

HORSFALL, Ira Owen, Bishop of the 9th Ward (Liberty Stake), Salt Lake City, Utah, was born May 20, 1885, at Oceanside, Nassau county, New York, the son of Charles G. Horsfall and Mary B. Pettit. He emigrated with his parents to Utah in 1892 and was baptized in 1896 by William H. Ingram; ordained a Deacon in 1900 by Samuel A. Woolley; ordained a Teacher in 1903 by Martin Ankarstrand and ordained an Elder in 1905 by Fred M. Mickelsen. After receiving a common school education he studied in the L. D. S. University, Salt Lake City, graduated in 1905 and three years later (1908) graduated from the University of Utah. In the fall of 1911 he commenced teaching mathematics in the L. D. S. University and in 1914 was appointed head of the mathematical department, a position which he still holds. In 1908 he left home for a mission to Turkey, where, after laboring as president of the branch at Aleppo, Asia Minor, the Turkish mission was closed, and he was transferred to Athens, Greece, where he labored six months, after which he travelled, by appointment, for three months in Palestine and Egypt. In June, 1910, he arrived in England, where he labored a few months as secretary of the London conference and as superintendent of the North London Branch Sunday School. After his return to Utah in 1911 he was set apart as assistant superintendent of the 9th Ward Sunday

school and appointed supervisor of the lesser Priesthood. In December, 1911, he was ordained a High Priest by James E. Talmage and set apart as first counselor to Bishop Albaroni H. Woolley. He held that position



until March 9, 1913, when he was ordained a Bishop by Francis M. Lyman and set apart to preside over the 9th Ward. This position he still holds. In 1913 (July 31st) he married Nora Pendleton (daughter of Andrew J. Pendleton junior and Elizabeth Cooper), who was born July 19, 1890. Two children have blessed this union, namely, Chester Owen and Warren Pendleton.

HOWARD, John Shelton, the first Bishop of Shelton Ward (Bingham Stake), Bonneville county, Idaho, was born March 9, 1854, in Birmingham, England, the son of Joseph Howard and Anna Shelton. He was baptized by his father in May, 1864, and emigrated with his parents to America in 1864, crossing the Atlantic in the ship "Hudson" which sailed from London, England, June 3, 1864. After traveling by railroad and river steamer to the frontiers he left Wyoming, Nebraska, Aug. 2, 1864, and crossed the plains in Capt. William Hyde's ox train which arrived in Salt Lake City Oct. 26, 1864. In 1887-1889 he labored as a missionary in England, principally in the Sheffield and later the Birmingham conference. After residing a number of years in Bountiful, Davis county, Utah, he became a permanent settler in that part of the great Snake River valley which is now included in Shelton Ward in 1889. Brother Howard was ordained an Elder when quite young and subsequently ordained a Seventy by John L. Leavitt. He was ordained a High Priest and Bishop Aug. 19, 1892, by John Henry Smith and set apart to preside over the Shelton Ward, which was organized at that time and named in his honor (Shelton being one of his given names). While a resident of South Bountiful he acted as president of the Ward Y. M. M. I. A. and during his long and useful career in the Church he has filled many important positions, both of an ecclesiastical and secular nature. In 1876 (Sept. 11th) he married Josephine Johnson (daughter of John Johnson and Louisa Svendsen), who was born Feb. 4, 1860, in Copenhagen, Denmark. In 1884 (March 27th) he married Sarah Ann Downs (daughter of John Downs and Mary Cowley) who was born March 4, 1866, at Browsby, Derbyshire, England, and emigrated to Utah in 1883. She is the mother of eleven children, namely, Albert C., John H., Ella M., Sarah Olive, Joseph William, Franklin D., Walter L., James P., Carrie M., Doris and Glenn E. Bishop Howard is a farmer and carpenter by occupation.

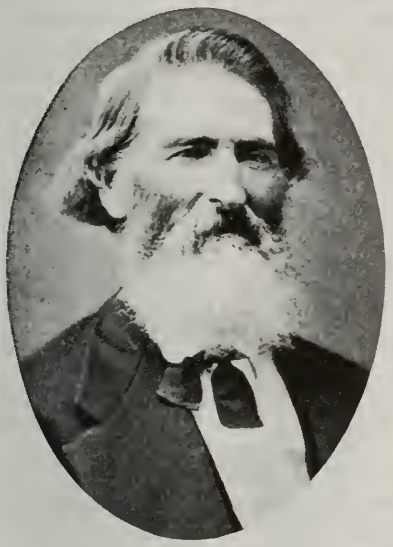
HOWARD, Samuel Cyrus, Bishop of South Bountiful (South Davis Stake), Davis county, Utah, was born Sept. 28, 1878, at South Bountiful, the son of Samuel Shelton Howard and Sarah Ann Taylor. He was baptized Sept. 4, 1887, by William Salter and raised in South Boun-

tiful, where he also received a common school education; he afterwards took a normal course in the University of Utah. From his early youth he took an active part in Church affairs and was ordained successively to the offices of Deacon, Teacher, Priest and Elder. He was ordained a Seventy July 10, 1900, by Joseph W. McMurrin and filled a mission to Great Britain in 1900-1902, laboring in the Birmingham conference. He also visited continental Europe. Before going on his mission he acted as secretary of the Ward Sunday school, and after his return he was chosen as second assistant superintendent of the same Sunday school. Later he was appointed assistant Stake superintendent of Religion Classes and first counselor in the Stake presidency of Y. M. M. I. A., having previously presided over the Ward Y. M. M. I. A. He was also chosen as a president of the 74th quorum of Seventy. After acting as Ward chorister for eight years, he was ordained a High Priest and Bishop by Charles W. Penrose, July 11, 1915, and set apart to preside over the South Bountiful Ward, which office he still holds. In this position he succeeded Bishop Stearns Hatch, who had been called into the new Stake presidency. Bishop Howard has served on the board of education and occupied many other positions of honor and responsibility. He has been engaged in mercantile business from his early youth and is now a successful merchant. In 1903 (June 16th) he married Harriet Malissa Hatch (daughter of John E. Hatch and Laura Ellis), who was born Aug. 17, 1880. The children of this marriage are the following: Sylvia Lavon, Afton, Louise, Ross Hatch, Nina and Vera.

HOYT, Timothy Sabin, a member of the Mormon Battalion, was born March 4, 1818, at Booneville, Oneida county, New York, the son of James Hoyt and Beulah Sabin. Becoming a convert to "Mormonism," he was baptized in 1839 and migrated, with his father, to Illinois, whence he was called on a preaching mission to the Eastern States, being absent on that mission when Joseph and Hyrum Smith were martyred in 1844. He participated in the exodus of the Saints from Illinois and on the journey enlisted as a private in Company A of the Mormon Battalion. He marched to California in that body and suffered many privations. He arrived in Great Salt Lake Valley in 1848, married Elizabeth L. Sperry April 15, 1849, in Salt Lake City, and after residing for some time in Mill Creek he moved to Nephi, Juab county, in the spring of 1853. Here he resided until his death. He was set apart as a president of the 49th quorum of Seventy at Nephi, May 18, 1857, and in 1869 he was ordained a High Priest and set apart as a High Councilor in the Juab Stake of Zion, which position he filled faithfully until his demise, which occurred at Nephi Aug. 2, 1879. He left a wife, two sons and four daughters to mourn his loss. Bro. Hoyt had been a diligent Church worker all his life and was an enthusiastic Temple worker, spending much of his time working for the dead in the St. George Temple. The name of his children are as follows: Helen J., Timothy, Henry H., Mary E., Sarah A. and Olive L. They all survived him. Bro. Hoyt was a farmer by occupation.

HUFFAKER, Simpson David, a president of the ninth quorum of Seventy, and a resident of Salt Lake City and South Cottonwood, Salt Lake county, Utah, was born July 23, 1812, in Wayne county, Kentucky, the son of Jacob Huffaker and Margaret Bodkin. His parents were the owners of a farm and Simpson, being a natural mechanic, made himself very useful repairing machinery, farming implements, etc. With his

parents he moved to Morgan county, Illinois, when seventeen years old. In 1836 (Feb. 26th) he married Susan Green Robinson and located later in Bureau county, Illinois, where he became a convert to "Mormonism" and was baptized Sept. 25, 1842. In the spring of 1845 he moved to Nauvoo, where his wife died, Sept. 20, 1845, leaving him five children,



namely, Rozilla (born Jan. 24, 1837), Sarah Melinda (born Feb. 19, 1839), Lewis Albert (born March 19, 1841), Sidney Elizabeth (born Jan. 22, 1843) and Augusta Jane (born Dec. 19, 1844). In 1846 (Jan. 18th) Bro. Huffaker married Elizabeth Melvina Richardson (daughter of Stephen Richardson and Erepta Wilder), who was born May 28, 1829, in Coos county, New Hampshire. She joined the Church in 1833 and afterwards gathered to Nauvoo, Illinois, with the Saints. Soon after his second marriage, Bro. Huffaker began preparing for the long trip across the plains and with his family left Nauvoo in 1846 during the general exodus of the Saints. He spent the winter of 1846-1847 at Winter Quarters and crossed the plains the following summer in Jedediah M. Grant's company, which arrived in Salt Lake City Oct. 6, 1847. Brother Huffaker acted as captain of ten on the journey. In the latter part of 1849 he went to California with a company of brethren to work in the gold mines and returned to Utah Nov. 12, 1850. In 1856 he was ordained a Seventy and acted as a president of the ninth quorum of Seventy. He also acted as a county commissioner for a number of years. His wife Elizabeth acted as treasurer of the Relief Society of the Seventh Ward; subsequently she acted as first counselor, and later as president, of that association. She was the mother of fifteen children, and she also reared seven others besides her own. Following are the names of her children: David Simpson (born Nov. 6, 1847), Melvina Elizabeth (born Oct. 17, 1849), Harriet Relief (born Aug. 18, 1851), Willard Stephen (born Nov. 4, 1852), Susan Erepta (born Sept. 28, 1854), Leonard Thurston (born June 5, 1856), Lorenzo and Lauriana Wilhelmina, twins, (born March 29, 1858), Lucy Delaphine (born June 24, 1860), Welby Richardson (born June 3, 1862), Howard Richardson (born May 28, 1864), Wilford Dermont (born Oct. 31, 1865), Ray Elroy (born June 1, 1868), Earl Perry born Aug. 5, 1870), and Etta B. (born Nov. 7, 1872). These children were all born in Utah. In 1853 (Sept. 28th) Bro. Huffaker married Elizabeth Ann Brady (daughter of Linzy Brady), who was born March 3, 1839, and became the mother of eleven children, namely, Linzy Brady (born March 19, 1854), Elizabeth Vilate (born July 2, 1855), Frances Matilda (born June 5, 1857), George Marion (born April 11, 1859), William Vasco (born Dec. 12, 1860), Simpson Lionel (born Feb. 27, 1863), Aradine Tranquilla (born June 30, 1865), Parley (born Jan. 26, 1868), Beatrice (born Oct. 7, 1869), Mary Eva (born April 6, 1872) and Albert Franklin (born May 2, 1877). In 1856 (March 24th) Brother Huffaker

married Rhoda Priscilla Barnum (daughter of Henry V. Barnum and Lauretta Palmer), who was born Oct. 3, 1834. She became the mother of four children, namely, Shelby Vervelin (born June 18, 1858), Lauriana Eugenia (born March 15, 1861), Jacob Herman (born June 8, 1863) and Rhoda Priscilla (born Dec. 30, 1865). Bro. Huffaker died in South Cottonwood Oct. 25, 1891, universally respected and faithful to his testimony to the truth of the gospel. His second wife, Elizabeth M. Richardson, died April 26, 1911, in Salt Lake City, also a faithful member of the Church, and his fourth wife (Rhoda P.) died Dec. 30, 1865. His third wife, Elizabeth N., is still living.

HUGHES, David, fifth Bishop of the Samaria Ward (Malad Stake), Oneida county, Idaho, was born March 24, 1873, at Samaria, Idaho, the son of Gomer Hughes and Jane

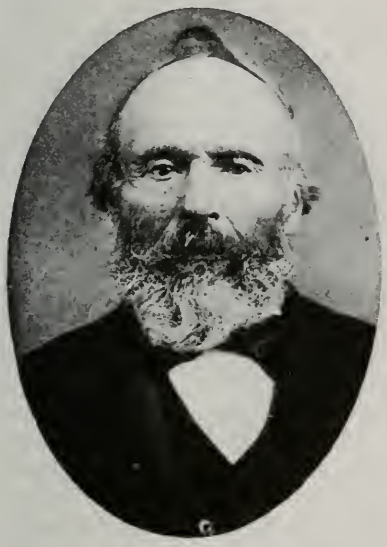


Roberts. He was baptized when eight years old by David Bowen; ordained a Deacon when a boy; ordained an Elder July 9, 1895, by Wm. H. Gibbs; ordained a Seventy May 3, 1899, by Christian D. Fjeldsted and ordained a High Priest March 3, 1912, and set apart as first counselor to Bishop William W. Williams, which position he held until 1915, when he was chosen as first counselor to Bishop Hyrum Peterson. He was ordained a Bishop July 27, 1914, by Jos. F. Smith jun. and set apart to preside over the Samaria Ward. In his younger days he acted as a counselor in the presidency of a Deacons' quorum, acted for years as a Ward teacher, filled a mission to the Southern States in 1899-1901, laboring principally in South Carolina, and acted as a constable in the Samaria precinct for four years. In 1895 (July 19th) he married Elizabeth Ann Thomas (daughter of Charles R. Thomas and Emmeline Eliza Waldron), who was born April 27, 1875, at Samaria. Nine children have blessed this marriage, namely, Eliza M., Ann, Eunice, Chester R., Thomas R., Ida, LaVenia, Deloria and Jane R. The Bishop's principal avocation is that of farmer and sheep raiser.

HULME, George Ezra, the fourth Bishop of Bennington Ward (Montpelier Stake), Bear Lake county, Idaho, was born Oct. 11, 1887, at Bloomington, Idaho, the son of William Hulme and Ann Mariah Briscoe. He was baptized Oct. 11, 1895, by Alma Findlay and ordained successively to the offices of Deacon, Teacher, Elder and Seventy, the latter ordination taking place in 1911 under the hands of Seymour B. Young. In 1907-1910 he filled a mission to the Central States, laboring principally in the State of Missouri. He acted as assistant superintendent of the Bloomington Sunday school and president of the Ward Y. M. M. I. A. At Bennington, to which place he removed in 1914, he acted as first counselor in the Y. M. M. I. A. and as superintendent of the Ward Sunday school. He was ordained a High Priest and Bishop by Rudger Clawson, Dec. 23, 1917, and set apart to

preside over the Bennington Ward, which position he still holds. In 1910 (June 8th) he married Venice Louvinia Dunford (daughter of James L. Dunford and Eliza Jacobson), who was born March 18, 1889, in Bloomington, Idaho.

HUNSAKER, Abraham, the first Bishop of Honeyville, Box Elder county, Utah, was born Nov. 29, 1812, in Jonesborough, Union county, Illinois, the son of Jacob Hunsaker and Polly Luce. He married Eliza Col-



lings Jan. 3, 1833. They heard the gospel in the vicinity of his birthplace and were both baptized in November, 1840, by David Evans. When the law of celestial marriage was first whispered to him, he opposed it, exclaiming, "It is of the devil," but God knew his heart and in open day a messenger from heaven with three women clothed in white raiment stood before him several feet from the ground and addressed him thus, "You never can receive a full and complete salvation in my kingdom unless your garments are pure and white and you have three counselors like me." Thus he was convinced that the principle was right and he subsequently married five wives (two of whom survived him) and he became the father of fifty children. Bro. Hunsaker passed through the persecutions to which the Saints were exposed in Illinois, and accompanied the exiles as far as the Missouri river, where he in July, 1846, enlisted in the Mormon Battalion. He endured the trying march across the continent without a murmur and was discharged at Los Angeles, California, one year after enlistment. Making his way to the Valley he reached the present site of Salt Lake City less than three months after the arrival of the pioneers in 1847. He continued his march eastward through many trials and dangers and found his wife Eliza C. near Council Bluffs, Iowa. Next season (1848) he returned to the Valley with his family. In February, 1856, the Indians murdered his son Lewis at the south end of the Utah Lake. The manner of the boy's death was never known, as his remains could not be found. At the April conference, 1856, Bro. Hunsaker was called to settle in Carson Valley (now in Nevada) which mission he filled and returned in time to participate in the Echo Canyon expedition in the fall of 1857. He resided in Brigham City several years and then located in Honeyville, where he in 1877 was chosen as Bishop. He held that important position until the time of his death, which occurred Jan. 3, 1889, he being 76 years, 1 month and 5 days old when he died. The following was published in the "Deseret News" at the time of his demise: "It is said that every past life has a lesson for every life that is left behind, and this seems to be more than verified in the life and death of this noble man of God, the last hours of whose life were particularly interesting. His, too, was a glorious death, because of the blessings and testimonies of a faithful Patriarch which will leave an impression not soon forgotten. His

noble deeds and his great heart will doubtless go down to posterity. Some hours before his spirit departed he, Adam like, called his children together, laid his hands upon them, one after another, to the number of 62, and he gave them his blessing; yet at this time his sufferings were almost beyond endurance, and it seemed as though he could not possible rise again. But he took up a chair, and exclaiming that God had given him strenth to bless his family, sat up for some hours. His pain presently ceased, and calling his sons and daughters, one by one, he asked them if they did not want a blessing from their father before he passed from earth. His mind was exceedingly clear, as evidenced by his bright memory, and there was strong proof beyond all doubt that he spoke as the Spirit gave him utterance, even the Spirit of God, as all could testify. He frequently clapped his hands with joy, and praised God for having revealed to him that his work in the Logan Temple—which was considerable—had been accepted; that his sons would hold firmly on to the rod that Lehi saw, and so give him and their mothers joy in the eternal world. He was also the grandfather of 124 children and the great-grandfather of 34. He told his wife Elize C., whom he survived but two months and twenty days, that their work would be done here when he had made one more trip to the Logan Temple, which he afterwards accomplished. This remark was made a few hours before her death and he added that he would "soon follow her." She, too, lived and died greatly beloved by her husband and numerous friends. Bro. Hunsaker had done much in the interests of co-operation. His charity was unbounded; he was loved by all, and looked up to as a noble man whom God had made great through his humble life. He died as he had lived, firm as a rock in the faith."

HUNSAKER, John L., Bishop of the Bothwell Ward (Bear River Stake), Box Elder county, Utah, was born July 11, 1864, at Brigham City, Box Elder county, Utah, the son of Abraham Hunsaker and Harriet Beckstead. He was baptized May 3, 1874, by Frederick J. Graham; ordained a Deacon Oct. 30, 1877, by Oliver G. Snow and set apart as president of a Deacons' quorum; ordained an Elder Oct. 1, 1883, by Oliver G. Snow, and married Celestia Catherine Allen in the Endowment



House, Salt Lake City, Oct. 4, 1883. From this union the following children were born: John Albert, Jude Lester, Amy Elnora, Francis Vivian and Martha Elmira. Bro. Hunsaker was ordained a Seventy Jan. 3, 1886, by Wm. E. Hyde, filled a mission to the Southern States in 1889-1891, and acted as one of the presidents of the 5th quorum of Seventy for a number of years. He resided at Honeyville, Box Elder county, until 1893, when he moved with his family to the western part of Bear River Valley, where he was chosen as superintendent of the Roweville branch of the Bear River Ward Sunday school, which position he held for ten years. He was ordained a High

Priest June 26, 1898, by Charles Kelley and set apart as second counselor to Bishop Joseph M. Stokes of the Bothwell Ward. He afterwards served as first counselor and held that position until March 10, 1907, when he was ordained a Bishop by President Joseph F. Smith and set apart to preside over the Bothwell Ward. In 1909 (April 11th) he was set apart as an alternate High Councilor in the Bear River Stake and afterwards became a regular High Councilor. In 1913 (May 11th) he was again called to preside as Bishop of the Bothwell Ward which position he still holds. Bishop Hunsaker is a farmer by occupation, has served his fellow-citizens as justice of the peace and held many other civil offices.

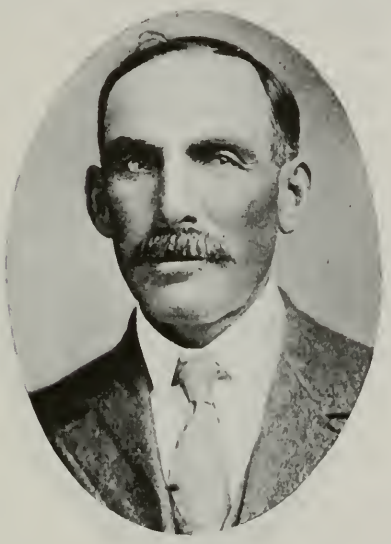
HUNT, John, a Patriarch in the Snowflake Stake of Zion and a resident of Snowflake, Arizona, was born March 9, 1833, near Albion, Edwards county, Illinois, the son of Jefferson Hunt and Celia Mounts. He was baptized in 1844 by his father and participated in the exodus from Nauvoo in 1846, and when his father enlisted in the Mormon Battalion at Council Bluffs and took part of his family with him, John as one of the children wintered at Pueblo, Colorado, during the winter of 1846-1847, and arrived in Great Salt Lake Valley July 29, 1847. That same fall he accompanied his father and a few others to California, going after provisions, cattle, seed grain, etc. They lived on horseflesh part of the journey. Subsequently John Hunt became one of the first settlers of Provo and afterwards became one of the early pioneer settlers of San Bernardino, Southern California. He carried the mail from Los Angeles to Salt Lake City two years (1856 and 1857). In 1857 (July 4th) he married Lois B. Pratt, a daughter of the famous missionary Addison Pratt, and moved to Beaver, Utah, in 1858. He served as sheriff of Beaver county twelve years and also acted as counselor to Bishop M. L. Shepherd. For several years he acted as a captain in a company of Utah militia. In 1877 he moved to Sevoia, now Ramah, in New Mexico, where he acted as a presiding Elder. He was called to Snowflake, Arizona, by Apostle Erastus Snow in September, 1878, to act as Bishop, to which office he was ordained June 29, 1879, by Wilford Woodruff. He held that position till Jan. 1, 1910, having been ordained a Patriarch by Rudger Clawson in November, 1909. His



wife Lois died March 9, 1885. On March 18, 1883, he married Sarah Jane Crosby and also married Hapelona Sanford, March 19, 1887. His wife Lois bore him eight children (Ida, May, Anna, Belle, Lewis, John A., Nettie and Lois). His wife Sarah had nine children (Martha, Eva, J. Taylor, Sheldon Ross, Ita, Sanford, Frances, Georgia and Ambrose). His children were all living in 1916 except Ida who died April 26, 1915, as the wife of President David K. Udall of the St. Johns Stake. In 1916 Bishop Hunt could boast of 66 grandchildren and 32 great-grandchildren. His son Lewis served as a missionary

in Great Britain in 1888-1890, another son (J. Taylor) filled a mission in the Central States in 1911-1912, and a third son (Sheldon Ross) was laboring in the Central States mission in 1916. Bishop Hunt died in Snowflake, June 1, 1917.

HUNT, John Alexander, jun., fifth Bishop of St. Charles (Bear Lake Stake), Bear Lake county, Idaho, was born Aug. 3, 1866, at St. Charles, the son of John A. Hunt and Elizabeth Tilt. He was baptized Aug. 3,



1874, by John Windley and soon afterwards ordained a Deacon; ordained a Priest Jan. 28, 1885, by his father, Bishop John A. Hunt; ordained an Elder April 21, 1895, by Ola Hokensen and ordained a Seventy Jan. 17, 1896, by Apostle John Henry Smith. He received a good common school education and afterwards studied in the University of Deseret, from which institution he was graduated June 13, 1889. He taught school in Mill Creek and Grantsville, Utah, and in Paris and St. Charles, Idaho, upwards of ten years. Bro. Hunt was ordained a High Priest Dec. 2, 1907, by Apostle Rudger Clawson and set apart to act as second counselor to Bishop Edward M. Pugmire. On Jan. 11, 1914, he was chosen as first counselor to Bishop Ola Tranström and on March 23, 1918, he was ordained a Bishop by Joseph F. Smith, jun. and set apart to preside over the St. Charles Ward. Bro. Hunt has taken an active part in Church affairs from his early youth, being born and reared as a "Mormon" boy. In 1896-1898 he filled a mission to Great Britain, laboring principally in the Nottingham conference. In 1907 (April 10th) he married Mary Ann Morris (daughter of Joseph Morris and Emma Nichols), who was born June 28, 1868, in Fenton Park, Staffordshire, England. Not being blessed with children of their own, Bishop Hunt and his wife have adopted three children. The Bishop's occupation is that of a farmer and stock raiser.

HUNTER, John Davidson, a veteran Elder in the Holden Ward (Millard Stake), Millard county, Utah, was born May 19, 1842, at Clackmannon, Scotland, the son of Joseph Hunter and Elizabeth Davidson. He was baptized by Eleazer Edwards, emigrated to America in 1849, crossed the Atlantic in the ship "Zetland," remained in the States until 1852 and crossed the plains in Captain Jason Howell's company. The family located in Cedar City, Iron county, where John D. was baptized by Eleazer Edwards, Aug. 27, 1854. After residing in Cedar City, Utah, with his parents John D. married Elizabeth Bennett Oct. 27, 1863, at Fillmore, Millard county. She was the daughter of John Bennett and Jane Roberts and was born Aug. 25, 1844, in North Wales. Bro. Hunter became a permanent resident of Holden in 1868, and was in his younger days a hardy frontiersman and Indian fighter. In 1861 he made a perilous trip, together with Jacob Hamblin and others, to Arizona to recover the body of George A. Smith,

jun. who had been killed by Indians. In 1863 he went to the Missouri river in Samuel White's company as a Church teamster after emigrants. In 1866-1867 he acted as a captain in a military company and rendered efficient aid in the Black Hawk war. He has worked much in the Saint George Temple for the redemption of his progenitors. He is a farmer and stock raiser and leading citizen. Following are the names of his children: John Edward, Elizabeth Jane, Catherine, Joseph B., Mary Ann, Benjamin, George William, Emma, Lavinia and James Samuel. In 1858, at the time of the Johnston's army troubles Bro. Hunter took part in the White Mountain mission together with Jesse N. Smith of Parowan.

HUTCHINGS, Stephen, the fourth Bishop of Victor Ward (Teton Stake), Teton county, Idaho, was born April 30, 1863, at Springville, Utah county, Utah, the son of Shepherd Pierce Hutchings and Eliza Ann Pectol. He was baptized Feb. 5, 1885, by James E. Hall and confirmed the same day by Benjamin T. Blanchard; was ordained an Elder, Dec. 22, 1885, by Nephi Packard and married in the Logan Temple Jan. 6, 1886, to Tilitha E. Kerswell (daughter of William Kerswell and Sarah Garlick), who was born July 21, 1864, at Springville, Utah. She bore her husband six children, namely, Geneva May, Talitha Grace, Reba, Erma Ann, Leo Stephen and Ersal Luzell. Brother Hutchings was ordained a Seventy Dec. 8, 1889, by Franklin P. Whitmore and labored as a Ward teacher for twenty-one years. In 1913 he labored as a missionary in Springville and vicinity. He moved to Victor, Teton county, Idaho, in 1914, arriving there on the 2nd of May. He was ordained a High Priest Dec. 26, 1915, by William R. Durrant and set apart as second counselor to Bishop Joseph A. Johnson, which position he held until May 21, 1916, when he was ordained a Bishop by Apostle Joseph F. Smith, jun. and set apart to preside over the Victor Ward, which position he still holds.

HYDE, Heman, Bishop of Auburn Ward (Star Valley Stake), Lincoln county, Wyoming, was born Feb. 3, 1855, at Kaysville, Davis county, Utah, the son of Rosel Hyde and Mary Ann Cowles. He was baptized in 1864 by William Booth, and took an active part in Church affairs. In 1874 he left his home in Kaysville and located in Fairview, Oneida county, Idaho, where he labored faithfully in the Ward organizations until 1879, when he was called to preside over the Y. M. M. I. A. He held that position until 1884, when he was ordained a High Priest and Bishop by Franklin D. Richards and set apart to preside over the Fairview Ward. He served in that capacity for three years and then moved to Star Valley, Wyoming, in 1888 where he acted as second counselor to Bishop William Corbridge of Auburn. In 1894 he was chosen as Bishop of the Auburn Ward and held that position until 1913. After that he was chosen as an alternate member of the Star Valley High Council, and in 1917 he was set apart as president of the High Priests' quorum of the Star Valley Stake. In June, 1919, he was chosen as a regular member of the High Council. In 1878 he married Urmina T. Griffeth, daughter of Patison Deloss Griffeth and Elizabeth Carson, who was born Jan. 12, 1860, at Lehi, and who bore her husband three children, namely, Heman, born April 14, 1879 (married Elizabeth Ashdown), William A., born May 4, 1881 (married Lucy Wheelock) and Dora E., born August 8, 1885 (married Heber C. Porter).

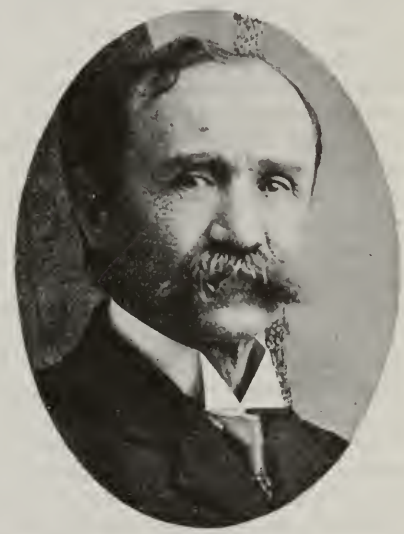
IVIE, Calvert Milton, Bishop of Aurora Ward (Sevier Stake), Sevier county, Utah, was born April 7, 1869, at Scipio, Millard county, Utah, the

son of William Franklin Ivie and Malinda Jane Young. He was baptized when eight years old and ordained successively to the office of Deacon and Elder. In 1892 (Nov. 25th) he married Vilate Durfee, daughter of Jabez Durfee and Celestia Curtis. This marriage has been blessed with ten children, namely, Milton, Orrin, Wilford Byron, Raymond, Elvada, Otto Verlin, Tressy Lucile, Golden Levoy, Virgil, Alma Firl and Roxie Birdella. Bishop Ivie was ordained a Seventy July 6, 1878, by Seymour B. Young and filled a mission to the Eastern States in 1898-1900, laboring principally in Maryland, Virginia and West Virginia. At home he acted as superintendent of the Aurora Sunday school a number of years and filled many other positions of responsibility. Thus he acted as Ward clerk many years and served as school trustee four terms in succession. He was ordained a High Priest and Bishop March 16, 1907, by Orson F. Whitney and set apart to preside over the Aurora Ward, succeeding Christian Christensen. Bishop Ivie is a farmer and stock raiser by avocation.

JACKSON, Samuel, Bishop of the Manassa Ward, of the San Luis Stake, Canejos county, Colorado, was born July 13, 1844, in Manchester, Lancashire, England, the son of Benjaman Jackson and Ann Grimshaw. At an early age he embraced the truth of the everlasting gospel together with his parents and other members of the family. He emigrated to the United States with his parents and a large company of Latter-day Saints, crossing the Atlantic in the old sailing vessel "Horizon," landing at Boston, and safely reaching Iowa City by rail July 8, 1856. The company with which young Samuel crossed the plains under the direction of Captain Edward Martin was outfitted with hand carts at Florence, near Omaha, and this company probably suffered as many hardships and privations during their journey to Salt Lake City as any of the many companies which made this hazardous trip in the early pioneer days. Samuel's older brother, Joseph, died as a result of the hardships of the jurney shortly after the company arrived in Utah. After reaching Utah, the Jackson family soon decided to locate at Nephi where Samuel spent many of his boyhood days helping to guard the homes of the Saints against the Indian attacks, which were not uncommon in those days. In the spring and summer of 1863 he made another trip to the Missouri river with ox team to assist in the transporting of other emigrants. On Dec. 31, 1867, he married Hannah Jaques, by whom he had five children, namely, Samuel, jun., William, Bernecia, Lafayette and Mary Hannah. By a plural wife (Martha Ann Jackson) he had three other children (Vida, Fannie and Jessie). He built a home at Nephi and was engaged in freighting and agricultural pursuits. On Sept. 17, 1881, he entered the missionary field, laboring in Tennessee and Alabama where he made many friends and converts, being honorably released in November, 1883. He was ordained a High Priest by Joel Grover Dec. 2, 1885, and was set apart as second counselor to Bishop David Udall of the Nephi Second Ward, which position he held with honor until he decided to make his home in another State, when he was honorably released in 1888. Being a great lover of the western wilds and one who appreciated a big open country, he moved to the San Luis Valley, in Colorado, in the spring of 1888, and spent a year taking up land and preparing a home for his family who followed him a year later. He burned the first kiln of brick made in the vicinity of Manassa, Colorado, built a house on his ranch on the San Antonito river, east of Manassa, and later a fine residence

in the town. His first venture in the sheep business was very discouraging, but with the assistance of his sons he persevered until the Jackson flocks became widely known for their superiority. He organized the Jackson Investment Company of which corporation he was president and at the time of his death was vice president of the Colonial State Bank of Manassa, Colorado, which position he had held for a number of years. He was ordained a Bishop of the Manassa Ward Feb. 16, 1896, and held this position until May 6, 1917, when he was honorably released on account of failing health. As a Bishop he was noted for his conscientious hard work and self-sacrifice. He was especially kind to the poor and always encouraged the downcast and disheartened, always seeking the development and up-building of the community. Honored and beloved by all, he died at St. George, Utah (where he had gone hoping to benefit his health, May 3, 1919

JACOBS, Henry Chariton, a Patriarch in the Church, was born March 22, 1846, on the Chariton river in Iowa (his birthplace suggesting his name) while his mother was in the exodus with the refugees from Nauvoo. His father, Henry B. Jacobs, who was born in Jefferson county, New York, had joined the Church in 1832, his family being among the first to accept the faith. His mother (who was caring for another small boy at the time Chariton was born) later became known as one of President Brigham Young's wives and beloved by the people generally. From the father's side Patriarch Jacobs also inherited sturdiness of character and devotion to the cause of truth. Chariton's grandfather on his mother's side, William Huntington, came of old Revolutionary stock, and he could trace his ancestry back to Simon Huntington, who arrived in America from England in 1620. William Huntington belonged to the High Council at Nauvoo, Illinois, and later presided over the branch of the Church at Mt. Pisgah, Iowa. At Winter Quarters Mrs. Jacobs, the mother of Henry Chariton, was married to President Brigham Young, and came to Salt Lake Valley with him in 1848. Here she soon achieved prominence as a leader and as a wholesouled, sympathetic worker for the general welfare, being president of the Relief Society of the whole Church for a number of years. She lived until 1901 and left



behind her a beautiful example of the good that it is possible for a devoted cheerful woman to accomplish. Henry Chariton came to Salt Lake Valley in his mother's arms, and was reared in the home of the illustrious spiritual leader and pioneer, President Brigham Young, as one of his own children. Being naturally a keen observer, and having an ideal mother to guide him, Chariton became imbued with the ideal home atmosphere in which he was reared, and he had indelibly stamped into his life the lessons of breadth of mind, honor, self reliance, thrift and devotion to God. He received frequent recognition, too, from his illustrious step-

father and, being a natural lover of adventure and travel, made several extensive trips with President Young. Important among these early activities, was the mission to Fort Limhi on the Salmon river (now in Idaho) in 1857, at a time when there were no houses between Brigham City and Oregon. At this time Chariton was but eleven years old and the impressions he received strengthened his faith for life. Five years later (1862) he crossed the plains and came back with a company of "Mormon" emigrants led by Captain Ansel P. Harmon. Frequently, too, President Young took young Chariton to St. George and other distant points as a teamster. In this way the young man became well and favorably known to practically all of the leading families of Utah. These wonderful experiences were valuable to Chariton and to others, for the boy never forgot a name, a face, an impression, or an important event, and consequently he could to the time of his death give a sketch of many of Utah's leading families. Perhaps, no resident of Utah was better acquainted with the early history of this State than was Henry C. Jacobs. His position in President Young's family gave him first hand information on every phase of life, for, as is known by all, the great pioneer was not only a spiritual leader, but was the leading figure in industrial, educational and governmental affairs. He, too, controlled and directed amusements and miscellaneous activities. Therefore, young Chariton learned every essential detail in the various lines of community development, and could give the names, dates and important events connected with the progress of the Territory. In 1867, Bro. Jacobs was called to fill a mission to Great Britain, where he labored until 1870, during the last year of which time he presided over the Scottish mission. Upon his return home he was met at the depot by President Young, who accompanied him home and said as they entered the home of the wife and mother, "Zina, here is your son, a better man than when he went away." Patriarch Jacobs was baptized and confirmed a member of the Church by Elder Edmund Ellsworth, March 22, 1854. On April 17, 1862, he was endowed, being ordained an Elder by Bishop Alonzo H. Raleigh, and in the fall of the same year was ordained a Seventy in the Third Quorum of Seventy. On April 25, 1873, he was ordained a High Priest by Apostle Orson Pratt and became a member of the first High Council of the Sevier Stake. He was ordained Bishop of the Ogden Fifth Ward Dec. 24, 1909, and was released May 5, 1914, at which time he was ordained a Patriarch by David O. McKay. As Bishop Bro. Jacobs was known as a loving father to all his people, and as a true servant of God who always sought divine guidance. As Patriarch he enjoyed unusual spiritual power. Patriarch Jacobs was characterized by a spirit of sunshine and cheerfulness. At no time did he admit defeat, and never did he have time to frown and talk of the dark things of life. This characteristic, coupled with a ready, incisive, yet always sensible wit, which was supplemented by a sure insight in human nature, made him a friend and counselor to thousands. In addition to this, system and order were a part of his very fiber. Being endowed with these splendid qualities, he was a natural teacher and friend of boys and girls, and was admirably fitted for the position of district probation officer, which office he held for ten years at Ogden. It is to be doubted if any man in Utah has done more to start unfortunate boys and girls toward true standards of manhood and womanhood than did Patriarch Jacobs, through his labor in the juvenile court. Brother Jacobs lived in Salt Lake City until 1872, when he went to Sevier county and there

spent five years as a farmer. From 1877 to 1884 he worked for the Utah and Nevada Railway Company under the direction of William W. Riter, being in charge of the construction and operating department part of the time. In 1884 he became manager of the Utah Lime and Cement Company's kiln, but remained with them but a short time. In 1889 he purchased eight hundred acres of land in Bear River valley, but after one year on the ranch sold his property at a good profit. He then came to Ogden and after being associated with the Boyle Furniture Company for a few years he went to West Weber in 1894 and worked as a very successful farmer until 1900, when he went to Idaho and Canada in response to a call, and assisted in the work of colonization. He returned to West Weber, but moved to Ogden in October, 1904, where he resided until the time of his death, which occurred Oct. 14, 1915. Henry Chariton Jacobs married Susan Stringham, eldest child of Briant Stringham and Susan Ashby, April 23, 1871. Mrs. Jacobs died suddenly, Oct. 26, 1892, leaving her husband and five small children, two children having preceded her to the grave. In 1893 (July 7th) Bro. Jacobs married Emma Rigby, daughter of President William F. Rigby of the Fremont Stake, Idaho, and eight children blessed their home. Patriarch Jacobs was survived by thirteen children. The members of the first family are Henry C. Jacobs, jun. (a merchant in Mount Pleasant), Zebulon W. Jacobs (a practicing attorney in Cardston, Canada), Murray K. Jacobs (a fruit grower in Riverdale, Utah), Elsie (now Mrs. Henniger of Magrath, Canada), and Briant S. Jacobs (a school teacher and fruit grower in Riverdale, Utah). The sons and daughters of the second family are: Susan, Mary, Emma, Vilate, Oa, Heber Grant, Wm. Rigby and Joseph Smith. Bro. Jacobs was also survived by his wife Emma and a sister, Mrs. Zina Young Card, of Salt Lake City. Patriarch Jacobs was not only a worthy citizen and an active Church worker, but was an ideal father. His family is pointed to as a model in order, love and service. The noble man's last words were appropriately addressed to his dear family when he urged them to cultivate the spirit of God as the greatest of all gifts.

JACOBSEN, Jacob Baltzer, Bishop of Manti South Ward (South Sanpete Stake), Sanpete county, Utah, was born Feb. 25, 1868, at Milton, Morgan county, Utah, the son of Baltzer Jacobsen and Anna Marie Sörensen. In 1876 he moved with his parents to Wisconsin, where he was baptized Oct. 5, 1884, by Lewis Anderson. Soon afterwards he was ordained a Priest and labored as a local traveling Elder, doing missionary labor from May 25, 1885, to April 21, 1886, in Wisconsin. He was then ordained an Elder and continued his missionary labor until Dec. 31, 1886, when he returned to Utah and located in Mill Creek, Salt Lake county. From 1888 to 1891 he acted as second counselor to George Saville in the presidency of the 13th Quorum of Elders in the Salt Lake Stake. He also acted as superintendent of a Sunday school in Mill Creek branch No. 1 about two years. After moving to the Eleventh Ward, Salt Lake City, he was called to act as a special Ward teacher among the Scandinavians. He moved to Manti, Sanpete county, in 1898, where he served as secretary of the Manti South Ward Sunday school, counselor in the Ward Y. M. M. I. A. and second counselor in the presidency of the Tenth Quorum of Elders. In 1900 (June 24th) he was called to preside over the Elders' in the Manti South Ward. In November, 1901, he was called to labor as a Stake aid in the Y. M. M. I. A. work and in February, 1902, was

chosen as second counselor in the Stake presidency of Y. M. M. I. A. He was ordained a High Priest Aug. 9, 1903, by Lewis Anderson and set apart to act as second counselor to Bishop Lewis C. Kjær, which position he held until Feb. 6, 1915, when he was ordained a Bishop by Anthon H. Lund and set apart to preside over the Manti South Ward, which position he still holds. In a secular way Bishop Jacobsen served as city trustee from July, 1903, until the consolidation of the Manti schools in 1916, when he was duly elected as a member of the Board of Education, and he is now president of said board. From 1912 to 1916 he served as mayor of Manti City. Otherwise Bro. Jacobsen is a brick manufacturer by occupation. In 1891 (Sept. 2nd) he married Inger Anna Gudmundsen, daughter of Niels Peter and Marie Gummundsen, who was born Nov. 5, 1870, near Silkeborg, Denmark. She bore her husband one child (Orson B.) and died Jan. 9, 1893. In 1895 (December 18th) Bro. Jacobsen married Lena Peterson (daughter of Peter and Anna Anderson), who was born Nov. 24, 1867, at Hörsted, Thisted amt, Denmark. This wife has borne her husband seven children, namely, Hazel Mary, Leah Anna, Naomi Lena, Jacob Baltzer, Geniel Lilly, Vilate Helen and Thelma Eliza.

JARDINE, James Beveridge, first Bishop of Trenton (Benson Stake), Cache county, Utah, was born Dec. 6, 1860, at Wellsville, Cache county, Utah, the son of John Jardine and Agnes Beveridge. He was baptized June 1, 1869, by Robt. Leatham; ordained a Deacon in January, 1877, by John Jardine, and acted as president of a Deacons' quorum, president of the Ward Y. M. M. I. A. and secretary and superintendent of the Ward Sunday school. He moved to Clarkston with his parents in February, 1877, and resided there till 1884, when he was called to Trenton to preside; later he returned to Clarkston, where he has resided ever since. He was ordained an Elder Feb. 6, 1881, by John Jardine; ordained a High Priest Feb. 9, 1884, by Chas. O. Card; ordained a Bishop Feb. 9, 1884, by Chas. O. Card and set apart to preside over the Trenton Ward. He filled this position three years. In 1889-1891 he filled a mission to Great Britain, laboring in Scotland and Ireland. For several years he acted as superintendent of the Clarkston Sunday school and since Aug. 18, 1891, he acted as first



counselor to President Roskelley in the Cache Stake High Priests' quorum. He now presides over the High Priests locally. Bro. Jardine is a farmer by occupation; he has served his fellow citizens as justice of the peace and school trustee, president of the town board, etc. By his wife, Annie Stewart Heggie, whom he married Sept. 17, 1884, in the Logan Temple, he has had nine children, four sons and five daughters.

JARDINE, John, Bishop of Clarkston (Benson Stake), Cache county, Utah, was born Oct. 31, 1830, at Lan-

arkshire, Scotland, the son of Richard Jardine and Sarah Wilson. Becoming a convert to "Mormonism,' he was baptized January 29, 1849, by his brother, James Jardine; ordained a Teacher and labored as a local missionary in Scotland; ordained a Priest April 9, 1851, by Robt. L. Campbell, and appointed to preside over a branch of the Church; ordained an Elder July 23, 1851, by Jos. Clements; emigrated to Utah in 1859, crossing the Atlantic in the ship "Samuel Curling" and the plains in Edward Stevenson's company; ordained a High Priest and Bishop May 20, 1877, by Franklin D. Richards. He acted as Bishop till June 22, 1902, and was ordained a Patriarch in August, 1902, by Apostle Marriner W. Merrill. He acted as temporary Bishop at Wellsville in 1875-1876, while Bishop Wm. H. Maughan filled a mission. Bishop Jardine died at Clarkston, August 8, 1903. He was twice married, his first wife, Agnes Beveridge, whom he married Aug. 15, 1851, bore him nine children, four boys and five girls; he married his second wife (Elizabeth Griffiths) in July, 1884; she had no children.

JENSEN, Alma Larsen, Bishop of the Dayton Ward (Oneida Stake), Franklin county, Idaho, was born July 4, 1864, at Mendon, Cache county, Utah, the son of Ole Anderson Jensen and Annie Marie Larsen. He moved with his parents to Clarkston when an infant and afterwards resided successively in Newton, Smithfield and Clarkston. He was baptized July 9, 1872, by Simon Smith; received a common school education; was ordained a Priest November 29, 1877, by Bishop John Jardine. He moved to Rigby, Idaho, in 1884, and was ordained a Seventy May 18, 1885, by Seymour B. Young, and acted as second assistant superintendent of Sunday Schools in the Bannock Stake. In 1887 (Feb. 18th) he was called and set apart to labor as a home missionary in the Bannock Stake and was released from that position to act as second assistant of the Stake superintency of Sunday schools. In 1886 (Oct. 27th) he married Mary B. Jardine of Clarkston in the Logan Temple. He labored as a home missionary in the Bannock Stake and acted as secretary of the 7th quorum of Seventy for nineteen years. In April, 1909, he moved to Dayton, where his wife died July 8, 1909. On July 13, 1909, he was ordained a High Priest and Bishop by Rudger Clawson and set apart to preside over the Dayton Ward, succeeding Stephen James Callahan. In 1910 (March 23rd) he married Eldina Erickson, daughter of Bengt Jenson Erickson and Anna Sophia Danielson of Bear River City, Utah. By his first wife Bro. Jensen had five children, namely Anna Maria, Agnes, Mary, Sarah and Alma. His second wife has borne him three children, namely, Lavor, Reta and Phoebe, all born in Dayton.

JENSEN, James Peter, Bishop of the Sanford Ward (San Luis Stake), Conejos county, Colorado, was born April 5, 1873, in Fountain Green, Sanpete county, Utah, the son of Jens Jensen and Katrine Christine Miller. He was baptized May 4, 1882, by C. J. Christiansen at Fountain Green, and accompanied his parents to Colorado in 1882, when only nine years old. At Richfield, where the family located, he took an active part in Church matters from his earliest youth. He was ordained a Deacon and acted as secretary, counselor and president of a Deacons' quorum; was ordained an Elder in the Manti Temple by John D. T. McAllister and ordained a Seventy by Francis M. Lyman, Jan. 14, 1896, and set apart for a mission to the Southern States, where he labored 32 months, principally in Alabama. Both before and after filling that mission he was a student in the B. Y. Academy at Provo, Utah. In 1901 he filled a

special mission in the interest of Y. M. M. I. A. in the Bannock Stake, Idaho. From his earliest youth he was a diligent Sunday school worker and later a Religion Class teacher. He was ordained a High Priest April 27, 1902, by Albert R. Smith and set apart to act as second counselor to Bishop Coombs in Richfield, Colorado, and served in that capacity until December, 1905, when he moved to Sanford and there acted as Ward clerk and president of the Ward Y. M. M. I. A. He was afterwards chosen as a member of the High Council and Stake president of Y. M. M. I. A. He was ordained a Bishop May 21, 1911, by George F. Richards and set apart to preside over the Sanford Ward, which position he still holds. In 1902 (April 2nd) he married Lettie M. Stevens, daughter of Walter Stevens and Marietta Mace, who was born Sept. 14, 1877. This marriage has been blessed with eight children, namely: Leila, Marba, Melva, James Stevens, Faye, Walter LeGrande, Ardell and Josephine. Bishop Jensen is a farmer and stockraiser by avocation and filled many positions of honor and responsibility in the communities where he has resided.

JENSEN, Martin Marinus, third Bishop of Mantua, Box Elder county, Utah, was born Dec. 8, 1858, at Burlington, Iowa, the son of Peter Christian Jensen and Annie Christine Petersen. He was baptized Aug. 28, 1870, by Frederik Christiansen; confirmed the same day by Hans Peter Jensen; ordained an Elder in 1875; ordained a Seventy in 1885; ordained a High Priest and set apart as a member of the High Council of the Box Elder Stake, and ordained a Bishop Dec. 6, 1908, by Apostle Francis M. Lyman, which position he held until his death which occurred Nov. 21, 1910. In 1883-1885 he filled a mission to Denmark. In 1883 (March 29th) he married Nicoline Christine Jensen (daughter of Peter Jensen and Anna Maria Hansen), who was born Aug. 20, 1861, in Brigham City. This marriage was blessed with nine children, namely, Cleopatra L., Martin M. jun., Percival, Leroy, Orion P., Arnold R., Josie D., Alston M., Orville M. and



Constance C. Bishop Jensen was a farmer and sheep raiser by avocation; he also taught school for several years and served two terms as county assessor of Box Elder county.

JEPSON, James, Jun., Bishop of Virgen City (St. George Stake), Washington county, Utah, was born Oct. 13, 1854, at Centerville, Davis county, Utah, the son of James Jepson and Eleanor Nightingale. In 1862 he moved with his parents to Virgen, where he was baptized in the spring of 1863, by his father. After first being ordained a Deacon and a Priest, he was ordained an Elder in 1873 by Bishop John Parker. He was ordained a High Priest Dec. 18, 1881, by Henry Eyring, and set apart as first counselor to Bishop John Parker of Virgen City, which position he held until January, 1883. He was set apart as second counselor to Bishop Leroy W. Beebe of Virgen City Ward, by Apostle F. M. Lyman, Sept. 25,

1902, and held that position until Sept. 10, 1905, when he was set apart as first counselor to Bishop Samuel Isom of the Virgen Ward (formerly Virgen City Ward). He was ordained a Bishop and set apart to preside over the Virgen Ward Sept. 4, 1907, by Apostle F. M. Lyman. Bishop Jepson has also held many positions of responsibility and trust of a secular nature. Thus he was president of the Hurricane Canal Company for seven years, school trustee twenty years, justice of the peace for six years, county commissioner two years, and president of the Co-op. Store at Virgen five years. In 1877 (Jan. 8th) he married Lucinda Stratton (daughter of Anthony J. Stratton and Martha Jane Lane), who was born Jan. 12, 1856, at Cedar City, Utah. She was the mother of eight children, and died Feb. 19, 1894. In 1902 (Sept. 25th) Bro. Jepson married Grace Wright Gibson (daughter of William Wright and Lovinia Norminton, who was born Jan. 29, 1875, at Duncan, Utah. She bore him six children. Bishop Jepson's fourteen children were the following: James A., Martha, Mary E., Rosilpha, Lucy, Lucinda, Jesse N., Artemisia, Janues W., Leah, Vilate, Thomas N., Woodrow and Lauretta. Bishop Jepson is a farmer and stockraiser, and has been a resident of Hurricane, Washington county, Utah, since 1910. He was president of the board of trustees of the town of Hurricane for six years.

JOHNSEN, Erastus, an active Elder and missionary of the Richmond Ward (Benson Stake), Cache county, Utah, was born April 18, 1883, in Richmond, Utah, the son of Niels Johansen and Margaret Rasmussen. He was baptized Aug. 6, 1891, by Olonzo D. Merrill, ordained successively to positions in the lesser Priesthood and took an active part in local Church matters from his early youth. He was ordained an Elder April 6, 1908, by James L. Burnham and filled a mission to Scandinavia in 1908 to 1911, laboring in the Bergen conference, Norway, part of the time as president of the Aalesund branch and the latter part as president of the Bergen conference. During his mission of 34 months he baptized 19 persons. After his return home he resumed other active Church duties. He was ordained a Seventy March 3, 1912, by Clarence L. Funk and was subsequently chosen as first counselor in the presidency of the Scandinavian meetings at Richmond; has also taken an active part in Mutual



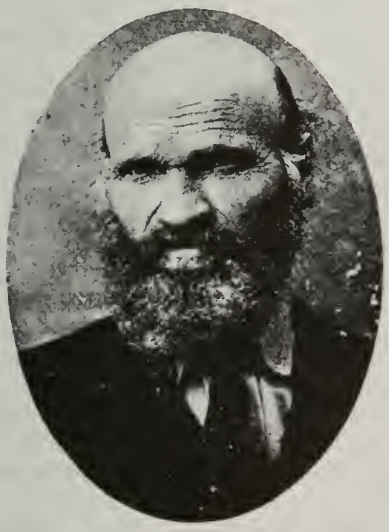
Improvement work and is at present a member of the Y. M. M. I. A. board of the Benson Stake. In 1912 (Oct. 9th) he married Nellie Maria Merrill, daughter of Apostle Marriner W. Merrill and Maria Kingsbury, which marriage has been blessed with four children, namely, Adonia M., Erma M., Orlo M. and Erastus C. Bro. Johnsen is a farmer by occupation and is a most active and useful member of the Church and the community at large.

JOHNSON, Otto Emmerick, an active Elder in the Oneida Stake and a resident of Preston, Franklin county,

Idaho, was born June 4, 1855, on the island of Bornholm, the son of Niels Johnson and Anna C. Granlund. His parents had migrated from Sweden to Bornholm about five years previous. Otto, becoming a convert to "Mormonism," was baptized when about ten years of age, and three years later (1867) emigrated to Utah in company with his sister, fifteen years old, crossing the Atlantic ocean in the ship "John Bright" and was seven weeks on the ocean. During the voyage they encountered heavy storm and ran short of food and water. They traveled by railroad as far as Laramie, whence they crossed the mountains in Capt. Chester Loveland's ox train, which arrived in Salt Lake City Aug. 20, 1868. After his arrival in the Valley Bro. Johnson worked awhile for Lorenzo D. Young, near Tooele, and for other farmers in that part of the country, and later he found employment with a number of parties in Salt Lake City. In 1875 (Feb. 15th) he married Annie M. Jensen, after which he resided successively in Brigham City and Snowville (Utah), Malad (Idaho), and Logan (Utah). In 1884 he moved to Preston, Idaho, where he still resides. His wife has borne him nine sons and three daughters, all of whom are living. Two of his sons have already filled foreign missions and two have lately served in the world's war. In his earlier years Bro. Johnson worked as a cabinetmaker, carpenter and millwright and has been an ardent student of music from his youth. Of late years he has made farming his principal occupation. In different places where he has resided he has acted as choir leader, and when he first arrived at Preston he was called by Bishop Wm. C. Parkinson to conduct a choir which was soon afterwards organized. Altogether he has been actively engaged as chorister for about forty years, part of the time having had charge of the Oneida Stake choir. He also taught vocal music in the Oneida Stake Academy for two years. In 1907-1909 he filled a mission to Scandinavia, laboring in Norway, where he conducted the Christiania branch choir with great success. This choir, which consisted of about sixty members, was and is now known as one of the best Latter-day Saint choirs in the world, outside of the Stakes of Zion. The excellent singing by this choir has brought thousands of visitors to the meetings in Christiania and been the indirect means of making many converts to "Mormonism." Bro. Johnson, during this mission, also worked very diligently otherwise as a missionary and baptized twenty persons; he also confirmed twenty-one converts. Returning home in 1909, Bro. Johnson had charge of a company of Saints and Elders (fifty-six souls) who crossed the Atlantic in the magnificent steamship "Megantic," which arrived in Montreal July 30, 1909. After his return home Elder Johnson was called into the presidency of the Scandinavian organization of the Oneida Stake of Zion, which position he occupied until recently, when his Ward duties and other labors rendered it impracticable for him to hold that position any longer. Bro. Johnson, since his earliest youth, has always been a faithful and energetic Church worker, ever willing and ready to respond to any duty required of him in a Church capacity as well as in secular matters.

JOHNSON, Seth, a Patriarch in the Panguitch Stake of Zion, and a resident of Cannonville, Garfield county, Utah, was born March 6, 1839, at Carthage, Hancock county, Ill., the son of Joel H. and Annie P. Johnson. In his early childhood he passed through many scenes of suffering in common with so many other Latter-day Saints at that time. When only four years of age he was with the rest of his father's family turned out of the family home by the mob, the

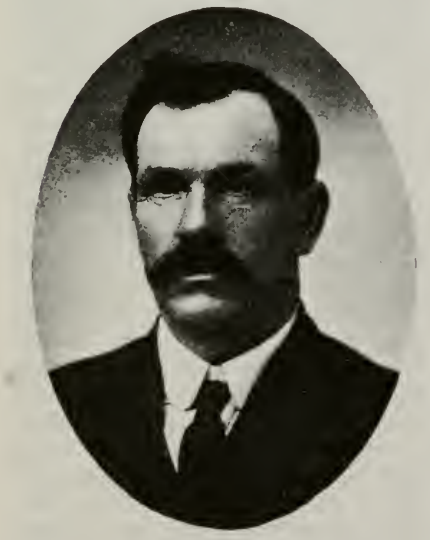
home being burned in the sight of its owners. The family fled, leaving bloody footprints behind them in the snow. Bro. Johnson's mother died when he was only 1½ years of age. Seth became well acquainted with the Prophet Joseph, who married his aunt as a plural wife. The family was driven from place to place in Illinois until May, 1848, when they started for the Rocky Mountains. Seth was baptized on the journey by Jedediah M. Grant and passed through all the incidents and hardships that followed pioneer life in the Valley, including the experience with grasshoppers and crickets and raids by the red men. He accomanied George A. Smith on



his mission to Iron county in 1850-1851, and afterwards took part in the founding of Cedar City and Summit in Iron county. He was ordained a Teacher in 1856, an Elder in 1857 and a Seventy in 1860. In 1861 he drove an ox team across the plains to the Missouri river to help gather the poor. That year also (Nov. 11, 1861), he married Miss Lydia Ann Smith, daughter of Thomas P. and Mary D. Smith. In 1862 he farmed and raised a large crop of grain. As early as 1857 he enlisted in the territorial militia and served in the same for 37 years. He helped to make a road to the Upper Rio Virgen Valley, southern Utah, in 1859, and crossed the plains again with ox teams to gather the poor in 1863. In 1864 he sold out his farm at Summit, Iron county, and moved south to Virgen City. In January, 1866, he was a member of an expedition sent out against savage Indians who had killed two men and driven off a large number of horses, cattle and sheep. On this expedition he traveled through deep snow in very cold weather and had a number of narrow escapes from being killed by the arrows and bullets of the savages. In June, 1866, he moved to Toquerville, where he lived for nearly six years. While there he carried the U. S. mail for a term of four years from Cedar City to St. George, and while there he held a number of civil offices, such as justice of the peace, superintendent of district schools in Kane county, etc. He also taught school for two years. In 1865 (Oct. 8th) he married Martha Jane Stratten. During the years 1867, 1868 and 1869, he participated in several expeditions against hostile Indians. In November, 1872, he moved to Hillsdale, on the Sevier river, in Iron (now Garfield) county, Utah. There he also taught school for a number of years. When the Panguitch Stake of Zion was organized, April 23, 1877, he was ordained a High Priest by Apostle Orson Pratt and set apart as a High Councilor in that Stake. He was ordained a Bishop by Apostle Erastus Snow, Aug. 2, 1877, and set apart to preside over the Hillsdale Ward. During the following 39 years he acted either as a High Councilor or a Bishop in the Panguitch Stake and also did some home missionary work. Among the many Church and civil offices held by him may be mentioned that he served as superintendent of Sunday schools, president of Y. M. M. I. A.'s, as well as instructor in Sunday schools, mutuals and Priesthood classes. He also served

as registration officer and justice of the peace. In 1895 (Sept. 2nd) he was ordained a Patriarch by Apostle Francis M. Lyman. For more than sixty years Bro. Johnson has lived on the frontiers and assisted to build new settlements and protect them from hostile Indians. He is the father of 25 children, 22 of whom grew to man and womanhood. His wife Lydia Ann bore him 14 children, namely, Mary Julia, Seth Alvin, George Washington, Lydia Annie, Joel Hills, Nephi, Sixtus Ellis, Seth, Janet Matilda, Susan Sariah, Saraphine, Thomas Smith, Emily Selesta and Jessie. His wife Martha Jane was the mother of eleven children, namely, Martha Ann, Lydia Drucilla, Jane, Dora, Anthony Sratton, Lydia Ann, Mary Rozilpha, Parley Pratt, Samuel Smith, Francis Marion and Joseph Elmer.

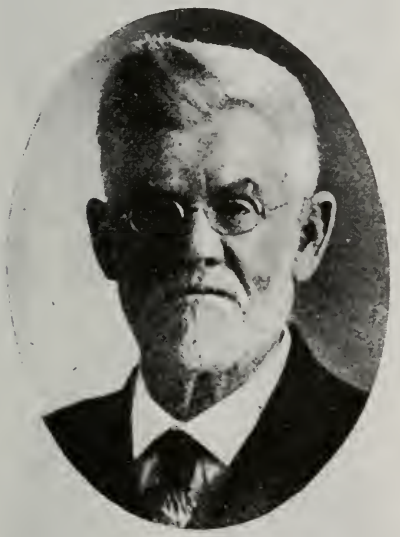
JONES, Lewis Daniel, second counselor in the presidency of the Malad Stake of Zion, was born June 28, 1861, at Willard, Box Elder county,



Utah, the son of Lewis W. Jones and Sarah Williams. He was baptized June 28, 1868, at Henderson Creek, Oneida county, Idaho, by Lewis W. Jones, and confirmed the following Sunday. He was ordained a Deacon Dec. 14, 1875, at Spanish Fork, Utah, by Jas. Boyack, and ordained an Elder a few years later. He was ordained a Seventy in the 52nd quorum by Jesse H. Dredge, April 2, 1884, at Portage, Utah, and was set apart as one of the council of that quorum Feb. 12, 1888. In 1880 (Aug. 31st) he was appointed superintendent of the Pleasant View Sunday school. He was ordained a High Priest and Bishop June 13, 1897, by Apostle Francis M. Lyman and set apart to preside over the Pleasant View Ward. In 1908 (Sept. 27th) he was chosen as second counselor in the Malad Stake presidency. Bro. Jones has always been an energetic and faithful Church worker; he taught the Indian school at Washakie, Utah, for six years (1892-1898), and also taught in other schools four years, being in the service ten years in all. He served as a member of the Idaho legislature two terms (1901-1902, 1907-1908), was elected a member of the senate first and afterwards a member of the house. March 19, 1903, he was appointed a member of the insane asylum board by Gov. John T. Morrison. He spent the season 1888-1889 as a recorder in the Logan Temple. In 1882 (March 16th) he married Beatrice F. Smith (daughter of John Smith and Sophia Fortune), who was born Feb. 22, 1858, at Spanish Fork, Utah county, Utah. John G., Sarah S. and Beatrice S. are the children of this marriage.

JONES, Lehi Willard Thomas, first Bishop of Cedar City West Ward (Parowan Stake), Iron county, Utah, was born Nov. 15, 1854, in Cedar City, Utah, the son of Thomas Jones and Sage Treharne. He was baptized when eight years old and ordained successively to the offices of Deacon, Teacher. Priest, Elder and Seventy, the latter ordination taking place June 20, 1883. In 1888-1889 he filled a mission to the Southern

States and returned home after being absent eighteen months, on account of ill health. He was ordained a High Priest by Francis M. Lyman in March, 1892, and set apart as first counselor to Bishop Wm. H. Corry. This position he held until June 19, 1908, when he was chosen and ordained a Bishop by Francis M. Lyman and set apart to preside over the Cedar City West Ward. Bro. Jones' Church activities commenced in his youth, when he acted as president of a Deacons' quorum, and he also figured prominently in Sunday



school and Y. M. M. I. A. labor. He has also held a number of civil offices. Thus he acted one term as mayor of Cedar City, served as county commissioner two terms and as city councilman several terms. In 1878 (Feb. 13th) he married Henrietta Lunt (daughter of Henry Lunt and Mary Ann Wilson), who was born Nov. 12, 1858, at Cedar City, Utah. She bore her husband nine children, namely, Thomas W., Kumen L., Henry L., Henrietta L., Ann L., Lehi M., Martha, Erastus L. and William L. Bishop Jones is a farmer and stock raiser by avocation and has done considerable work in the Manti Temple.

JONES, Miles Levanter, first Bishop of the Ogden Seventh Ward (Ogden Stake), Weber county, Utah, was born Oct. 31, 1866, at Ogden, Utah, the son of Miles Hudson Jones and Ann Elizabeth Rollins. He was baptized when eight years old and ordained successively to the offices of Deacon, Priest, Elder, Seventy and High Priest. When ordained to the latter office he was set apart as a High Councilor in the Ogden Stake. He also acted as president of the Y. M. M. I. A. and as assistant superintendent of the Sunday school in the Mound Fort Ward. In 1905-1907 he filled a mission to Great Britain, laboring in the London conference, part of the time as president of the same. He was ordained a Bishop Nov. 1, 1908, by Patriarch John Smith and set apart to preside over the Ogden Seventh Ward which was then organized. Bishop Jones has been an active citizen and has filled many positions of a secular nature, besides attending to his ecclesiastical duties. Thus he served two terms (1886-1889) as city councilman and has acted on the city commission of Ogden since 1915. In 1888 (Oct. 10th) he married Isabella Chase (daughter of Elisha W. Chase and Harriet Barker), who was born May 12, 1868, in Ogden. She has borne her husband eight children, namely: Harriet Ann, Raymond M., Ezra B., Olive M., Marion, Wilbur C., Elizabeth and Lois. Bishop Jones is at present manager of the M. L. Jones Coal & Ice Company at Ogden.

JONES, Thomas William, Bishop of the Paragoonah Ward (Parowan Stake), Iron county, Utah, was born Jan. 24, 1872, at Greenville, Beaver county, Utah, the son of William E. Jones and Sarah Davis. He was baptized Jan. 24, 1880, by his father; ordained a Deacon and afterwards an Elder; acted as president of the Paragoonah Ward Y. M. M. I. A.; ordained a High Priest Sept. 25, 1897, by Francis M. Lyman and set apart as second

counselor to Bishop Stephen S. Barton. He served in that capacity until June 21, 1908, when he was ordained a Bishop by Francis M. Lyman and



set apart to preside over the Paragoonah Ward, which position he still holds. In 1892 (June 25th) he married Margaret E. Prothero (daughter of Jonathan Prothero and Elizabeth Reese), who was born June 6, 1870, at Paragoonah. She has borne her husband six children, namely: Margaret D., Sarah E., Leona, Lillias, Thomas G. and J. Howard. Farming and stock-raising are Bishop Jones' principal avocations. At present he serves as a member of the Paragoonah town board.

JONES, Willard Edwin, Bishop of the Virden Ward (St. Joseph Stake), Grant county, New Mexico, was born Nov. 30, 1882, in Payson, Utah county, Utah, the son of Timothy Jones and Mary Jane Done. He was baptized March 7, 1891, by Joseph Robinson, moved with his parents and family to Mexico in the fall of 1896, locating in Colonia Dublan; was ordained a Deacon in October, 1897, and advanced through other steps in the Aaronic Priesthood, laboring as Ward teacher, etc. He was ordained an Elder June 12, 1906, by Anthony W. Ivins. In 1907 (Oct. 2nd) he married Corilla Maria Allred, in the Salt Lake Temple. She died Feb. 8, 1908, of pneumonia, at Dublan, Mexico. In 1910 (Oct. 5th) Bro. Jones married Edna Payne in the Salt Lake Temple. She has borne her husband four children, namely, Corilla, Viva, Emma and Cleo. Bro. Jones has been an active Church worker since his earliest youth. Thus he has labored as a Sunday school teacher, a Y. M. M. I. A. missionary, and as a counselor in the presidency of an Elders' quorum until he was exiled from Mexico in 1912. After leaving Mexico he assisted his brethren in buying land and locating Mexican Latter-day Saint refugees in Virden, New Mexico. He was ordained a High Priest and Bishop Nov. 5, 1916, by Apostle Hyrum M. Smith and set apart to preside over the Virden Ward, which position he still holds. At present he is filling a mission for the Church at El



Paso, Texas, being set apart for that mission Sept. 6, 1919, and is enjoying his labors.

JORANSON (Yorgason), James, Bishop of Fountain Green, Sanpete county, Utah, was born May 16, 1847,

at Malmö, Malmöhus lån, Sweden, the son of Sören Jöranson and Caroline Jensen. He was baptized in 1856 and emigrated to Utah in 1857 with his parents, locating in Moroni,



Sanpete county, where he resided until 1884, when he moved to Fountain Green, having been called to preside there as Bishop. He was ordained to that position in 1884, by Francis M. Lyman, and held the position until 1891, when he was released, and moved to California, where he resided for twenty-five years, mostly at Los Angeles. While a resident of Utah he was principally engaged in farming and sheep-raising. Having just returned from California, he died at Fountain Green May 16, 1917. During his life he married six wives, namely: Christina Johnson, who bore him nine children; Frances M. Tilby, who was the mother of five children; Amy, who bore him three children; Maria Peterson, who became the mother of two children; Hannah Olsen, who bore him one child, and Catherine, who became the mother of two children. Bishop Jöranson filled two missions to Sweden, the first one in 1881-1883, when he presided over the Skåne conference, and the other in 1886-1888, when he presided over the Stockholm conference.

JORGENSEN, Rasmus G., second Bishop of the Central Ward (Bannock Stake), Bannock county, Idaho, was born April 8, 1863, at Aarhus, Denmark, the son of Jörgen Just Jörgensen and Anna Mette Rasmussen. He emigrated to Utah in 1884 and was ordained an Elder in 1886 by Rasmus Christoffersen at Lynne, Weber county, Utah. In April, 1900, he was appointed to preside over the Lynne East Branch and in 1901 he was ordained a High Priest by Mathias F. Cowley, and chosen as first counselor to Bishop Daniel E. Lloyd. He served in that capacity until 1903, when he was sustained as acting Bishop of the Central Ward; and ordained a Bishop Jan. 10, 1904, by John W. Taylor. After living in Ogden from 1884 to 1898, he settled at Central, Idaho, where he still resides. In 1886 (April 28th) he married Thora P. Jensen (daughter of



Hans H. Jensen and Lise Lechbant), who was born Dec. 21, 1866, on Sjælland, Denmark. This marriage has been blessed with fourteen children, namely, Elbert Erastus, born March 2, 1887; Jennie Laura, born July 15, 1888; Anna Teresa, born April 6,

1890; Pearl Elize, born Sept. 10, 1891; Hans Helbert, born May 22, 1893; Dora Emelie E., born Dec. 4, 1894; Clara Adela, born in March, 1896; Arthur Lorenzo, born June 25, 1897; Rosette Arilla, born Dec. 19, 1899; Herman Rastus, born Sept. 19, 1902; Lyla Amanda, born April 7, 1904; Jessie Just, born Nov. 26, 1905; Leo Lyman, born Jan. 18, 1908, and Howard Chester, born Aug. 3, 1910.

KELLER, James Morgan, fourth Bishop of the Mink Creek Ward (Oneida Stake), Oneida county, Idaho, was born June 9, 1865, at Mantua, Box Elder county, Utah, the son of James M. Keller and Karen Margrethe Valentine. He was baptized July 17, 1877, by Bishop Rasmus Rasmussen; ordained an Elder in



1880 by Andrew A. Björn; ordained a High Priest June 17, 1892, by Anthon H. Lund and set apart as second counselor to Bishop Rasmus Rasmussen. Later he acted as first counselor to Bishop Rasmus Rasmussen jun., ordained a Bishop Feb. 26, 1910, by Heber J. Grant and set apart to preside over the Mink Creek Ward, having previously served eight months as acting Bishop. In 1889-1891 Bro. Keller filled a mission to Scandinavia, laboring in the Aalborg conference. In 1907-1909 he filled a second mission to Scandinavia, this time laboring in Norway, one year as president of the Bergen conference. He moved to Mink Creek with his father in 1872 and has since that time followed farming and stock-raising as his principal avocations. In 1883 (Dec. 9th) he married Mary Ellen Baird, who was born Oct. 28, 1867, in Brigham City, the daughter of Alexander Baird and Sarah Delacy. This marriage has been blessed with eleven children, four boys and seven girls, of whom ten are still alive.

KENNEDY, John, Bishop of the Argyle Ward (Woodruff Stake), Rich county, Utah, was born Oct. 12, 1847, at Kilmarnock, Ayrshire, Scotland, the son of John Kennedy and Eliza-



beth Black. He emigrated to Utah with his parents in 1869 and settled in Almy, Uinta county, Wyoming. After being ordained an Elder (Jan. 22, 1872), he married Hannah Simpson (daughter of Geo. Simpson and Jane Sanders), who was born Oct. 20, 1866, at Renfrewshire, Scotland. After giving birth to sixteen children (ten boys and six girls), his wife died July 19, 1902. In 1907 (April 4th) Bro. Ken-

nedy married Anna Simpson, a widow with ten children, who was born June 2, 1862, the daughter of John Smith and Jane Loremer. Bro. Kennedy was ordained a Bishop Oct. 7, 1897, by Heber J. Grant and set apart to preside over the Argyle Ward, which position he held until 1913, when the Argyle Ward was disorganized. Bishop Kennedy has served two terms as a county commissioner and three years as justice of the peace. His chief occupations are farming and stock raising, and he is also engaged in the sheep business. After his first arrival in Utah he labored as a coal miner at Almy, Wyoming.

KEYSOR, Guy Messiah, a member of the Mormon Battalion, was born Oct. 6, 1816, at Black Rock, Erie county, New York, the son of Henry Bearnard Keysor and Elizabeth Scovill. His father was of German descent, but several generations back. Becoming a convert to "Mormonism," he was baptized on April 1, 1843, and about eighteen months afterwards he traveled 2,000 miles to testify to the truth of the gospel to his relatives, on which mission he baptized his mother. He was in Nauvoo, Illinois, as early as 1844 and helped to build the Temple there. He was ordained a Seventy Dec. 25, 1844, and became a member of the 13th quorum of Seventy. The following year he participated in the general exodus of the Saints from Nauvoo. Having reached the Missouri river, he enlisted in the Mormon Battalion in July, 1846, and marched as a private in Company B (Jesse D. Hunter, captain) to San Diego, California. After his discharge he marched with his companions northward along the coast and was employed by Mr. Sutter on the American river when gold was discovered, early in 1848. He remained in California until 1850 when he made his way to Utah. For many years he was a resident of Salt Lake City, where he followed his trade as a carpenter and builder and did considerable work in connection with the erection of the Salt Lake Temple. In 1851 (Sept. 1st) he married Mary Ann Elvin, who bore him two children, namely, Guy Henry and Elizabeth Mary. His wife



died Sept. 5, 1860. Prior to that he had married Ruth Wyllie, Sept. 19, 1855, and Mary Ann George, Feb. 27, 1857. About the year 1878 Bro. Keysor moved to Sevier county, Utah, and became a resident of Richfield, where he spent the remainder of his life, having married a fourth wife, Ellen Diamond. Bro. Keysor died as a faithful Latter-day Saint in Richfield, Oct. 3, 1885. In one of his recorded testimonies he writes: "I cannot say, as some say, that I left everything that was near and dear to me for the gospel's sake, for I only left a cold and friendless world, and when I embraced the gospel I obtained everything that was near and dear to me, although there is not one by the name of Keysor who embraced the gospel except mother and myself." His second wife, Ruth, died March 25, 1891.

KEYSOR, Ruth Wyllie, wife of Guy Messiah Keysor, was born May 1, 1830, at Johnson, Lanarkshire, Scot-

land, the daughter of Oliver Wyllie and Mary Ann George. Her mother, together with her children, were baptized early in January, 1847, at Glas-



gow, Scotland, in a stream where they had to break the ice before the ordinance could be performed. The family afterwards moved to Manchester, England, and later to Liverpool, whence they sailed for America on a sailing vessel. On the voyage Ruth took sick, and when about three days out from Liverpool, according to her own statement, her spirit left her body and visited two of her sisters who had been left in England. These two sisters desired to have her spirit remain with them, but she refused to stay, telling the sisters that if she did so her body would be thrown overboard. The next morning each of the two sisters set out in search of the other, in order to recount the experience of the night, and met each other on the way. Sister Ruth and her mother crossed the plains in Captain Brown's company and arrived in the Valley Sept. 5, 1855. She became the wife of Guy Messiah Keysor of Salt Lake City Sept. 19, 1885. She bore her husband seven children, namely: Mary Merselvia, James Barnard, William George, Rebecca Harriet, Peter Moroni, Ephraim Manassa and Ruth Susan Independence. Just before Johnston's Army arrived in the Valley she, like many others, went south (at the time of the general move) as far as Salt Creek (Nephi). Sister Keysor was a faithful Latter-day Saint, and for many years an active member of the Relief Society of the 8th Ward, Salt Lake City. She died in Salt Lake City March 25, 1891.

KEYSOR, William George, an active Elder in the Church and a resident of the 8th Ward, Salt Lake City, Utah, was born Nov. 21, 1862, in Salt Lake City, the son of Guy Messiah Keysor and Ruth Wyllie. He received a common school education, was raised in the 8th Ward and baptized Feb. 5, 1878, by Joseph McMurrin; he was ordained successively to the offices of Deacon, Elder and Seventy. Before he had reached the age of 21 years he made adobes and built a house. In 1889 (March 20th) he married Sarah Ann Hawkins in the Logan Temple, and with his young wife took possession of the house he



had erected seven years before. This marriage was blessed with three children, namely, Sarah Ruth, William Harold and Viola May (who died in

infancy). In the latter part of 1901 Bro. Keysor was called on a mission to the Northern States, during which time he labored in the State of Wisconsin, principally in the cities of Milwaukee and Le Crosse. While thus engaged as a missionary it fell to his lot to perform a marriage ceremony which made a Quaker and a Catholic man and wife—something unusual, indeed, in the experience of a "Mormon" Elder. In 1913 (May 19th) Bro. Keysor was ordained a Seventy by John H. Vincent and at once became a member of the 171st quorum of Seventy. His wife died June 21, 1919, in Salt Lake City.

KEYSOR, Sarah Ann, wife of Wm. George Keysor and daughter of John Bennett Hawkins and Sarah Moulton, was born Oct. 29, 1859, in Salt Lake



City, Utah, and baptized in August, 1871, by Howard O. Spencer. Her mother's family, emigrating from England, crossed the Atlantic in the ship "Horizon" and the plains in Capt. James G. Willie's handcart company in 1856. Her father was one of the early blacksmiths in Salt Lake City and also served as a guard in Echo Canyon before Johnston's army came into the Valley. The family resided in the 14th Ward, Salt Lake City, for nearly twenty years. After moving to the 8th Ward (Salt Lake City) Sarah Ann became a member of the Relief Society in that Ward April 4, 1872, at the age of 13 years. In 1875 she was appointed assistant secretary of that society and in January, 1881, was chosen as secretary. She also served as organist for a number of years, or until she departed this life, always taking a great interest in Church work, ever ready to do her full duty at all times. In 1889 (March 20th) she married William George Keysor in the Logan Temple. She had three children born to her, one of whom died in infancy. The remaining two are Sarah Ruth and William Harold; the latter married Florence Maria Evans of Union, Salt Lake county. Sister Keysor departed this life June 21, 1919, at Salt Lake City, as a faithful Latter-day Saint. At the time of her demise she had two living children and two grand children (William Cloris and Sarah Maria Keysor).

KIMBALL, Heber Chase, Bishop of Eden (St. Joseph Stake), Graham county, Arizona, was born July 11, 1872, at Paris, Bear Lake county, Idaho, the son of David Patten Kimball and Caroline Marian Williams. He moved with his parents, when four years old, to Arizona and lived on the Walafil Indian reservation at Hockberry, Arizona, about two years and then moved to Jonesville, Salt River Valley, and later to the San Pedro Valley, when nine years old. Two years later his father died and at the age of twelve years Heber Chase went to work logging with an ox team at a saw mill in the Hauchua Mountains. That year the Indians were on the war path and on one occasion Heber Chase rode 75 miles on a lame mule, all alone, expecting every moment to be killed by the angry natives. He went to Utah when

sixteen years old and later to Star Valley, Wyoming. He returned to Arizona five years later. At the age of 23 he made all preparations to



marry, but not being quite satisfied with his choice he sought the Lord in secret prayer, desiring to put a thousand miles between him and his "girl" if she were not the one to make him happy. This led to his removal to St. David, Cochise county, Arizona, where he met Mary Louisa Trejo, whom he married Sept. 14, 1896, at Thatcher, Arizona. This marriage was blessed with five children, namely, Marianna, Heber Chase, jun., Buela Codd, Vera Trejo and Zena Trejo. His wife died in Salt Lake City, but her interment took place at St. David. Bro. Kimball married Sarah E. Trejo (a sister of his first wife) Jan. 1, 1909, who has borne her husband six children, namely, Emily, Louisa, Milton Chase, David Patten, Agnes and Trejo Q. Both Brother Kimball's wives were daughters of Meliton Gonzalos Trejo, a noted Spanish-speaking missionary and translator of the Book of Mormon into the Spanish language. Bro. Kimball filled a mission to the Southern States in 1902-1905, having been ordained a Seventy Feb. 3, 1902, by Andrew Kimball. For several years Bro. Kimball resided at Layton, Graham county, Arizona, but was called from there to act as Bishop of Eden. He was ordained a High Priest and Bishop June 7, 1919, by Apostle James E. Talmage having already moved with his family to the Eden Ward.

KIMBALL, Quince Knowlton, a Bishop of the Houston (now Widtsoe) Ward (Panguitch Stake), Garfield county, Utah, was born Feb. 15, 1867, in Salt Lake City, Utah, the son of David Patten Kimball and Caroline M. Williams. He was baptized when eight years old in Salt Lake City and about that time accompanied his father's family to Arizona, residing first at Lehi, Maricopa county, and thence moved to Saint David, on the San Pedro river, in Cochise county. At the age of fifteen years, through the death of his father, he shouldered the cares of making a living for his mother and six of her children, and never shirked that re-



sponsibility until they were all able to take care of themselves. When eighteen years of age he moved to Thatcher, Graham county, where he

engaged in farming and labored as a Ward teacher. He was also ordained a Seventy. Later, he returned to Utah and located temporarily in Logan, Cache county. In 1890 (April 23rd) he married Mary Emily Merrill, after which he took his wife and his mother's family to Wyoming, locating in Bedford, Lower Salt River Valley. There he acted as superintendent of the branch Sunday school and later, when the Ward was organized, he was ordained a High Priest by John Henry Smith and set apart as first counselor to Bishop John Thatcher. He held this position four years, after which he moved back to Cache Valley, locating in the Benson Ward, where he acted as a Ward teacher; he also worked in the Logan Temple. In 1904-1907 he filled a mission to the Central States, laboring principally in Louisiana and Kansas. After his return home he served as a home missionary in the Benson Stake, but moved to Winder, Garfield county, Utah, in 1911 and became practically the founder of that town. There he acted as presiding Elder of the branch from July 30, 1911, to the summer of 1912. He made a temporary move to Cache Valley, Utah, with a part of his family, but returned to Winder (now Widtsoe) in January, 1913, and helped to build an amusement hall and construct a water system on to the townsite. He was ordained a Bishop Nov. 22, 1914, and set apart to preside over the Winder (Widtsoe) Ward, being ordained by Apostle Heber J. Grant at Circleville. He held this position until 1917, when he was honorably released because of business which took him away from home. Bishop Kimball has served as senator in the Utah legislature from the tenth district of Utah, comprising Sevier, Wayne, Piute and Garfield counties.

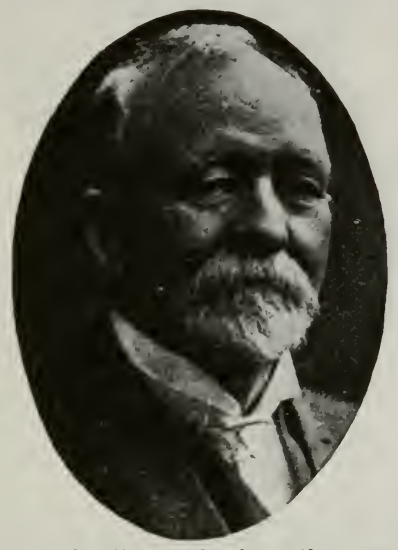
KUTTERER, John George, fourth Bishop of the Lund Ward (Bannock Stake), Bannock county, Idaho, was born July 2, 1879, at Ludvigshafen, Germany, the son of Conrad Kutterer and Elizabeth Bugh. He was baptized when eight years old by Jacob Zollinger; ordained successively to the office of Deacon, Teacher and Priest when quite young; ordained an Elder in 1905 by Thos. Olive; ordained a Seventy in 1909, by E. Leroy Harrison; ordained a High Priest Dec. 4, 1915, by Jos. F. Smith, jun. and set apart as an alternate member of the High Council of the Bannock Stake; sustained as Bishop of the



Lund Ward Feb. 20, 1916, and ordained a Bishop May 21, 1916, by Heber J. Grant. In 1910-1911 he filled a mission to the Southern States, laboring principally in Kentucky. For several years he acted as a counselor in the Ward Y. M. M. I. A. and also as a Stake officer, was assistant superintendent of the Ward Sunday school, superintendent of the Ward Religion Class and aid in the Stake Religion Class work. In 1905 (June 21st) he married Annie L. Peterson (daughter of August Peterson and Annie C. Isaacson), who was born Feb. 8, 1885, at Ogden, Utah. Three children are the issue of this marriage, namely, Ruby A., Lucille

M. and Elda. Bro. Kutterer came to Utah in 1887 and lived at Providence, Cache Valley, until 1898, when he settled permanently at Lund, Idaho. Farming and stock raising are the principle avocations of Bishop Kutterer.

LAMBERT, Richard Greves Cannon, a Patriarch in the Liberty Stake of Zion, was born July 2, 1850, in Salt Lake City, Utah, the son of Charles Lambert and Mary Alice Cannon. As a boy he took part in the early development of the country by herding cows and sheep, driving ox



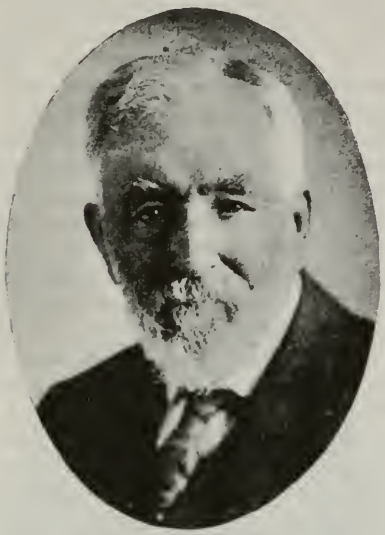
teams, hauling rocks from the quarries and wood from the mountains; he helped to build roads and bridges and at an early day expressed a desire to learn the trade of a blacksmith which avocation he followed for some time. He was apprenticed to the "Deseret News" and learned the art of printing and was almost constantly in the employ of that firm until 1907, except when filling missions. Early in life, under his mother's careful training, he developed a religious desire and became an active Church worker, having been baptized July 14, 1859, by Bishop Jonathan Pugmire, jun. Soon afterwards he was ordained a Deacon and appointed to preside over the Deacons' Quorum of the Seventh Ward. About 1866 he was ordained an Elder by Elder Elias Smith and in 1867 he began his missionary labor in the Sunday schools in behalf of the "Juvenile Instructor" and also acted as assistant superintendent in the Seventh Ward Sunday school. In October, 1872, Bro. Lambert, together with others (at the suggestion of Pres. Brigham Young and George Q. Cannon) organized a Young Men's Improvement Society in the Seventh Ward, Salt Lake City, of which he was chosen as president and John E. Callister as secretary. The record of this society was taken by Angelo Cram to Kanab and there accidentally destroyed by fire. In October, 1873, Bro. Lambert was called on a mission to the Sandwich Islands, and when the late Apostle Orson Pratt set him apart for that mission he blessed him with a wonderful prophetic blessing which has since been fulfilled to the very letter. At the request of President Brigham Young Elder Lambert married a wife and took her with him to the islands. His choice was Mary Ann Jenkins, daughter of Bishop Thomas Jenkins and Ann Smith. After their arrival on the islands Bro. Lambert worked on the sugar mill at the Laie plantation, assisting in making material improvements. While thus employed he broke wild oxen to the yoke, trained mules to the plough, built a smoke stack and ploughed with twelve yoke of oxen. Besides this he did much missionary labor, traveling extensively on all of the islands of the group; the Hawaiian language came to him as a spiritual gift. He was also especially blessed with the gift of healing and was an instrument of bringing many natives into the Church, among them being the first Maori convert from New Zealand. During his mission, which lasted until 1897, he was instrumental

in bringing back into the Church many of those who had strayed away under the administration of Walter M. Gibson. Two sons were born to him while on this mission, namely, Richard J. and Thomas J. After his return from that mission in 1887 Bro. Lambert acted as business agent and assistant manager of the "Deseret News." He was ordained a Seventy in 1873, a High Priest in 1908 and a Patriarch Oct. 20, 1919, by Anthon H. Lund. In his labors on the "Deseret News" and as a missionary Bro. Lambert visited every Stake of Zion and almost every Ward in the Church. He organized mutual improvement associations in the Hawaiian mission and has always been interested in mutual improvement work. He is also a diligent Sunday school worker, and has filled many positions of a secular nature. Thus he served in the Utah Legislature in 1894 and was a member of the constitutional convention in 1895. The constitution of the State of Utah was compiled and published under his direction. His first wife bore him two sons and five daughters, namely, Richard J., Thomas J., Matie, Eva, Pearl and Tessie. His second wife Martha C. Hovey (whom he married October 4, 1884) bore him five children, namely, George Hovey, Hardy H., Joseph H., Martha H. and Karl H.

LEE, Samuel Marion, the fifth Bishop of the Clifton Ward (Oneida Stake), Franklin county, Idaho, was born Nov. 22, 1875, in Panaca, Lincoln county, Nevada, the son of Samuel M. Lee and Margaret McMurrin. His mother died when he was nine days old and Samuel was raised by his grandparents, Joseph McMurrin and Margaret Laing, of Salt Lake City. At the age of eighteen Samuel moved to Clifton, Idaho, where he has been engaged as a farmer and stock raiser ever since. He was baptized March 4, 1884, by Joseph W. McMurrin, ordained a Deacon March 31, 1889, by Isaac Brockbank and later ordained a Teacher and a Priest. He was ordained an Elder May 11, 1896, by Mathias F. Cowley; ordained a Seventy Nov. 9, 1903, by John Henry Smith; ordained a High Priest June 11, 1911, by Taylor Nelson and set apart as a counselor to Bishop James W. Davis of the Clifton Ward. He was ordained a Bishop June 6, 1914, by George F. Richards and set apart to preside over the Clifton Ward, which position he still holds. Prior to this he acted as a counselor of the Eighth Quorum of Elders, was assistant superintendent of Sunday school and afterwards superintendent, acted as treasurer of the Oneida Irrigation District since 1909 and as school trustee during the past seven years. In 1896 (May 13th) he married Louisa Bingham (daughter of Calvin Bingham and Rachel Henderson), who was born Jan. 1, 1898, in Clifton, Idaho. She bore her husband six children, namely, Samuel Perry, Harold Bingham, Clyde Bingham, Waldo Bingham, Stella Bingham and Verda Bingham.

LEIGH, Henry, Counselor in the Stake presidency of the Parowan Stake and a resident of Cedar City (Parowan Stake), Iron county, Utah, was born Dec. 31, 1843, in Llanelly, North Wales, the son of Samuel Leigh and Ann Davis. He emigrated to America with his father's family early in 1849. Landing at New Orleans they proceeded up the Mississippi and Missouri rivers to Council Bluffs, Iowa. While on the way cholera broke out and the mother and baby were among the ones who died of this disease. In 1852 the family emigrated to Utah, crossing the plains in William Morgan's company. On the journey Henry was baptized in the Platte river by William Morgan. The family settled in Cedar City the same year. Here Henry was ordained a Deacon and

took an active part in Church affairs. He was ordained a Seventy Aug. 19, 1879, and became a member of the 63rd quorum of Seventy.



In 1873-1874 he filled a mission to Great Britain, presiding over the Liverpool conference. He returned from that mission early on account of ill health. He was ordained a High Priest June 24, 1896, by Francis M. Lyman and set apart as second counselor to President Uriah T. Jones of the Parowan Stake. Later (March 22, 1903) he was promoted to the position of first counselor. Brother Leigh has also been very active in secular affairs and has held many civil offices. Thus he served one term (being elected Nov. 8, 1892) as mayor of Cedar City; served for several terms in the city council; acted as justice of the peace, city treasurer, manager of the Cedar City Co-op, president of the Cedar City Sheep Association, and county superintendent of district schools (being elected to that position Aug. 5, 1889, Aug. 3, 1891, and Dec. 30, 1895). Otherwise his main vocations in life have been those of farmer, stock raiser and merchant. In 1879 (May 19th) he married Amy Elizabeth Webster (daughter of Francis Webster and Ann Elizabeth Parsons), who was born Sept. 28, 1856, on the Platte river, while her parents were crossing the plains in Capt. Edward Martin's handcart company. She bore her husband ten children, as follows: Ann E., Samuel and Francis W. (twins), Amy J., Sophia, Violet, Henry W., Winnifred, Wilford and Zelma.

LESUEUR, James Warren, president of the Maricopa Stake of Zion and a resident of Mesa, Maricopa county, Arizona, was born May 31, 1878, at Montpelier, Bear Lake county, Idaho, the son of John Taylor Lesueur and Geneva Casto. He was blessed as a baby by Apostle Charles C. Rich, baptized Oct. 7, 1886, by Joseph L. Hales; ordained a Deacon by Bishop Chas. P. Anderson at St. Johns, Arizona; ordained an Elder June 7, 1896, by Wm. H. Gibbons and ordained a Seventy by Apostle John Henry Smith Jan. 21, 1898, on which date also he was set apart for a mission to Great Britain. While abroad he labored in the Leeds



conference, one year as clerk of the conference. He was then transferred to the Channel Islands, laboring alone on the island of Jersey

and later, in company with three other Elders, on the island of Guernsey. While laboring on these islands he succeeded in getting thousands of names of his dead relatives with a view to do work for them in the Temple. Both before and after returning from his mission in the spring of 1900 Bro. Lesueur commenced a most active life at home and has held the following positions: Counselor to a president of a Deacons' quorum, librarian of a Ward Primary Association, librarian and treasurer of the St. Johns Ward Y. M. M. I. A., first counselor in the St. Johns Ward Y. M. M. I. A. in 1896-1897, Stake secretary (St. Johns Stake) of Sunday schools in 1896-1898, home missionary in 1896-1897, director of the Y. M. M. I. A. Literary League (1896-1897), Sunday school teacher (1896-1898 and 1900-1912), M. I. A. Normal missionary to the B. Y. Academy at Provo, Utah (1897), Stake clerk, historian and recorder in St. Johns Stake (1900-1903), superintendent of Religion Classes in St. Johns Ward (1901), teacher in Religion Class (1903), first assistant superintendent in the St. Johns Stake Y. M. M. I. A. and home missionary in St. Johns (1901-1902), Religion Class missionary (1900-1901), Stake home missionary (1901-1913, Stake superintendent of Y. M. M. I. A. (1903-1906), vice president of the Y. M. M. I. A. Athletic Club (1902-1903), Ward teacher in St. Johns Ward (1903-1906), Ward clerk in the St. Johns Ward (1904-1906), clerk of the High Priests' quorum in the St. Johns Stake (1904-1906), first assistant superintendent of the Y. M. M. I. A. of the Maricopa Stake (appointed Sept. 2, 1906), superintendent of the Mesa Ward Sunday school (1907-1912), chairman of an amusement committee in the Mesa Ward (1907), teacher in the junior class of the Mesa Y. M. M. I. A. and in the Deacons' quorum (1911), principal of the Mesa Ward Religion Class (appointed Jan. 29, 1911), vice president of the Mesa Gymnasium and Reading Room (appointed Feb. 8, 1911), etc. Bro. Lesueur was ordained a High Priest Feb. 28, 1903, by John T. Lesueur, and set apart as president of the Maricopa Stake March 10, 1912, by Apostle Francis M. Lyman, which position he still holds. President Lesueur has also held many positions of a secular nature; thus he acted as vice president of the Mesa Commercial Club in 1910; acted as school trustee in 1911-1913; has been director of the Inter-Mountain Life Insurance Co. since 1912 and director of the Salt River Valley Bank since April, 1913; was an executive member of the Arizona State Board Anti-Saloon League in 1913-1914, and a member of the State Temperance Federation Board of Directors in 1914-1916. Early in life he graduated from the B. Y. A. Commercial College and worked as salesman of the C. M. M. I. at St. Johns, superintendent of the A. C. M. I. at St. Johns, salesman of the Lesueur-Gibbons Company, etc. He has also been honored by the Governor of Arizona by appointment to serve on several commissions. At present he is taking a most active part in gathering means for the building of a Temple at Mesa, Arizona. In 1902 (May 9th) Bro. Lesueur married Anna Maria Anderson (daughter of President Charles P. Anderson of the St. Johns Stake and Anna L. Anderson). This marriage has been blessed with seven children, namely, Leola, Frank, Charles, Marlowe, Nelle Josephine, Nadeen, Anna Louise and Margaret Lenore.

LLOYD, John Lea, fourth Bishop of Grace Ward (Bannock Stake), Bannock county, Idaho, was born March 21, 1879, in Wellsville, Cache county. Utah, the son of Thomas W. Lloyd and Elizabeth Lea. He was baptized April 7, 1887, by Richard Bransley; ordained successively a

Deacon, Teacher and Priest; ordained an Elder by Walter Jones, March 11, 1901; ordained a Seventy May 7, 1908, by Rulon S. Wells, and ordained a High Priest Aug. 15, 1909, by Anthony W. Ivins and set apart as a member of the High Council in the Bannock Stake, which position he held until February, 1917, when he was ordained a Bishop by Rudger Clawson and set apart to preside over the Grace Ward. Bishop Lloyd moved to St. Anthony, Idaho, in 1900 and located in Grace, Idaho, in 1904. In 1913-1915 he filled a mission to the Southern States, laboring principally in the State of Ohio and presiding over the Ohio conference six months. In 1901 (March 13th) Bro. Lloyd married Hortense Dover Park (daughter of Isaac H. Park and Hannah Dover), who was born Oct. 29, 1882, in Salt Lake City, Utah. She has borne her husband five children, namely, John Lyman, Isaac Joseph, Clinton, Alton, Clarence Horace and Hortence (twins). Bishop Lloyd is a farmer by occupation and has taken a most active part in the founding of Grace, which partly through his efforts and untiring zeal has become the chief settlement and business center of Gentile Valley.

LOVELAND, Carlos Heber, fourth Bishop of Chesterfield Ward (Bannock Stake), Bannock county, Idaho, was born Oct. 21, 1867, at Brigham City, Box Elder county, Utah, the son of Heber Chauncey Loveland and Columbia Fillmore Call. He was baptized when eight years old by Bishop Thos. Harper; ordained a Deacon soon afterwards; ordained an Elder Nov. 28, 1888, by Bishop Parley P. Willie, ordained a Seventy March 7, 1892, by Abraham H. Cannon and ordained a High Priest in 1901 by Apostle Geo. Teasdale and set apart as second counselor to Bishop Judson A. Tolman; he held that position until the release of Bishop Tolman in 1903. He was ordained a Bishop by John Henry Smith May 12, 1907, and set apart to preside over the Chesterfield Ward. Bishop Loveland has always been an active Church worker. Thus he acted as superintendent of the Religion Class at Chesterfield, acted as first counselor in the Chesterfield Ward Y. M. M. I. A., and filled a mission to the Southern States in 1892-1894, laboring principally in Florida



and Alabama. In 1888 (Nov. 28th) he married Elizabeth Jones Higgensen (daughter of Wm. T. Higgensen and Christina Young), who was born Nov. 9, 1866 at Bountiful, Davis county, Utah. After giving birth to six children she died Feb. 13, 1903. Bishop Loveland married Emma Hamilton Feb. 6, 1907; she was the daughter of Fred Hamilton and Elizabeth Watkins and was born Oct. 2, 1884, at Beaver, Beaver county, Utah. She is the mother of one child. The names of the Bishop's children are: Chauncy C., Elizabeth R., Wm. C., Hattie, Chester, Columbia and Hamilton. Bishop Loveland settled at Chesterfield in 1882. Elder Loveland was set apart as a High Councilor in the Idaho Stake Dec. 3, 1916, and was released as Bishop of the Chesterfield Ward, Jan. 28, 1917.

LOWE, Moroni W., the third Bishop of the Grace Ward (Bannock Stake), Bannock county, Idaho, was born May 25, 1885, in Franklin, Oneida (now Franklin) county, Idaho, the son of Thomas G. Lowe and Mariah Wilson. He was baptized May 25, 1893, by Mark Priest and ordained an Elder Nov. 4, 1905, by Joseph T. Pond. His father had two wives and Moroni W. is the son of the second wife. His mother died Aug. 24, 1893, when the boy was only eight years old. In 1905 (Dec. 13th) he married Mary Ann Burton



in the Logan Temple. This marriage has been blessed with four children (two boys and two girls), namely, Elnora, Harold B., LaVerne and Sherman. His daughter Elnora was thrown from a wagon July 31, 1907, which accident caused her death Aug. 12, 1907. Bro. Lowe has been a diligent Church worker from his early youth and took a prominent part in Sunday school work. After laboring for some time as second assistant superintendent of the Ward Sunday school and as a teacher of the intermediate class, he was chosen as superintendent of the school Jan. 27, 1907, which position he held until 1914, when he was ordained a High Priest and Bishop by Apostle David O. McKay and set apart to preside over the Grace Ward, which position he occupied until 1917.

LUNDBERG, Frederick, Bishop of Mammoth Ward (Tintic Stake), Utah county, Utah, was born April 26, 1855, at Trollhættan, Sweden, the son of Solomon Lundberg and Christina Person. Together with his parents he emigrated to America in 1866, crossing the Atlantic in the ship "Electric" and the plains in company with Elder John Van Cott. He was baptized Sept. 10, 1866, by his father at Logan, Cache county, Utah. When still quite young he was ordained an Elder, and when called on a mission to Scandinavia in 1879 he was ordained a Seventy by Apostle Orson Pratt. After his return from that mission, in which he labored in the Göteborg conference, Sweden, in 1881, he engaged with James H. Martineau as a surveyor, after which he served as counter clerk in the Second Ward Co-op Store in Logan and still later as bookkeeper with the firm of Lundberg and Garff of Logan. In 1886 he joined Joseph Goddard in the loan and real estate business. The firm of Goddard and Lundberg subsequently succeeded the firm of Goddard and Frank. In 1887 Bro. Lundberg was appointed notary public by Governor Caleb W. West and afterwards re-commissioned as such by Governor Arthur L. Thomas. In 1889 he was elected justice of the peace of Logan. In 1891-1893 he filled a second mission to Scandinavia, during which he presided part of the time over Skåne and later over the Stockholm conference, Sweden. In 1893 May 19th) he married Martha Berglin, who bore her husband one son, Lynne, who was born April 2, 1894, in Logan. Bro. Lundberg was ordained a High Priest Oct. 28, 1900, by President James W.

Paxman at Eureka, Utah, and set apart as first counselor to Bishop George Hales of the Mammoth Ward. He held that position until March, 1903, when he was ordained a Bishop by Apostle Rudger Clawson and set apart to preside over the Mammoth Ward, which position he held until Dec. 15, 1905, when he removed to Ogden, Utah, at which place his family remained while he went to Garfield, Salt Lake county, where he acted as presiding Elder from 1910 to 1911. In October, 1919, he went to Mammoth to restore his property. He will reside temporarily at Mammoth.

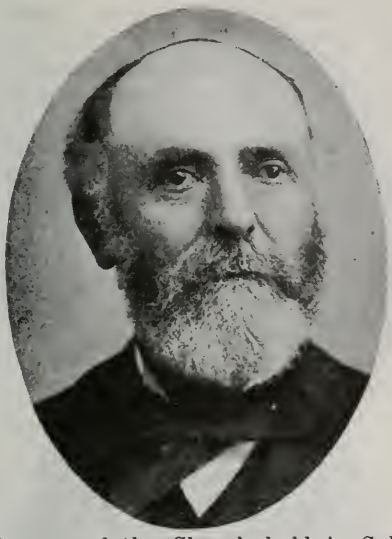
LUNDGREN, Waldemar Oscar Bishop of the Monroe North Ward



(Sevier Stake), Sevier county, Utah, was born March 4, 1892, in Salt Lake City, Utah, the son of Peter M. Lundgren and Christine Christensen. He was baptized Aug. 6, 1900, by Joseph H. Jenson, ordained a Deacon Dec. 9, 1905, by Joseph H. Jenson, ordained a Teacher Dec. 5, 1908, by Joseph H. Jenson, ordained a Priest Feb. 21, 1910, by Joseph F. Anderson, and ordained an Elder Dec. 8, 1912, by Hyrum S. Washburn. Bro. Lundgren received a good education and taught school in Glenwood, Sevier county. He also acted as Sunday school teacher and as Ward clerk from 1912 to 1917, was postmaster at Monroe from 1915 to 1918, acted as president of the second quorum of Elders in the Sevier Stake from 1915 to 1917 and was ordained a High Priest and Bishop by James E. Talmage Sept. 22, 1917, and set apart to preside over the Monroe North Ward. In 1916 (June 7th) he married Savannah Anderson (a daughter of Andrew Anderson and Sophia Scimmin), who was born March 14, 1894, at Monroe, Sevier county, Utah. The Bishop's only child is Judith, born Feb. 26, 1918. Bishop Lundgren is a farmer by avocation.

LUNT, Henry, Bishop and Patriarch, was born July 20, 1824, at Mickley Hall, Cheshire, England, the son of Randle Lunt and Ann Owen. He was baptized Oct. 6, 1849, by Jeter Clinton at Birmingham, England, having previously been converted to "Mormonism." Soon after his baptism he was ordained an Elder by Jeter Clinton, emigrated to Utah in 1850, leaving England January 10th and arriving in Salt Lake City August 28th of that year. Soon after his arrival in the Valley he was ordained a Seventy by Joseph Young and on Dec. 7, 1850, he left Salt Lake City in George A. Smith's company for Iron county, arriving on Center Creek Jan. 13, 1851, and thus became one of the founders of Parowan. In October, 1851, he was called by Prest. Geo. A. Smith to take a company of Saints and settle on Coal Creek. For that purpose he left Parowan Nov. 10, 1851, and arrived the next day on the present site of Cedar City which he thus assisted in founding. Later he was called to act as presiding Elder of that settlement, succeeding Matthew Curruthers in that position. In May, 1852, he was ordained a High Priest

by George A. Smith and set apart to act as second counselor to John C. L. Smith, president of the Parowan Stake of Zion. At a general con-



ference of the Church held in Salt Lake City in 1854 he was called on a mission to Great Britain and left Salt Lake City July 7, 1854, traveling in company with Erastus Snow and Orson Spencer across the plains. Returning from Europe in 1857, Elder Lunt had charge of a company of Scandinavian Saints. When the Cedar Stake of Zion was disorganized July 29, 1859, Bro. Lunt was ordained a Bishop by Geo. A. Smith and set apart to preside over the Cedar City Ward. He was ordained a Patriarch Dec. 19, 1874, by Geo. A. Smith. About 1878 he was released from his position as Bishop of Cedar City and soon afterwards set apart as second counselor to Wm. H. Dame, president of the Parowan Stake. Subsequently he was chosen as first counselor to President Dame to fill a vacancy caused by the removal of Jesse N. Smith to Arizona. In April, 1884, he was set apart a second time to act as Bishop of Cedar City by President John Taylor, and in February, 1886, he went to England on another mission, accompanied by his wife Ellen. They returned eight months later. In 1887 (Nov. 26th) Bro. Lunt left Cedar City, owing to the anti-polygamy prosecutions, together with his wife Sarah Ann and four sons, and traveled by team through southern Utah, Arizona and New Mexico; they finally arrived at Colonia Pacheco, Chihuahua, Mexico, Jan. 29, 1890. Here he spent the remainder of his days as an exile, endeavoring to make a home for himself and family in that country, where he was not subject to arrest and imprisonment on account of his family relations. Patriarch Lunt died at Pacheco, Mexico, Jan. 22, 1902, leaving a large family. He was one of the faithful and strong men of the Church, having devoted his entire life to benefit mankind and improve the conditions of the world so far as his influence could reach. He was universally beloved by all who knew him.

LUNT, Henry Whittaker, Bishop of Cedar City (Parowan Stake), Iron county, Utah, was born Jan. 25,



1863, at Cedar City, the son of Henry Lunt and Mary Ann Wilson. He was baptized June 18, 1872, by Samuel Barnhurst and soon afterwards or-

dained to the Priesthood. He filled a mission to Great Britain in 1892-1894 and presided over the Liverpool conference. For several years he acted as president of the 63rd quorum of Seventy and afterwards as a High Councilor. In his youth he also presided over the Cedar City Y. M. M. I. A. and was assistant Sunday school superintendent. He acted as Bishop of the Cedar City Ward from 1902 to 1908, when he was chosen as Bishop of the Cedar City East Ward. He held this position until 1911 and was chosen as a member of the High Council March 18, 1917. Bishop Lunt has also been very active in secular affairs. Thus he acted as State senator from the 11th Senatorial District from 1911 to 1913; was county commissioner from 1914 to 1918 and was re-elected in 1918 for two years, acting as chairman of the board. He served as mayor of Cedar City one term and as a member of the city council three terms. He has been president of the Iron County Telephone Company since 1908; is now vice president of the Iron Commercial Bank at Cedar City (organized in 1917) and been a director in the Cedar Mercantile and Live Stock Company since 1911. In 1884 (Dec. 10th) he married Rosalia Hunter (daughter of George Hunter and Mary Muir), who was born Feb. 25, 1866, in Cedar City. The issue of this marriage are ten children (all living), namely, Henry H., George H., Raymond H., Wallace H., Mary Ellen H., Corris H., Iona H., Anthon H., Willard H., and Olive H.

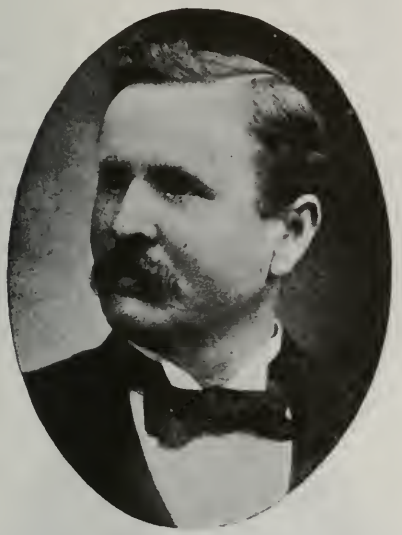
LUNT, Henry Hunter, Bishop of Cedar City East Ward (Parowan Stake), Iron county, Utah, was born Nov. 24, 1885, in Cedar City, the son of Henry W. Lunt and Rosalia Hunter. He was baptized Nov. 24, 1893, by William W. Lunt; ordained successively to the offices of Deacon, Teacher and Priest; ordained a Seventy in 1909 by Joseph W. McMurrin; acted as second assistant in the Parowan Stake Sunday school organization; was secretary of the local Sunday school and also assistant superintendent; was ordained a High Priest by Francis M. Lyman in June, 1910, and set apart as a member of the Parowan Stake High Council. In 1913 he was chosen as first counselor to Bishop Solon J. Foster, and was ordained a Bishop Sept. 24, 1916, by Francis M. Lyman and set apart to preside over the Cedar City East Ward. Brother Lunt has served as a city councilman two terms



(1913-1917). His main occupation in life has been that of a merchant, and he is at present manager of the Cedar City M. C. and Live Stock company. In 1911 (Oct. 5th) Bishop Lunt married Jeanette Corry (daughter of William H. Corry and Elizabeth Parry), who was born April 25, 1885. She has borne her husband three children, namely, Henry C., Marian and Richard.

MACFARLANE, Isaac Chancey, Bishop of the St. George East Ward (St. George Stake), Washington county, Utah, was born Nov. 3, 1855, in Cedar City, Iron county, Utah, the

son of John Macfarlane and Ann Chatterley. He came to St. George with his parents in 1868, when only twelve years old, and was baptized



by William Fawcett June 3, 1869. His father was called to lead the St. George choir, succeeding Charles J. Thomas. Isaac was ordained successively a Deacon, Priest, Elder, Seventy, High Priest and Bishop. He acted as president of the Y. M. M. I. A. in the St. George Second Ward, was an officer in the Ward Sunday school and acted as a High Councilor in the St. George Stake, etc. He was ordained a Bishop by Mathias F. Cowley and set apart to preside over the St. George East Ward when that Ward was first organized Dec. 15, 1902. This position he still occupies. Bishop Macfarlane has served in the St. George city council, acted as mayor of St. George two terms, served as county surveyor from 1886 to 1909 and since 1915 he has acted as road supervisor. After serving as county commissioner he acted on the State Land Board for four years. He surveyed the La Verkin Canal and the Washington Field Canal (now the St. George and Washington Canal) and superintended the construction of the same. Next he surveyed a canal to bring Cottonwood Creek into St. George, a distance of 18 miles. He surveyed the Enterprise Canal and Reservoir and the Hurricane Canal; he also estimated the cost of construction of and laid out the Price Bench Canal, and in fact surveyed all canals of importance in Southern Utah. In 1878 (Jan. 9th) Bishop Macfarlane married Hepzibah Smith, who bore her husband five children, namely, Ellen, Charlotte Ann, Della Maud, Isaac Chancey, jun. and Hepzibah. His wife died March 6, 1891, and on March 16, 1892, he married Christina Forsythe. Three children are the issue of this marriage, namely, Christina, Laree and Donald Chatterley.

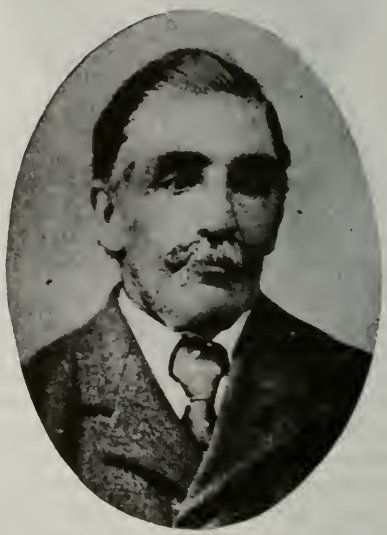
MANNING, Margaret Ruth W., president of the Bear River Stake Relief Societies, was born Sept. 30, 1869 at Farmington, Davis county, Utah, the daughter of James D. Wilcox and Anna Maria Robinson. She was baptized Sept. 30, 1877, by Alley S. Rose, was married to David E. Manning in



the Logan Temple April 11, 1888, moved with her husband from Farmington to Bear River Valley in 1889 and settled on a homestead before

the completion of the Bear River Canal which since made that valley so prosperous. The family resided on their homestead until 1818, when they moved to Garland City, Box Elder county, Utah, their present home. In 1908 Sister Manning was chosen as secretary of the Bear River Stake Relief Societies, and in 1912 (Jan. 11th) she was set apart as president of the Relief Societies of that Stake, a position she still occupies. Sister Manning has borne her husband eleven children, namely: David Henry (who has filled a mission to California), Alissa (who graduated from the B. Y. College in 1912 and now acts as first counselor in the Bear River Stake Primary Association), Leroy Wilcox (who enlisted in the U. S. army in 1917 and did service with the 91st Division at Camp Lewis and Camp Merritt), Ruth M. Bott (who graduated from high school in 1917), Rulon Hollist (who is now filling a mission to New Zealand), Victor Eugene, Julia, Oleen Marion, Margaret, Lavera Alice and Helen Esther.

MANNING, William Henry, Ward clerk in the Slaterville Ward (North Weber Stake), Weber county, Utah, was born Nov. 6, 1848, at Bedminster, Bristol, Somersetshire, England, the son of John Russel Manning and Sarah Tucker. Becoming a convert to "Mormonism," he was baptized June 6, 1861, by Lucius N. Scoville; ordained a Deacon in September, 1872, by Edwin W. Smout; ordained an Elder June 9, 1873, by William J. Smith; ordained a Seventy Jan. 27, 1884, by Noah L. Shurtliff; married Emma Hudman June 9, 1873; was set apart as one of the presidents of the 60th quorum of Seventy June 21, 1885, and ordained a High Priest Nov. 24, 1900, by Charles Welch. He was called to labor as a Ward teacher in September, 1874, and appointed assistant superintendent of the Slaterville Sunday school in 1868. Since that time he has labored in almost every position in the Ward, including that of superintendent of Religion Class, superintendent of Sunday school, president of Y. M. M. I. A., etc. Bro. Manning emigrated to America in 1856, crossing the Atlantic in the ship "Columbia," which arrived in New York Jan. 1, 1857. He resided in Glen Cove, Long Island, New York, until June 15, 1861, when he journeyed to Florence, Nebraska, and thence crossed the plains in Captain Joseph Horne's company which arrived in Salt Lake City Sept. 13, 1861. He located in Weber county and has been a resident of Slaterville since September, 1863. Bro. Manning is



by occupation a farmer, but has also taught school. He has acted as clerk of the Slaterville Ward since July 1, 1877. The names of Bro. Manning's children are as follows: Emma Sophia, Edith Ann, Clarence Alvin, Amelia Ellen, Ephraim William and Nephi Heber.

MARSDEN, Lucius Nelson, president of the Parowan Stake, Iron county, Utah, was born Oct. 11, 1862, at Parowan, Utah, the son of William Marsden and Sarah Scovil. He was baptized Dec. 4, 1871, by Wm. Holly-

oak; ordained an Elder Dec. 13, 1877, by Wm. Nixon; ordained a Seventy Oct. 23, 1887, by Jacob Gates, and ordained a High Priest April 17, 1909,



and was set apart as an alternate member of the High Council. In 1898 he filled a mission to the Southern States, returning early because of sickness. He acted as first assistant to the Sunday school superintendent in the Parowan Ward for a short time, and on Sept. 19, 1909, he was chosen and set apart as president of the Parowan Stake of Zion. He held that position until Sept. 24, 1916, when he was honorably released. During his administration President Marsden organized two Wards in the Parowan Stake, one at Enoch and the other at New Castle, and also organized a branch of the Church at Buckhorn Springs. He was also instrumental in the erection of Ward chapels at Enoch, Summit and Parowan. Among the civil offices held by Bro. Marsden may be mentioned that he served as city councilman in Parowan ten years; acted as mayor two years; member of the district school board ten years; member of the county board of education two years, etc. During the world war period he served as a member of the county draft board. He was manager of the Parowan Equitable Co-operative Association for ten years, was one of the promoters of the Bank of Iron County at Parowan, and after having served as cashier for a year he was chosen as president of the institution in 1910, a position which he still holds. In 1886 (Jan. 6th) he married Mary Matheson (daughter of David Matheson and Mary Craig), who was born Oct. 13, 1865, in Dundee, Scotland. Eight children are the issue of this marriage, namely, William, Mary E., Florence E., Dean, L. Nelson, Albert M., Glenna and Milo S.

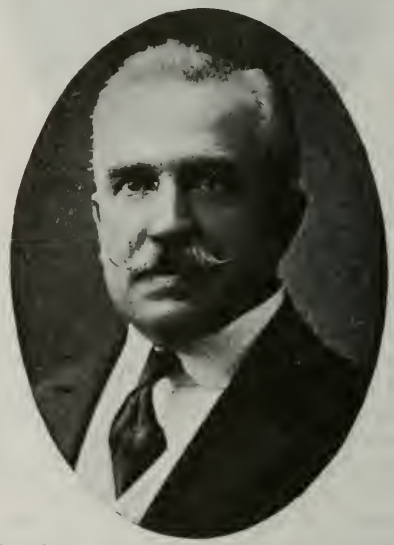
MAUGHAN, Charles Nibley, fifth Bishop of Wellsville (Hyrum Stake), Cache county, Utah, was born May 2, 1875, at Wellsville, the son of Wm. H. Maughan and Margaret Nibley. He was baptized June 1, 1884, by his father; was ordained a Deacon and afterwards a Teacher and acted for some time as the president of a Deacons' quorum. He was ordained an Elder in June, 1899, by Wm. H. Maughan and a Seventy June 21,



1899, by Heber J. Grant; filled a mission to the Northern States in 1899-1901, laboring principally in St. Louis, Missouri, where he acted

as clerk of the Missouri conference. At home he has taken an active part in the Sunday school and Y. M. M. I. A. work, and also as instructor in the 28th quorum of Seventy. He taught school about three years and spent two years at La Grande, Oregon, and while residing there temporarily acted as assistant superintendent of the Ward Sunday school. He was ordained a High Priest and Bishop April 23, 1916, by Orson F. Whitney and set apart to preside over the Wellsville Ward. In 1910 (Dec. 6th) he married Bertha Poppleton (daughter of Wm. S. Poppleton and Celia Riggs), who was born June 18, 1890, at Wellsville. Two children (Paulina and Virgil) have blessed this marriage.

MAYNES, John Alexander, one of the missionaries who died in the mission field abroad, was born in Hull, Yorkshire, England, Oct. 28, 1859, the son of John A. Maynes and Jane Watson. He was baptized when a boy in the Lambeth branch of the London conference. At the age of 20 he emigrated to America, leaving his parents in London, and made his home in Salt Lake City, residing in the 20th Ward at the residence of his sister, Mrs. John H. Burrows. He took an active part in Church affairs from the beginning and also became universally known in business circles. For many years he was employed in Z. C. M. I., where he had charge of the retail jewelry department; afterwards he went into business himself and originated the lace establishment of Maynes, Wells, Schofield Co. of Salt Lake City. Subsequently he became a traveling salesman, in which capacity he made many friends in the cities and towns of Utah. In the year 1901 he entered the employ of J. H. Leyson, as a jewelry salesman, and later became manager of Mr. Leyson's large establishment in Butte, Montana. Two years later this business was absorbed by the Leyson, Pearsall Co. in Salt Lake City and Bro. Maynes then became assistant manager, which position he held until 1913, when he resigned to go on a mission to England, together with his wife who also had been called by the Church authorities to the same mission. Arriving in Liverpool, Aug. 6, 1913, they were assigned to the Birmingham conference and commenced their labors in the Northampton branch. Five months later Bro. Maynes was called to preside over the Birmingham conference, where he continued nearly a year; then he was transferred to the presidency of the



London conference, succeeding President Stewart Eccles who had suddenly died at his post.. Bro. and Sister Maynes spent the remainder of their mission in the London conference, but owing to the great war in which England was then engaged and the consequent scarcity of new missionaries from Zion, it was not deemed expedient to release them at the end of two years, and President Hyrum M. Smith, of the European mission, desired them to continue longer at their post, until such time as they could better be spared to return home. This desire was cheerfully complied with, and while thus laboring, and by ap-

pointment of the mission president, they went on a short visit to Hull, the birthplace of Bro. Maynes, to attend conference. By an unexpected decree of Providence this proved to be the end of Bro. Maynes' earthly mission, for after an illness of only three days he died from an acute attack of pleurisy, in the presence of his grief-stricken wife and daughter, Dorothy, Oct. 14, 1915. Thus ended a noble life. Bro. Maynes had filled an honorable mission and received his release from heaven, where his name will be inscribed amongst those noble martyrs who have died for the glorious cause of Christ. During his lifetime he had been ordained to the several grades of the Priesthood and at the time of his death he was a missionary member of the 13th quorum of Seventy. Brother Maynes was a great lover of music and had been for many years a member of the Tabernacle choir, also of the 21st and 20th Ward choirs and a worker in the Sunday school and Mutual Improvement Associations, and an active block teacher in the 20th Ward. His sudden death caused great sadness throughout the British mission and memorial services were held both in Birmingham and London. His body was embalmed, and, like that of his brother Joseph, who had suddenly died in the same mission but three years previously, was brought home to Salt Lake City for burial. Impressive funeral services were held in the 20th Ward chapel on Sunday, Nov. 7, 1915.

MAYNES, Selina Jane, wife of John Alexander Maynes, was born July 29, 1861, at Chippenham, Wiltshire, England, the daughter of James Sabine and Jane Holder. She emigrated to Utah with her parents in 1868, traveling with an ox train from Fort Benton, and located in the 20th Ward, Salt Lake City, where she became active as a Sunday school teacher and secretary of Y. L. M. I. A. She was baptized by Elder Mark Lindsey in July, 1873. In 1882 (March 16th) she was married to John A. Maynes, to whom she bore seven children, five of whom are living. Accompanying her husband as a missionary to Great Britain she left home July 15, 1913,



arriving in Liverpool, England, Aug. 6, 1913. She labored first at Northampton in the Birmingham conferance, where her husband presided, and afterwards at Birmingham, her husband being president of that conference. They then went to London, where her husband had been called to preside over the conference. She took charge of the conference house, and did misisonary work, together with the other missionaries, until the death of her husband which occurred at Hull, England, Oct. 14, 1915. She was then released, and, with her daughter Dorothy, accompanied the remains of her husband home, arriving in Salt Lake City Nov. 5, 1915. Sister Maynes is now identified with the Church activities at home, filling the position of a visiting teacher in the 20th Ward Relief society. Sister Maynes bore her husband seven children, namely, John A., Albert J., Edith L., Ernest E., Leo Joseph,

Fredrick W. and Dorothy. Ernest E. and Leo Joseph died in infancy.

MAYNES, Joseph Watson, one of the Elders of the Church who died in the missionary field, was born Aug. 26, 1856, in Hull, Yorkshire, England, the son of John Alexander Maynes and Jane Watson. His parents moved to London in 1862, where Joseph joined the Church in 1873, at seventeen years of age, commencing a very active career as a minister of the gospel, assisting the Elders in the branch in which he lived, and acting as a local missionary. He came to



Utah in 1881, settling in Salt Lake City. On Dec. 13, 1883, he married Emily Elizabeth Keep; they had a family of eight children, namely, Joseph W., Richard J., Alfred S., Charles W., Emily J., John K., James A. and Ivy E. Bro. Maynes was ordained a Seventy May 14, 1894, by Rulon S. Wells, and later became a president of the 4th quorum of Seventy. For many years Bro. Maynes was a most active and energetic worker in the 21st Ward Sunday school, he having lived in that Ward from the time of his marriage until 1899, when he moved to Waterloo. He was an employee of Z. C. M. I. for eleven years, leaving there to enter business with the Maynes, Wells, Schofield Co.; afterwards he returned to Z. C. M. I. and was employed there until June, 1910, when he left to go on a mission to Great Britain. He was appointed to labor in the Bristol conference at Pontypridd, South Wales, and was afterwards transferred to Gloucester, where he presided over the Gloucester and Cheltenham branches. On Sunday morning, June 9, 1912, while in the full discharge of his missionary duties, he and his companion were on their way to Cheltenham on their bicycles, to conduct Sunday school; the tire on Bro. Maynes' bicycle punctured and the two Elders stopped to repair it, but as they found it was a bad puncture, Elder Maynes suggested that his companion go on and start Sunday school on time and he would follow as soon as possible. These were his last words, as he fell to the ground without uttering another sound, and expired before his companion could summon aid. His remains were brought to Salt Lake City and buried in the family lot in the City cemetery June 30, 1912.

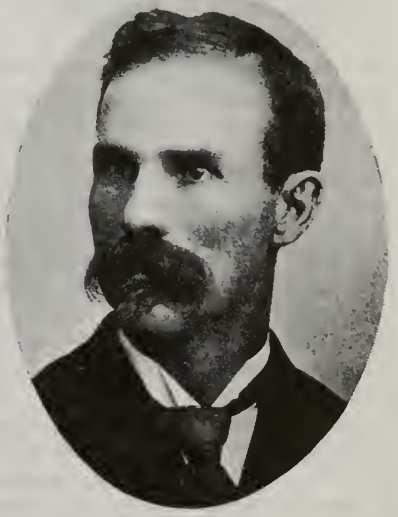
MAYNES, Emily Keep, wife of Joseph W. Maynes, was born March 23, 1860, in London, England, the daughter of Richard Keep and Susanna Brown. Becoming a convert to "Mormonism," she was baptized in the year 1870 and emigrated to Utah in company with her sister Louise, in 1882. Soon after her arrival in Salt Lake City she married Joseph W. Maynes and later became the mother of eight children (six sons and two daughters), namely, Joseph W., Richard J., Alfred S., John K., James A., Charles W., Emily J. and Ivy E. Her husband was called on a mission to England in June, 1910, and while laboring faithfully was stricken with sickness and died June 9, 1912. Sister Maynes bore her great loss with commendable resignation and succeeded in keeping her family together. She was a woman of great faith and

led a most exemplary life. After the death of her husband Sister Maynes devoted almost her entire time to the work of the Church, in the service of which her husband had given up his



life. She was particularly devoted to the Relief Society, being president of that organization in the Waterloo Ward (Granite Stake) for several years. Upon the division of the Waterloo Ward, in 1919, she was honorably released from her position as president of the Relief Society and, being then a member of the newly created Wells Ward, she became an active worker in the genealogical society of that Ward until overtaken by her last illness. After a serious operation had been performed upon her at the L. D. S. hospital in the hope of saving her life, she finally succumbed Jan. 31, 1920. She died firm in the faith of the gospel and confident of a glorious resurrection.

McMULLIN, Brigham Young, Bishop of Leeds (St. George Stake), Washington county, Utah, was born March 29, 1851, in Salt Lake City, Utah, the son of Willard G. McMullin and Martha Richards. He was baptized by his father when about eight years old, settled at Harrisburg in the fall of 1862, and settled permanently at Leeds in 1878. He was ordained a Deacon July 6, 1873, by Orson B. Adams; ordained an Elder Jan. 11, 1877, by Alonzo H. Raleigh in the St. George Temple; ordained a High Priest in March, 1878, by Henry Eyring, of the St. George Stake presidency, and served as a counselor to Bishop George H. Crosby, of Leeds, from 1877 to 1885. Prior to this, from 1876 to 1877, he acted as superintendent of the Harrisburg Sunday school, served as constable at Leeds a long time and acted as president of the Leeds Water Company about thirty-five years. He was chosen and sustained as Bishop of the Leeds Ward early in 1885 and ordained about a year later. He acted as Bishop of Leeds until 1912. In 1877 (Jan. 11th) he married Ada Parker (daughter of Robert Parker and Ann Hartley), who was born May 29, 1855, in Preston, Lancashire, England. This marriage has been blessed with thirteen children, namely: Martha, Clar-

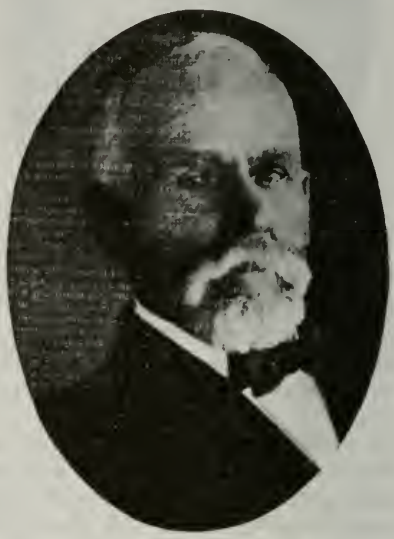


ence B., Anna, Ada, Willard G., Robert P., Ethel, Clifford H., Leona, Alice L., Max, Laurence and Clyde.

McMULLIN, Ira Spaulding, a High Priest and resident of Leeds, Wash-

ington county, Utah, was born Sept. 5, 1852, at North Weber, Weber county, Utah, the son of Willard G. McMullin and Martha Richards. He was baptized Sept. 16, 1860, by his father; ordained an Elder Nov. 14, 1874, by E. K. Fuller; married Helen Elizabeth Leany in Salt Lake City Dec. 7, 1874; ordained a Seventy March 5, 1877, by Samuel Gifford, and ordained a High Priest March 11, 1900, by Francis M. Lyman. He filled a mission in the Northern States in 1898-1899. At home he has held the offices of justice of the peace and post master at Leeds. Otherwise he is a mason and farmer by occupation. He is the father of seven children, namely: Martha May, Elizabeth Scarce, Albert, Helen Maud, Marietta, Ira Edward and Karl Alfred.

MEEKS, William, Bishop of the Thurber Ward (Wayne Stake), Wayne county, Utah, was born Feb. 18, 1848, in Pottawattamie county, Iowa, the son of William Meeks and Mary Elizabeth Rhodes. His great great grandfather was William Meeks, who with his wife Sarah came to America in the "Mayflower" in 1620. Bro. Meeks moved with his parents to Spencer county, Indiana, whence the family migrated to Utah in 1852, crossing the plains in Captain Nisonger's company. With his parents he lived successively in Springville (Utah county), Nephi (Juab county), Fort Supply (Green River county), Provo (Utah county), and St. George and Pine Valley (Washington county), Utah. He was baptized June 4, 1865, ordained a Deacon by James G. Bleak; ordained a Teacher by Elias H. Blackburn, and ordained an Elder in 1867 by William H. Cluff. In 1871 he married Sarah Gardner (daughter of Robert Gardner and Jane McCune), who was born Nov 28, 1848, in Salt Lake City, Utah. She bore her husband ten children, namely, William Gardner, James Edgar, Robert Arthur, Archibald, Mary Jane, Sarah Elizabeth, Dora, Reuben Henry, Leonard and Phylis Estelle. Brother Meeks, when a youth, made a trip to the Missouri River as a Church teamster in Daniel D. McArthur's company from St. George. He also served in the Black Hawk war under Capt. James Andrus of St. George, and later helped to build all the reservoirs in Wayne county. In July, 1880, he moved to Wayne Stake and located at Thurber, where he acted as Bishop from Aug. 31, 1880, to Nov. 25, 1895, having been ordained a High Priest



in June, 1882. At the beginning of the world's war he was chosen as president of the Red Cross organization of Wayne county, and he has acted as postmaster of Thurber for thirteen years. Bishop Meeks is a farmer and stock-raiser by avocation.

MELLOR, Archie Myron, Bishop of Fayette (South Sanpete Stake), Sanpete county, Utah, was born Dec. 24, 1886, at Fayette, Utah, the son of John C. Mellor and Eva C. Dack. He was baptized Aug. 1, 1895, by James Mellor jun., ordained a Deacon Feb. 1, 1903, by James A. Hill; ordained an Elder Jan. 8, 1912, by Peter Christiansen, and ordained a High Priest and Bishop Oct. 31, 1914, by

Anthon H. Lund and set apart to preside over the Fayette Ward, which position he still holds. From his early youth Bishop Mellor has been an energetic Church worker. He acted as president of the Fayette Ward Y. M. M. I. A. from 1913 to 1914. After receiving a common school education in Fayette, he studied three years at the B. Y. University at Provo. As chairman of the Amusement Hall committee at Fayette, he directed the erection of the Amusement Hall at Fayette at a cost of $3,000. He is now president of the Amusement Hall Company, president of the Fayette Canal Company, director and treasurer of the Fayette Irrigation Company and director of the Gunnison Valley Bank. His principal avocations of life are those of farming and stock-raising. In 1912 (Jan. 17th) he married Elvira Peterson (daughter of Per Peterson and Dorthea Harmon), who was born Feb. 26, 1892, and bore her husband two children, namely, Myron W. and Helen.

MILLER, Arnold Daniel, junior, Bishop of Parker Ward (Yellowstone Stake), Fremont county, Idaho, was born Oct. 23, 1874, at St. George, Washington county, Utah. When eight years of age he moved with his parents to Farmington, Davis county, Utah, where he resided until September, 1884, when he removed to the Egin bench (later known as Parker). As a boy he grew up in this new country, assisting in pioneer labor, and passing through all kinds of hardships incident to pioneer life. He was ordained a Deacon, and afterwards a Teacher and still later a Priest. Having received an ordinary school education, he attended the B. Y. Academy at Provo, Utah, three years, and filled a mission to the Northwestern States in 1897-1899. After his return from that mission he took an active part in Sunday school and Y. M. M. I. A. work, presiding eight years over the Y. M. M. I. A. at Parker. Since his boyhood days he has had implicit faith in the possibilities of the Egin bench, and has followed farming and stock-raising, investing freely in real estate and live stock. He has taken a leading part in the construction of the canal which has made the Egin bench famous, and he has also been active in the social and political development of the country; at present he is serving a term as a commissioner of Fremont county, and is also

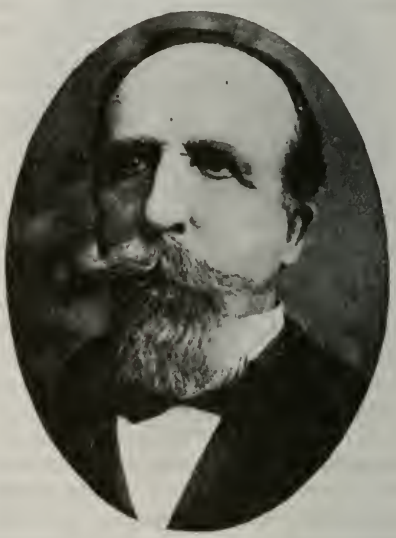


a director of one of the banks at St. Anthony. He has acted as Bishop of the Parker Ward since Jan. 10, 1909. In 1897 (Dec. 1st) he married Miss Effie Secrist, which marriage has been blessed with five children, namely, Vernessa, Eunice, Florence, Effie Myrle and Arnold Woodruff.

MITCHELL, Fredrick Ewin, the second Bishop of the Clinton Ward (Weber Stake), Davis county, Utah, was born August 17, 1881, at Riverdale, Weber county, Utah, the son of James Mitchell and Maren Jensen. He was baptized Oct. 24, 1889, by John C. Child; ordained a Deacon Jan. 12, 1896, by Antone C. Christensen; ordained a Teacher Dec. 17, 1898, by Orlando D. Hadlock; ordained an Elder March 11, 1900, by Samuel P. Owen; ordained a Seventy

by J. Golden Kimball; ordained a High Priest Dec. 25, 1910, by Charles F. Middleton and set apart to act as second counselor to Bishop Orlando D. Hadlock, which position he held until March 7, 1915, when he was ordained a Bishop by President Joseph F. Smith and set apart to preside over the Clinton Ward, which position he still holds. In 1902-1904 Bishop Mitchell filled a mission to Scandinavia, laboring in the Aalborg and Aarhus conferences, Denmark. At home he has presided over a Deacons' quorum, served as a counselor in the Ward Y. M. M. I. A. and as assistant superintendent of the Ward Sunday school. In 1904 (Nov. 16th) he married Ethel P. Steed, daughter of Thomas J. Steed and Susanna Davis, who was born April 6, 1883, in Farmington, Davis county, Utah, and who has borne her nusband six children, namely: Frederick Ewin, Norma A., Frank E., Max E., Phyllis J. and Thomas J.

MITCHELL, William Cook, Bishop of Parowan (Parowan Stake), Iron county, Utah, was born April 13, 1835, in Liverpool, England, the son of William Cook Mitchell and Eliza Ridsdale. He emigrated to America in 1841, crossing the Atlantic in the ship "Tyrian" which sailed from Liverpool to New Orleans with 204 Saints under the direction of Joseph Fielding, bound for Nauvoo, Illinois. Bro. Mitchell passed through the persecutions of the Saints in Illinois and, together with other exiles, crossed the Mississippi river May 11, 1846, for the west. He arrived at Council Bluffs, July 1, 1846, accompanied Bishop George Miller's company to the Pawnee village and returned to Winter Quarters in the fall of 1846. Soon afterwards his father was called on a mission to Great Britain and William C. accompanied him. They arrived in Liverpool April 11, 1847. His father having filled an honorable mission they sailed from Liverpool Jan. 29, 1849, on board the ship "Zetland" and arrived in Salt Lake City Oct. 27, 1849. In December, 1850, William C. Mitchell, responding to call, left Salt Lake City for Center Creek, in Little Salt Lake Valley, where he arrived, together with the rest of the pioneers of Parowan Jan. 13, 1851. Here he was ordained an Elder by John C. L. Smith in May, 1852. At the April conference, held in Salt Lake City, in 1855, he was called on a mission to the Indians at the Las Vegas (now in Nevada). To fill this mission he left Parowan May 29, 1855, and returned in March, 1857. He was ordained a Seventy by Silas S. Smith in March, 1865, and became a member of the 63rd quorum of Seventy. He was ordained a High Priest by Geo. A. Smith and set apart as a High Councilor in the Parowan Stake March 14, 1869. Subsequently he was ordained a Bishop by President Wm. H. Dame and set apart to preside over the Parowan First Ward, which position he held until June, 1885, when the two Parowan Wards were consolidated into one, after which Brother Mitchell went back into the High Council. Bro. Mitchell married Mary Ann Holmes, a daugh-



ter of Cornelius Holmes and Eliza Abby. Seven children blessed this marriage, namely, William C., Eliza Ann, Mary Ann, Sarah R., James W., William C. and Mabel, Later Bro. Mitchell married Augusta Phearson, who bore her husband five children, namely, Walter C., Ellen A., Henry A., Maud A. and George A. Brother Mitchell also married Hulda Dalton, who bore him one child (Joseph Clayton), and still later he married Sarah C. Dalton. Bishop Mitchell died May 22, 1911, in Parowan.

MITCHELL, Walter Collins, Bishop of Parowan (Parowan Stake), Iron county, Utah, was born March 27, 1869, at Parowan, the son of



William Cook Mitchell and Augusta Phearson. He was baptized Aug. 12, 1877, by Smith D. Rogers; ordained a Deacon May 29, 1882, by his father; ordained an Elder by Morgan Richards; ordained a Seventy April 8, 1893, by John Henry Smith and set apart for a mission to the Southern States, laboring principally in Alabama and Mississippi. He returned home April 10, 1895. In 1903 he filled a short mission to Oregon in the interest of Y. M. M. I. A. and also spent a few months in the same capacity in the Jordan Stake. In 1904-1905 he filled a mission to the Northern States, laboring principally in Michigan and Indiana. At home he also acted as an officer in the Ward Y. M. M. I. A. and was Stake superintendent of Religion Classes. He was ordained a High Priest and Bishop by Francis M. Lyman Sept. 19, 1909, and set apart to preside over the Parowan Ward, which position he held until March 26, 1912. In 1916 he was chosen as a member of the High Council. He served as county treasurer in 1896-1897, served in the city council two terms and was elected a member of the school board in 1919 for four years. In 1889 (April 10th) he married Mary S. Orton (daughter of Sydney Orton and Selena Butt), who was born Dec. 1, 1871, in Parowan. She bore her husband eleven children, namely, W. Scott, Frank C., Sylvia, Merril O., Eva, Walter C., Ray O., Elmer O., Ralph O., Norma and Itha.

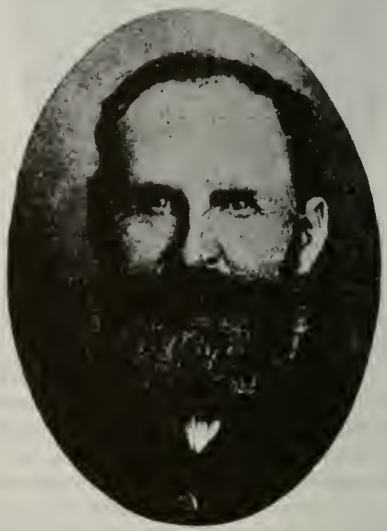
MONSON, Peter, third Bishop of Goshen Ward (Shelley Stake), Bingham county, Idaho, was born May 26, 1863, at Korsör, Denmark, the son of Karl H. Monson and Karen Hendricksen. He was baptized Sept. 6, 1879, by Christopher S. Winge; ordained successively to the offices of Deacon, Elder and Seventy, and ordained a High Priest Oct. 18, 1914, by Joseph H. Dye, and ordained a Bishop Oct. 21, 1915, by James E. Talmage, and set apart to preside over the Goshen Ward, which position he still holds. Bro. Monson emigrated to Utah in 1879 and settled in Hyrum, Cache county, Utah. Thence he moved to Goshen, Idaho, in 1898, where he acted as Sunday school superintendent for nine years and as a counselor in the Y. M. M. I. A.; he also acted as chairman of the local amusement committee. In 1885 (Dec. 2nd) he married Helma Winge, daughter of Christopher S. Winge and

Marie Salverson, who was born Aug. 16, 1864, in Hyrum, Utah, and bore her husband three children, namely, Vita E., Cora M. and Pearl C. Bishop



Monson is a farmer by avocation and a practical citizen. He has served seven years as a director in the Snake River Valley Irrigation District.

MOORE, Joseph Webber, Bishop of Bennington, Bear Lake county, Idaho, was born June 1, 1833, at Pomfret, Chautauqua county, New York, the son of Ethan Allen Moore and Sarah Webber. His parents became identified with the Latter-day Saints in the early "thirties" and Joseph was baptized in 1841 when eight years old. The family moved to Kirtland, Ohio, and went west in the so-called Kirtland Camp in 1838. Bro. Moore became acquainted with the Prophet Joseph Smith when a boy and was present at the meeting held at Nauvoo, Aug. 8, 1844, when Brigham Young, in the eyes of many, seemed transformed into the likeness of the Prophet Joseph. Crossing the plains in 1849, Bishop Moore made his first home at Tooele Valley, Utah, and in the winter of 1850 he located on Battle Creek, Utah county, and thus became one of the pioneers of Pleasant Grove, where he helped to erect the first log house. He was enrolled as a minute man and served during all the Indian troubles in the early days. Late in life he received a pension as a reward for his services in the Walker war. He was one of the guards who accompanied Gov. Brigham Young on his first visit to Sanpete Valley. In 1855 he married Hannah Young, who bore him twelve children, six of whom have passed to the other side; the ones still living are Anna Perkins, Emmeline Huff, William, Malona Oliver, Amy Allred and Ephraim. About 1864 he moved to Idaho and assisted in building St. Charles and Paris in Bear Like Valley. When the United Order was introduced in those Wards, he put his property into the order, as a result of which he later moved to Bennington to make a home. He acted as Bishop of that place from 1871 to 1880. Disliking the long winters of the Bear Lake Valley, he moved southward in 1880 and settled at Lawrence, Emery county, Utah. At this place he pros-



pered for several years and built a good home, but alkali took possession of his farm until he was induced to move again in 1889, and he then

settled at Moab, Grand county, Utah, where he secured a piece of fertile land and lived quietly the rest of his days. Here he died July 24, 1914. Bro. Moore was a man of kind disposition, a lover of peace and a most faithful Latter-day Saint. He loved Utah and her people and always took an active part in public affairs.

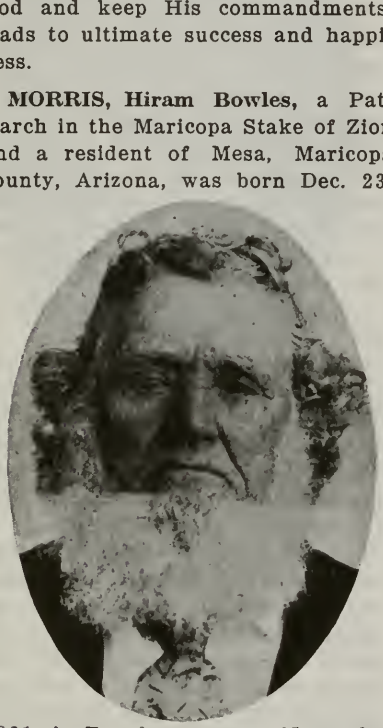
MORRELL, William Henry, fifth Bishop of Loa Ward (Wayne Stake), Wayne county, Utah, is the son of William Wilson Morrell and Julia Jacobs, and was born at Kamas, Summit county, Utah, Nov. 27, 1866. He was baptized by Christian Larsen, at



Kamas, Utah, and was ordained successively to the offices of Deacon, Priest and Elder. His boyhood days were spent upon the farm, assisting in the pioneer work in which his parents took an active part. In 1877 he moved with his parents to Fremont Valley, then a part of the Sevier Stake of Zion, when he was ten years of age, and commenced work at an early age helping his father, the latter being one of the first settlers and respected pioneers of Fremont Valley. In early life he engaged in Church activities and has been constant and faithful in the many years of service he has given to the Church. In 1886 (Dec. 15th) he married Rebecca R. Duncan (daughter of Chapman Duncan and Rosannah Taylor), who was born Sept. 13, 1867, at Washington, Washington county, Utah. Six children were the issue of their marriage, namely, Lettie, William Chapman, Emily R., Eldon P., Nolan Elijah and Stanley. Mrs. Morrell died at Loa, Utah, March 1, 1910, honored and beloved by all. While living in the Fremont Ward Bro. Morrell prospered as a farmer and stock-raiser. In 1897-1898 he filled an honorable mission as a preacher of the gospel in the Southern States. He was set apart to labor as second counselor to Bishop Hans M. Hansen of the Fremont Ward, having before been ordained a High Priest in 1893; he continued in this calling until he was called on a mission. He was chosen to be Bishop of Loa Ward and was ordained and set apart to that position by Apostle George Teasdale Aug. 7, 1899. After selling his property in Fremont he moved to Loa, where he has resided ever since. He was honorably released as Bishop of Loa Ward when he was called on his second mission to preach the gospel in 1908. He was an energetic missionary in the Northern States, laboring in Chicago, Illinois, most of the time during 1908-1909. After returning from his second mission, he was chosen and set apart as a regular member of the High Council by President Joseph F. Smith, Oct. 24, 1909, which position he holds at the present time. He has labored as the Stake superintendent of the Y. M. M. I. A. and in other callings, and has always been a diligent worker. Following the death of his wife, April 5, 1911, he married Ann Louise Mathis (a widow), the daughter of James Pace (of Mormon Battalion fame) and Margaret Callahan. She was born April 3, 1868, in New Harmony, Washington county, Utah. Her children by a former husband are Hazel,

George, Marguerite, Elda, Karl Mathis, Beatrice and Preston Taylor. Bishop Morrell has held many positions of civil trust, from constable to State and county road supervisor, and has taken an active part in all progressive movements of a civil and ecclesiastical nature. His motto has been that industry and perseverance, inspired by faith that enables a man to serve God and keep His commandments, leads to ultimate success and happiness.

MORRIS, Hiram Bowles, a Patriarch in the Maricopa Stake of Zion and a resident of Mesa, Maricopa county, Arizona, was born Dec. 23,



1821, in Bourbon county, Kentucky, the son of Thomas Morris and Sophia Talbot. Elder Francis D. Pomeroy of Mesa, writes the following sketch of the life of Patriarch Morris: "Hiram Bowles Morris was third in a family of seven children. When about four years of age his parents moved to Illinois, then a frontier country, settling on a farm several miles from the town of Quincy. Here he grew to manhood's estate, laboring on his father's farm, and having but little schooling. He also learned the cooper trade, in which he became an expert, especially in the construction of buckets and tubs, for which there was great demand. In the spring of 1844 he made a trip to Nauvoo, Illinois, and was introduced to the Prophet Joseph Smith. Shaking hands, the Prophet asked him if he was a 'Mormon.' 'No sir,' was the reply. 'But you will be,' said the Prophet, laying his hand on his shoulder. Mr. Morris declared he felt as though an electric shock had passed through him. In 1849, when 27 years of age, the California 'gold fever wave' struck the community where he lived and a party of ten or twelve young men, including Hiram B. Morris, organized and equipped themselves for a trip across the plains to the 'gold diggings.' The company followed the route of the original pioneers, passing through northern Utah, and pitched their camp on the Humboldt river, where they did their first placer mining. From a small crevice, Hiram B. Morris obtained over $500.00 in gold. They remained here about one week, and then followed the 'lure of gold' into the more renowned gold fields of California. Mr. Morris placer mined on the American and the Sacramento rivers and their tributaries for about two years, accumulating several thousand dollars in gold dust panned by his own hands. These were rough days, among rough men. The following incident illustrates the character of Mr. Morris: A young college tenderfoot named Jeff Netherton, arrived in the camp and partly by his superior air, became the butt of the other men, whose 'jibes' became more and more violent, until one evening a mob determined on a more serious line of manhandling, to begin with 'ding-busting' the young man. Hiram B. Morris decided that the affair had gone far enough, and stepping between the man and the crowd, he protested. 'What have you to do with it,' they asked. 'Everything,' said he, and stripping his coat, and telling the young man to 'stay behind him' he prepared to de-

fend him with all the strength of his splendid young manhood. Seeing that he meant business, wiser counsel finally prevailed, and the man escaped, but he never forgot the courage and bravery of the young man who saved him from the brutality of the mob. In returning to the States, via Panama and crossing the isthmus on a 'burro train,' he carried his gold dust in canvass bags, stored away in an old-fashioned carpet bag, which he never allowed out of his sight. There were four in his party and they had only one coat, which was worn in turns at the table, as the table rules required a coat. On reaching port in New York they were surrounded by cab men who, recognizing them as miners from California, determined to get them and their 'swag.' Whereupon Mr. Morris pulled an old revolver and waving them aside led his friends through these thugs to safety. He proceeded to his home at Quincy, Illinois, and on the 8th day of August, 1852, he married Eleanor Crawford Roberts, the daughter of Adenijah Roberts and Elizabeth Crawford. He purchased all of their household and kitchen furniture and supplies for starting housekeeping with 'gold weighed out in dust.' In the fall of 1859, his wife Eleanor had been converted to 'Mormonism' and was baptized into the Church; but he had become somewhat prejudiced, owing to treatment accorded one of his sisters, by a 'Mormon,' who after marrying her had gone off and left her. In the spring of 1860, they started west, in Capt. Walling's company. His intention was to go on to California, while his wife's continual prayer was that they would get no farther than Salt Lake City, Utah. Arriving there in August, 1860, they had to lay over, being out of supplies, and Mr. Morris went to work immediately for Bishop Archibald Gardener. The wife begged Bro. Gardener to persuade her husband to go no farther, which he did to such good purpose that in October, 1861, Mr. Morris was baptized and had no desire to continue his journey. They now had one child, Laura Elizabeth, whose birth occurred April 20, 1854, near Quincy, Illinois. They had lost one child (William Edwin) who was born Aug. 18, 1857, and had died on the plains May 29, 1860. In March, 1862, Bro. Morris was ordained an Elder by Dr. Samuel L. Sprague; and in the fall of 1862 he with his family migrated to southern Utah, settling at Rockville, Kane county, where Hiram Bowles Morris jun. was born. Bro. Morris was ordained a High Priest in 1864, by Edw. Duzett. He owned and operated two small farms, one near Rockville and one near Springdale, also a fruit orchard in Rockville. He also engaged in the cooper trade and supplied the community with much needed buckets, tubs and barrels. For twelve years he was scout master in the Indian troubles which periodically broke out in southern Utah. He had many narrow escapes and trying experiences. At one time he went out on a scouting expedition with six men, expecting to be back inside of 24 hours, but his party was led into a trap by the wily savage and surrounded, in a box canyon; and while they were able to fight off the Indians they were hemmed in for eighteen days, but were finally rescued by soldiers in a starved condition. Eleanor Rebecca, born May 14, 1866; Eliza Roberts, born April 10, 1870, and Sophia Isadora, born April 10, 1873, were additions to Bro. Morris' family. Not being satisfied with their 'hemmed in' condition at Rockville, Bro. Morris, in company with George Staples and Frank Rappleye, a son-in-law, made a trip to Mesa, Arizona, in the spring of 1882, and liked the country so well that he purchased a farm. Returning to Utah, as soon as possible, Bro. Morris disposed of his property there and in January, 1883, he start-

ed with his family for his new home, having an outfit of four wagons, five teams, twenty-five head of loose horses and fifty head of cattle. He was accompanied by William Brundage and family, William B. Lang and family, Paul Huber and family, Chas. Slaughter and son, Hyrum Smith, Joseph Hearshy and James Wilkins. At St. George the company was organized by Apostle Erastus Snow, with Hiram Morris as captain and William G. Brundage as chaplain. Bro. Morris promised his companions that if they would sing a hymn and have prayers each evening, and be faithful, they would have no serious trouble but would reach their destination in safety, which was fulfilled. They arrived in Mesa, March 3, 1883. Bro. Morris purchased property in Mesa City, on which he built his home and farmed his land. He also did some freighting and arranged for selling produce in the mining camps surrounding. He was ordained a Patriarch in the Maricopa Stake, in 1907, by John Henry Smith, and took great pleasure in blessing the people. In October, 1907, Bro. Morris contracted gangrene in his left foot, and to prevent death as a result, it was decided to amputate his limb. Although he was 86 years of age, it was thought that owing to the clean life he had led (being a strict observer of the Word of Wisdom, and in perfect health) that he could stand the ordeal. The operation was successful—the wound healed nicely —but the shock was more than his nerves could stand, and after much suffering he passed away Jan. 21, 1908, aged 86 years and 29 days. Bro. Morris possessed the love and respect of all who knew him and he died a faithful Latter-day Saint."

MORRISON, John Alfred, the second Bishop of Preston First Ward (Oneida Stake), Franklin county, Idaho, was born March 28, 1880, at Franklin, Idaho, the son of Joseph Morrison and Lucy Ann Henson. He was baptized in 1891 by James Packer; ordained a Deacon soon afterwards; ordained a Seventy Oct. 10, 1900, by Jonathan G. Kimball; ordained a High Priest in June, 1913, by James E. Talmage and set apart to act as Bishop of the Preston First Ward, which position he held until May, 1914, when he left Preston to take a course at the University of Idaho, but returned soon afterwards as a county agricultural agent, in which the Federal department of the university and the county commissioners were cooperating. Bro. Morrison held this position four and one-half years. In 1919 he served as agriculturist for the Wyoming Sugar Company. He took a normal course in the Albion State Normal School in Idaho, and in the B. Y. College at Logan, Utah. He graduated from the Utah Agricultural College with the degree of B. S., taught in the Oneida Stake Academy five years and in the district school about four years. In 1900-1902 he filled a mission to the Eastern States, laboring in the West Virginian conference, part of the time as president. In 1907 (Sept. 11th) he married Anna Dorthea Miller (daughter of Nicholai C. Miller and Anna Nelson), who was born Sept. 18, 1885, in Logan, Utah. She became the mother of six children, namely, Zoe M., Luy, Miller Oliver, Anna, John A. and Preston.

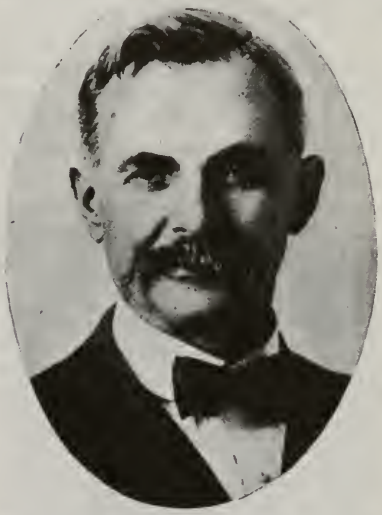
MORTENSEN, Hans Jörgen, Bishop of Parowan (Parowan Stake), Iron county, Utah, was born Dec. 4, 1881, at Parowan, the son of Hans J. Mortensen and Jane Elizabeth Holyoak. He was baptized Dec. 4, 1889, by his father; ordained a Deacon in 1895, by Charles Adams; ordained an Elder July 1, 1906, by William C. Mitchell; ordained a Seventy March 17, 1907, by George F. Richards; filled a mission to Scandinavia in 1910-1912, laboring in the Bergen conference, Norway; labored as a Stake aid in the Y. M. M. I. A., Ward superin-

tendent of Sunday schools one and a half years, and Stake superintendent of Sunday schools two years. From 1913 to 1915 he served as a member



of the Parowan city council and has acted as superintendent of the Parowan M. and M. Company since 1914. In 1916 (Sept. 24th) he was ordained a High Priest and Bishop by Francis M. Lyman and set apart to preside over the Parowan Ward, which position he still occupies. Bishop Mortensen is a merchant and farmer. In 1907 (June 7th) he married Cora Lemon (daughter of Isaac Lemon and Inez Hyatt), who was born July 29, 1881, at Parowan. Four children have been born to the Bishop and his wife, namely, Thelda, Inez, Lester and Helen.

MUNNS, Charles, Bishop of the Garland Ward (Bear River Stake), Box Elder county, Utah, was born March 24, 1859, at Orwell, Cambridgeshire, England, the son of James Munns and Elizabeth Collis. His parents became converts to "Mormonism" and moved to Leeds, Yorkshire, where Charles was baptized Oct. 25, 1868, by John Jacklin, and later (March 4, 1874) was ordained a Deacon by William Sunderland. He worked faithfully as president of the Deacons' quorum in the Leeds branch until Sept. 10, 1876, when he was ordained a Priest by Elder E. W. Clark. Soon afterwards he emigrated to Utah, crossing the Atlantic in the steamship "Wyoming" and arrived in Salt Lake City Oct. 3, 1876. He found a temporary home in the family of President John Taylor. Charles later found employment in the Flagstaff Smelters at Sandy and earned means, by the help of his brother, George C. Munns, to bring his father's family to Utah. They arrived Nov. 7, 1877, and settled at Lehi, Utah county. Here Charles was ordained an Elder Jan. 12, 1882, by Abel J. Evans. In 1884



(May 1st) he married Annie M. Austin (daughter of John and Emma Austin of Lehi), who bore her husband nine children, namely: Lettie Jane, Grace Emma, Archie Austin, John C., Alice, Frank William, Charles J., Annie and Clara. Brother Munns was ordained a Seventy Nov. 10, 1889, by William Gurney and became a member of the 127th quorum of Seventy. He filled a mission to Great Britain in 1899-1902. In 1902 he located with his family in Bear River Valley and resided for three

years in Elwood where he was foreman on one of the largest sugar beet farms. He then moved to Garland where he acted as foreman of the so-called "North Farm," belonging to the Sugar Company, for three years. He was then advanced to his present postion, taking charge of reclamation work for the sugar factory. In 1910 (Nov. 19th) he was ordained a High Priest and set apart as an alternate High Councilor in the Bear River Stake. Later he became a regular member of the High Council, and held that position until Nov. 18, 1917, when he was ordained a Bishop by Apostle Rudger Clawson and set apart to preside over the Garland Ward. This responsible position he still holds.

NALDER, Francis Henry, second counselor in the presidency of the North Davis Stake, was born Dec. 22, 1874, at Kaysville (now Layton,



Davis county, Utah), the son of Wm. N. Nalder and Emma Evans. He was baptized in 1882 by Wm. Payne; ordained an Elder Nov. 25, 1896, by Adolph Madson; ordained a Seventy and set apart for a mission Dec. 2, 1896, by Heber J. Grant; ordained a High Priest Dec. 21, 1907, by Rudger Clawson, and ordained a Bishop Oct. 5, 1909, by Geo. F. Richards, and finally set apart as second counselor to President Henry H. Blood of the North Davis Stake June 20, 1915, by Charles W. Penrose. When quite young Bro. Nalder acted as a president of the First Deacons' quorum and later as a president in the Teachers' quorum in the Layton Ward. He also acted as secretary of the 136th quorum of Seventy, was second assistant superintendent of the Layton Ward Sunday school (1899-1900), first counselor in the Syracuse Ward Y. M. M. I. A. from 1900 to 1907, after which he was chosen as second counselor to Bishop David Cook of Syracuse. In 1896 (Nov. 25th) he married Eliza Watt (daughter of Geo. D. Watt and Sarah A. Harter), who has borne her husband nine children. In 1896 (Dec. 3rd) he left for a mission to the Northern States, from which he returned March 29, 1899. During part of this time he presided over the Missouri conference.

NASH, Isaac Bartlett, Patriarch in the Oneida Stake, Oneida county, Idaho, was born June 14, 1824, in Kidwelly, Carmarthanshire, North Wales, the son of David Davies Nash and Mary Nash. Becoming a convert to "Mormonism," he was baptized when still a youth; was ordained to the Priesthood and labored as a local Elder in Wales. He emigrated to America in 1849, crossing the Atlantic ocean in the ship "Buena Vista," which sailed from Liverpool Feb. 25, 1849, with a company of Saints under the direction of Dan Jones. The company landed at New Orleans, whence the emigrants traveled up the Mississippi river to St. Louis, Mo. The morning after they landed at St. Louis, 21 persons were buried who had died with cholera. Altogether 64 died on the way up the river to Council Bluffs. The remnant of the emigrants arrived in Salt Lake Valley in the fall of that year. In 1852 (June 24th) Bro. Nash married Hester El-

vira Pool, who was born May 10, 1826, the daughter of John Pool and Mary Cramer, and had emigrated to America in 1850. Bro. Nash was ordained a Seventy Jan. 18, 1850, and became a member of the 70th quorum of Seventy. In 1850 and 1851 he acted as assistant choir leader in the old bowery in Salt Lake City. In 1853 he went to California to engage in mining, but returned to Utah in the fall of 1855 and located in the 7th Ward, Salt Lake City, where he practiced blacksmithing. Joining the State militia, he served in the Echo Canyon war in 1857 and went south as far as Provo in the "move" in



1858. In 1859 he went to the States with the children who had been spared alive in the Mountain Meadows' massacre. He stayed in St. Louis, Mo., until 1864, and then returned to the mountains and settled in Franklin, Idaho, where he acted as choir leader for 33 years and as superintendent of the Franklin Ward Sunday school for a long time; afterwards he acted as assistant Stake superintendent of Sunday schools in the Oneida Stake. In 1867 (Nov. 8th) he married Martha Howland daughter of Henry Howland and Martha G. Case), who was born Dec. 18, 1851, in Flag Town, Illinois. She bore her husband eleven children, eight of whom are now (1920) living. Bro. Nash was ordained a High Priest April 21, 1872, by John Biggs, and a Patriarch Aug. 29, 1897, by George Teasdale. He was one of nature's noblemen, pure and unsullied in heart and guileless as a child. He was a great lover of humanity and lived to benefit and bless all with whom he came in contact. He was zealous and diligent in all of his walks in life, and while passing through trials and adversity his faith in the gospel never wavered or faltered. The result of his labors in Sabbath school and choir work are now recognized wherever there is a branch of the Church from Canada on the north to Mexico on the south. He was a great lover of children and possessed the gift of winning their hearts. He was also a great lover of flowers and took great pride in havin the best and latest varieties of flowers which he offered on friendship's shrine on all occasions. To a marked degree he possessed the gift of healing and was often seen at the bedside of the sick and afflicted. He was true and loyal to his friends and his remarkable hospitality was universally known; yet he failed in accumulating much of this world's goods. Physically he knew no fear, was impetuous and spoke quickly, but forgiving as a child. In his trade as a blacksmith he exhibited great skill. He was devoted to his family, as well as to the community at large, and was successful in providing wholesome amusement and pleasures for both old and young. While in St. Louis Bro. Nash and his wife adopted three children, but only one of them lived to testify to the kindness of their foster parents. This one, however, said that if there was any difference in the treatment bestowed, it was in favor of the child of adoption, rather than their own.

Patriarch Nash died Aug. 9, 1907, in Franklin, Idaho. At his funeral the casket was carried by his fellow High Priests and preceded by the Sabbath school children he had so loved in life and who still love and revere his memory.

NEBEKER, John. The following additional historical data on the Nebekers were furnish by Mrs. Maud Nebeker Thompson of New York City: The Nebekers descended from Hanse Nebeker, the first and only Nebeker of whom there is any record who came to America. Tradition says he was a political refugee from Germany, a baron by title. He settled in Delaware, a few miles south of Wilmington, on the "Uplands," now called Newport, where William Penn first landed Oct. 30, 1755. He married Mary or Maria Stilley, daughter of Jonathan Stilley and Magdalene Vandevee, who were married April 17, 1735. John, their eldest child, served in Col. Thomas Duff's regiment from Delaware in the Revolutionary war. His wife was Mary Senex, daughter of Brewer Senex, a colonist from Sweden and founder of the "Old Swedish Church" in Wilmington, Delaware, which was built in 1699. George Nebeker, the eldest child of John and Mary Senex Nebeker, married Susannah Meredith, daughter of Samuel Meredith and Mary Bowman. Samuel Meredith served in the Revolutionary war as a drummer boy with his father. George and Susannah Meredith Nebeker were the parents of John, Henry, Peter, Lewis and George Nebeker, who (with the exception of Lewis) were Utah pioneers of 1847. Lewis came to Utah a few years later. The Nebeker family is indebted to William G. Nebeker, of Salt Lake City, Utah, for the above valuable information. (Compare with page 176.)

NEFF, Ann Eliza Benedict, president of the Relief Society of the East Mill Creek (Granite Stake), Salt Lake county, Utah, was born Feb. 8, 1845, in Canaan, Litchfield county, Conn., the daughter of Joshua N. Benedict and Fidelia Moses. She came to Utah with her parents when a young girl, where she was baptized in 1855 by Elder Miner G. Atwood. She arrived in Salt Lake Valley on September 10, 1861, and located in East Mill Creek, where she still resides. In December, 1876, she was chosen by Sister Eliza R. Snow to act as president of the East Mill Creek Relief Society, having previously held



the office of president of the Retrenchment Society of East Mill Creek for three years. This was before East Mill Creek became a separate Ward. When the Ward was organized, in 1877, Sister Neff was chosen as president of the Ward Relief Society, which position she held until March 4, 1919, serving in that position for nearly forty-three years. Sister Neff is known as a most remarkable woman, whose history scarcely has an equal in the whole Church. She has labored most faithfullly and unselfishly for the upbuilding of the kingdom of God, untiring in all good works, caring for the sick and ministering to the wants

of the needy. Being especially gifted in various ways, she has by example as well as precept taught the ways of salvation to her associates in life. The has chosen for her motto in life, "The only way to have a friend is to be one," and she has been true to this motto until her friends are legion and she is still young both in mind and spirit. Sisters Lydia Roper Osguthorpe and Sarah Eliott Skidmore acted as counselors to Sister Neff for thirty-six years, after which Sisters Eliza H. Neff and Sarah J. Capson acted as her counselors. At the death of Eliza H. Neff, Barbara J. Debenham was chosen as counselor to Pres. Neff. Sister Amelia King acted as secretary to Sister Neff for many years.

NELSON, Christian Theodor, an active Elder in the Redmond Ward (Sevier Stake), Sevier county, Utah, was born April 18, 1860, at Egeberg, Ugilt parish, Hjörring amt, Denmark, the son of Jacob C. Nielsen and Johanna Gudmundsen. Becoming a convert to "Mormonism" he was baptized in 1871 by Michael Hansen and emigrated with his parents to Utah in 1872 and settled in Ephraim, Sanpete county. In 1876 he located in Redmond where he has resided ever since. Having first been ordained a Deacon and a Priest, he was ordained an Elder March 15, 1883, and a Seventy Nov. 2, 1884, by Jens F. Mortensen. In 1897-1899 he filled a mission to Scandinavia, laboring first in Copenhagen and afterwards in the Aarhus conference. At home he has acted as first assistant and later as superintendent for eleven years of the Redmond Sunday school and also as first counselor and president of the Ward Y. M. M. I .A. for a number of years. From 1899 to 1917 he labored as a home missionary in the Sevier Stake. Among the many secular offices which he has held may be mentioned that he acted as justice of the peace in Redmond three years, was town councilman for fourteen years, and was clerk of the school board from 1899 to 1911. He has acted as secretary

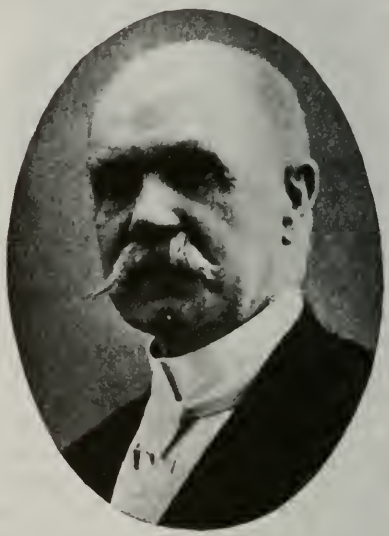


of the Redmond Spring Irrigation Company since 1900. In 1907 (Oct. 19th) he was set apart as a president of the 107th quorum of Seventy, and he was ordained a High Priest June 27, 1915. In 1883 (March 15th) he married Annie N. Christensen (daughter of Niels L. Christensen and Carolina Nelson), who was born April 30, 1866, in Richfield, Utah. This marriage has been blessed with seven children, namely, Franklin T., Mary Ann, Eulalie, Katie J., Annie Grace, Carrie Cleona and Afton L.

NELSON, Rasmus Peter, first counselor to Bishop John Alphonzo Berry of Wardboro (Montpelier Stake), Bear Lake county, Idaho, was born Jan. 4, 1882, at St. Charles, Bear Lake county, Idaho, the son of Rasmus Peter Nielsen and Wilhelmine Sanna Andersted. His father died when the boy was six years old. He received an ordinary education in St. Charles and afterwards studied at the Fielding Academy at Paris three years. He was ordained successively to the offices of Deacon and Priest

and presided over the Deacons' quorum at St. Charles. He was ordained an Elder by Wm. Budge, ordained a Seventy by Edward T. Patterson, acted as a counselor in the St. Charles Y. M. M. I. A., and later as president of the Wardboro Y. M. M. I. A., having moved to Wardboro in the spring of 1909. Some time ago he was ordained a High Priest and set apart as second counselor to Bishop John A. Berry of the Wardboro Ward, and later he was promoted to the position of first counselor. In 1905 (April 5th) Bro. Nelson married Ann Greenwood Keetch (a daughter of Charles G. Keetch), who was born in St. Charles, June 9, 1875, and who became the mother of five children as follows: Rasmus K., Rozena Ann, Mercy Elizabeth, Aaron Gustave and Zera George. Brother Nelson is a farmer by avocation.

NIELSEN, Adolph Mosiah, Patriarch and president of the High Priests' quorum in the Shelley Stake and a resident of Shelley (Bingham county, Idaho), was born June 10, 1848, in Christiania, Norway, the son of Ole Nielsen and Karen Oldsdatter. His mother was one of the first converts to "Mormonism" in Norway. She taught her son the true gospel in his early youth, but, like many other young boys, he was not in a hurry to embrace it, until the Lord in a remarkable dream showed him the necessity of being baptized. In his dream he thought he was in a most beautiful hall where his mother and many other Saints were enjoying themselves, while he stood by the door, not being allowed to participate. Then he thought the Savior appeared in the hall as a most beautiful personage and spoke to the people in a mild way, though with a clear voice, commending them for their faithfulness on earth while passing through much tribulation. Soon a messenger approached Bro. Nielsen and told him to hurry down to the earth where he should find some one to baptize him. After that he attended meetings frequently with his mother. In 1869 (Oct. 19th) he married Mathea Hansen Mörk and on Jan. 10, 1870, both he and his wife were baptized by Niels Isaksen and confirmed by Christian D. Fjeldsted. After his baptism he was ordained a Priest and called to labor as a local missionary. In June, 1871, he emigrated to America, and after residing temporarily in Michigan he arrived in Salt Lake City in October, 1873. There he worked two summers for President Daniel H. Wells. He moved to Hy-



rum, Cache county, in the fall of 1875 and followed railroad contracting until he was sent on a mission to Scandinavia in 1891. On this mission he labored seven months in Copenhagen, Denmark, and the rest of the time in Christiania and Bergen, Norway. In 1898 he settled in Goshen, Idaho, where he organized a Sunday school and was called to act as presiding Elder of the branch, which position he held until 1904, when he was ordained a High Priest by Apostle John W. Taylor and set apart as a member of the High Coun-

cil in the Blackfoot Stake. In 1905-1907 he filled another mission to Scandinavia, presiding over the Bergen conference. In 1914, when the Blackfoot Stake was divided and the Shelley Stake organized, he was set apart as president of the High Priests' quorum of the new Stake. In 1915-1917 he filled a third mission to Norway, presiding for eight months over the Bergen and eighteen months over the Christiania conference. In 1918 (May 19th) he was ordained a Patriarch by Apostle Richard R. Lyman. Bro. Nielsen's first wife died Nov. 19, 1907, after his return from his second mission. She had borne her husband eight children of whom seven are still living and all married. In 1908 (Aug. 19th) Bro. Nielsen married Olufine J. Olsen from Bergen, Norway. She is the mother of four children. Patriarch Nielsen is a farmer by avocation, a highly respected citizen of Idaho and a faithful and energetic Latter-day Saint.

NIELSON, Edgar Odland, third Bishop of Cleveland Ward (Bannock Stake), Bannock county, Idaho, was born June 29, 1882, in Brigham City, Utah, the son of Niels H. Nielson and Bodel Hanson. He was baptized July 3, 1890, by James Larson; ordained a Deacon Dec. 31, 1895, by Ernest F. Hale; ordained a Priest Nov. 4, 1900, by James Larson; ordained an Elder Nov. 15, 1902, by Wm. H. Mendenhall; ordained a High Priest May 12, 1912, by Lewis S. Pond and set apart as second counselor to Bishop Henry Larson, and ordained a Bishop Nov. 17, 1917, by Hyrum M. Smith and set apart to preside over the Cleveland Ward. Being born and raised in the Church, Bishop Nielson became a diligent Church worker from the beginning of his life and took an active part in the Cleveland Sunday school, of which he was superintendent five years. He also acted as Ward clerk eleven years. In 1904 (Dec. 7th) he married Catherine Ann Bevins (the daughter of Joseph H. Bevins and Catherine Panshot), who was born Nov. 20, 1885, at Hooper, Weber county, Utah. This marriage has been blessed with seven children, namely, Delbert H., Erma C., Leland N., Della B., Verl J., Harvey C. and Donna.

NIELSEN, Peter, a prominent Elder and colonizer, was born March 23, 1824, in Poulsker, Bornholm, Denmark, the son of Niels Jensen and Gjertrud Kirstine Pedersen. Becoming a convert to "Mormonism" he was baptized in Copenhagen, Denmark, June 17, 1854, and soon became a diligent and successful worker in the Church. He was ordained a Deacon Aug. 14, 1854; ordained a Priest Jan. 8, 1855, by Carl Widerborg, and ordained an Elder April 15, 1855, by Jens Jensen. In January, 1855, he was sent out to labor as a local missionary in the Lolland conference and in 1857 his field of labor was changed to the Fredericia conference, where he made his headquarters at Veile. In 1858 (Feb. 9th) he was appointed to preside over the Fredericia conference, which position he held until March 24, 1861, when he was released to emigrate to Zion. In 1850 (March 7th) he married Marie Fredericka Poseman, who bore her husband one son (Frihoff Godfred). Emigrating to America he left Copenhagen with his family, crossing the Atlantic in the sailing vessel "Monarch of the Sea" which sailed from Liverpool, May 16, 1861, and arrived in New York, June 19, 1861. He crossed the plains in Samuel A. Woolley's independent company of fifty wagons, which arrived in Salt Lake City, Sept. 22, 1861. Bro. Nielsen acted as captain of ten on that journey. In the spring of 1862 he moved to Morgan county, locating at Peterson. There he was ordained a Seventy Jan. 7,

1863, by Thomas C. Armstrong and also acted as a Bishops' counselor, a home missionary, etc., besides filling a number of secular offices. In October, 1878, he was called on a colonization mission to Arizona, arriving at Sunset, on the Little Colorado river, Jan. 7, 1879. In 1881 (Feb. 27th) he was ordained a High Priest by Brigham Young junior and chosen as a member of the High Council in the Little Colorado Stake and as Stake superintendent of Sunday schools. At a conference held at St. Joseph May 28, 1882, he was called to go as a missionary, with his family, to Savoia, New Mexico, where he assisted in founding the settlement of Navajo (the present Ramah). Here he acted as superintendent of the Ward Sunday school. In February, 1885, he left Ramah with a part of his family (having yielded obedience to the law of plural marriage) and located at Colonia Juarez, Chihuahua, Mexico, where he took an active part in the founding of that settlement. He continued a faithful and conscientious worker for the Church, to which he devoted the ability and energy of nearly his entire life, and died as a highly respected and beloved Elder in the Church at Colonia Juarez, Mexico, Jan. 23, 1886. His second wife was Hulda Francisca Lassen, whom he married March 8, 1862. She was born Jan. 25, 1840, in Russia, and bore her husband five children (two sons and three daughters), namely, Peter Erastus, John Thomas, Mary Elizabeth, Alberta Francisca and Agnes. In 1875 (Oct. 25th) Brother Nielsen married Ann Boot Bond, who was born June 15, 1834, at Bulwell, Nottingham, England, and who bore her husband one child, a daughter, named Huldah Esther.

NIELSON, Frihoff Godfred, presiding Elder in the Bluewater Ward (St. Johns Stake), Velencia county, New Mexico, was born May 3, 1851, in Copenhagen, Denmark, the son of Peter Nielsen and Marie Fredericka Poseman. He emigrated with his parents to America in 1861, crossing the ocean in the ship "Monarch of the Sea" and the plains in Captain Samuel W. Woolley's independent company, which arrived in Salt Lake City Sept. 22, 1861. In 1862 he removed to Morgan county, Utah, and was ordained an Elder by Elias Smith in Salt Lake City May 9, 1870. At Peterson, Morgan county, he acted as Ward teacher, Sunday school superintendent and also as a home missionary and State superintendent of Sunday schools. In a secular way he acted as justice of the peace and taught school for two seasons. Being called on a colonization mission to Arizona, he left Salt Lake City Feb. 2, 1876, together with Lot Smith and others, and settled on the Little Colorado river, where he became one of the founders of Sunset, about three miles east of Winslow, Arizona. Here he acted as secretary and treasurer of the Sunset United Order Company, school teacher, Ward teacher, Sunday school superintendent, etc. When the Little Colorado Stake was organized, Jan. 27, 1878, he was chosen as Stake superintendent of Sunday schools, Stake clerk and home missionary. When the Sunset colony was broken up in the summer of 1884 he moved to Ramah, New Mexico, where he acted as Ward teacher, superintendent of Sunday school, home missionary and teacher in the district school. He was ordained a Seventy by John Morgan, Sept. 6, 1891, and became a president of the 104th quorum of Seventy. In 1894 he bought real estate in the Bluewater country, where a branch of the Church was later organized, and where he located with a part of his family. In 1899-1901 he filled a mission to the Northern States, laboring principally in the Southern Illinois conference and in St. Louis, Missouri. In 1906 (May 27th) when the

Saints in the Bluewater country were organized as a Ward, he was ordained a High Priest by Rudger Clawson and set apart as first counselor to Bishop Collins R. Hakes jun. In 1917 he was set apart as an alternate High Councilor in the St. Johns Stake and upon the removal of Bishop Lesueur from the Bluewater Ward in July, 1918, Brother Nielson was called to act as presiding Elder. He also acted as Ward clerk and held both these positions until June, 1919, when he moved back to Ramah. For a number of years he served as postmaster at Ramah and later as assistant postmaster at Bluewater, New Mexico. When not engaged in clerical pursuits he has followed the occupation of a farmer and gardener. In 1877 (Oct. 20th) he married Emma Waitstill Mecham, who bore her husband nine children, namely, Frihoff Brigham, Emma Pearl, Joseph Fredrick, Mary Elizabeth, Vera, Maida Vilate, Josephine, Zelmagee and Frihoff Peter. In 1887 (Feb. 3rd) he married Mary Ellen Everett, who has borne him five children, namely, Floyd Schyler, George Edward, Frihoff Ellis, Rachel and Huldah Ruth.

NIELSON, Frihoff Peter, presiding Elder of the Bluewater Ward (St. Johns Stake), Valencia county, New Mexico, was born March 22, 1896, at Ramah, McKinley county, New Mexico, the son of Frihoff Godfred Nielson and Emma W. Mecham. He was baptized June 8, 1904, by his father, ordained a Deacon Jan. 6, 1907, by Ernest A. Tietjen; ordained a Teacher July 16, 1911, by Bishop Collins R. Hakes junior; ordained a Priest Oct. 4, 1914, by Frihoff G. Nielson, and ordained an Elder April 25, 1916, by Frihoff G. Nielson. After receiving a common school education at Bluewater, New Mexico, he attended high school at the St. Johns Stake Academy in Arizona. He presided over a Deacons' quorum at Bluewater in 1913-1914 and was president of the Y. M. M. I. A. of the Bluewater Ward three years In 1914 (Oct. 29th) he married Marie Cluff, which marriage has been blessed with one child (Willis Frihoff Nielson). In June, 1919, he succeeded his father, Frihoff G.



Nielson, as presiding Elder of the Bluewater Ward, being then only twenty-three years old. He also acted as secretary of the Y. M. M. I. A. at Bluewater for several years. Otherwise his occupation is that of a farmer and stock raiser.

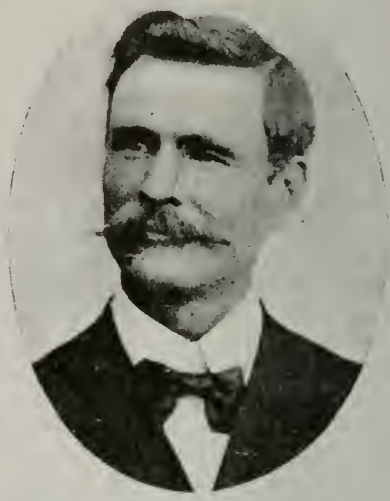
OKELBERRY, William Paul, third Bishop of Goshen Ward (Tintic Stake), Utah county, Utah, was born Oct. 15, 1876, at Goshen, the son of Peter Okelberry and Catherine Morgan. He was baptized when eight years of age by his father; ordained successively to the offices of Deacon, Priest, Elder and Seventy. The last ordination he received under the hands of Rulon S. Wells, Sept. 6, 1899. He was ordained a High Priest and Bishop in April, 1907, by Apostle Francis M. Lyman and set apart to preside over the Goshen Ward. Prior to this he had acted as first assistant Sunday school superintendent of the Goshen Sunday school for seven years, and in

1899-1901 he filled a mission to California. In 1906 (Nov. 28th) he married Meriel Emma Nelson, daughter of Peter Nelson and Emma Nelson), who was born April 1, 1882, at



Goshen. Two children have blessed this marriage. Bishop Okelberry is a farmer and stock raiser and also a merchant.

OKERLUND, George William, first counselor in the Stake presidency of the Wayne Stake and a resident of Loa, Wayne county, Utah, was born Nov. 9, 1864, at Mount Pleasant, Sanpete county, Utah, the son of Ole Okerlund and Bengta Carlson. He was baptized in 1872 and was ordained successively to the offices of Deacon, Teacher, Priest, Elder, Seventy and High Priest. He received the latter ordination in 1906 under the hands of Francis M. Lyman who also set him apart as a High Counselor in the Wayne Stake. Prior to this he acted as the first president of the Loa Y. M. M. I. A. and in 1901-1903 he filled a mission to Scandinavia, laboring principally in the Stockholm conference, Sweden, and presided over the Gotland and Vesterås branches. In civil matters he has acted as president of the Wayne County Wool Growers' Association, been State and government sheep inspector, county commissioner, etc. From 1911 to 1913 he served as first counselor to Bishop Ephraim Dastrup of the Loa Ward and in 1913

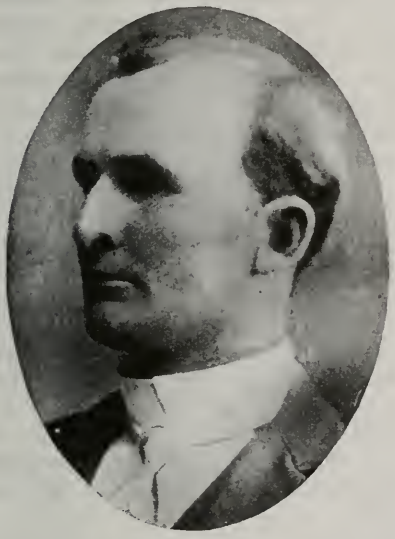


(April 27th) he was ordained a Bishop by Joseph F. Smith junior and set apart to preside over the Loa Ward which position he held until May 14, 1916, when he was chosen as first counselor to President Joseph Eckersley of the Wayne Stake. In 1890 (May 14th) he married Eliza Ann Hunt (daughter of Thomas H. Hunt and Hannah Moon), who was born April 2, 1868, at Monroe, Sevier county, Utah. Seven children have blessed this marriage, namely, Ivan G., Ruth, Alberta, Dalton Hunt, Lorin Clair, Esther and Melvin H. In 1915 (Oct. 7th) he married Eliza Ann Larsen (daughter of Hans C. and Mette Marie Larsen), who was born June 4, 1885, at Marion, Summit county, Utah.

OKERLUND, Ole, a faithful Elder in the Church, was born Sept. 16, 1829, in Malmöhus lån, Sweden, the son of Jeppe and Elsa Olson. Becoming a convert to "Mormonism" he emigrated to Utah with his family in 1861 and located in Mount Pleas-

ant, Sanpete county, Utah. Later he became one of the founders of Salina, Sevier county, Utah, but was forced to leave his home there on account of Indian troubles. After that he located at Scipio, Millard county, and later at Loa, Wayne county, residing in the latter place until he died in April, 1905, as a faithful member of the Church.

OLDROYD, Andrew, Bishop of Glenwood (Sevier Stake), Sevier county, Utah, was born Feb. 5, 1873, at Fountain Green, Sanpete county, Utah, the son of Archibald T. Oldroyd and Mary Anderson. He was



baptized May 29, 1881, by Isaac W. Pierce, ordained successively to the offices of Deacon, Teacher, Elder and Seventy, the latter ordination taking place in 1899 under the hands of Rudger Clawson, and he became a member of the 36th quorum of Seventy. He was ordained a High Priest March 22, 1914, by Hyrum G. Smith and set apart as a counselor to Bishop Bell. Prior to this he had served as a counselor in the Ward Y. M. M. I. A. and filled a mission to New Zealand in 1899-1903. There he labored in the Hauraki district, acting as president two years. He also presided six months over the Waiapu conference. Among the secular positions held by Bishop Oldroyd may be mentioned that he served as a member of the school board of education of Sevier county and director of the Glenwood-Venice Canal Company. Otherwise he is a farmer by avocation. In 1908 (June 24th) he married Celia C. Sörenson (daughter of Erastus Sörenson and Annie Rasmussen), who was born April 25, 1890, in Koosharem, Sevier county, Utah. Four children were born as the issue of this marriage, namely, Jennie, Wanda, Roland A. and Berdean E. Bro. Oldroyd was ordained a Bishop Dec. 20, 1914, by George F. Richards and set apart to preside over the Glenwood Ward, which position he still holds.

OLDROYD, Archibald, Bishop of Lyman Ward (Wayne Stake), Wayne county, Utah, was born Oct. 19, 1866, at Glenwood, Sevier county, Utah, the son of Archibald Todd Oldroyd and Mary Anderson. He was baptized June 13, 1876, by Thomas Bell and ordained a Teacher Jan. 3, 1878, by George Powell. Subsequently he was ordained a Priest and an Elder. He located in Lyman in 1890, was ordained a High Priest Nov. 26, 1894, by Francis M. Lyman and set apart to act as a High Councilor in the Wayne Stake. Subsequently he was chosen as second counselor to Bishop Peter J. Christensen at Lyman. Afterwards he acted as first counselor to Bishop Joshua H. Cook and later occupied the same position to George A. Chappell. He was ordained a Bishop Dec. 24, 1912, and set apart to preside over the Lyman Ward, which position he still occupies. Prior to this he acted as superintendent of the Ward Sunday school and also as president of the Ward Y. M. M. I. A. In 1890 (April 24th) he married Theda J. Buchanan (daugh-

ter of Archibald W. Buchanan and Amelia Whiting), who was born Dec. 29, 1867, in Manti, Utah. Following are the names of the children by this marriage: Hazel, Edwin, Helen, Willis, Venita, Lavell, Lucille and Janice.

OLSEN, Louis Christian, Bishop of Sterling Ward (South Sanpete Stake), Sanpete county, Utah, was born July 28, 1866, at Ephraim, Sanpete county, Utah, the son of Jens Olsen and Anna Kirstine Nielsen. He was baptized when eight years old by Johan G. Jörgensen; ordained a Deacon when twelve years old; ordained an Elder in January, 1890, by William T. Reed, and later ordained a Seventy. He filled a mission to the Southern States in 1895-1897, laboring principally in Kentucky and West Virginia. He located in Manti in 1876 and in 1910 was called to Sterling to preside as Bishop, being ordained a High Priest and Bishop Nov. 12, 1910, by Anthon H. Lund. This position he still holds. In 1890 (January 22nd) he married Phoebe Mackey (daughter of John Mackey and Susan Parsons), who was born April 30, 1869, at Manti, Utah. She has borne her husband nine children, namely, Louis E., Frank E., Ann, Ora, Henry J., Ada, Erma, Eldred L. and Mont E. Bishop Olsen was formerly engaged in mercantile business, but his principal avocations are those of farmer and stock raiser.

OLSON, John Nils, an active pioneer and missionary, was born Sept. 22, 1850, in Vidtsköfle, Christianstad lån, Sweden, the son of John N. P. Olson and Margretha Nilson. Together with his father's family he was converted to "Mormonism" and baptized July 12, 1865, by P. Pehrson; he emigrated to Utah in 1866, crossing the Atlantic in the ship "Kenilworth" and the plains in Capt. Joseph S. Rawlins' company. His mother died while crossing the plains, and the rest of the family located temporarily in Salt Lake City and later in Kaysville, Davis county, where John N. worked on the Utah Central Railroad in 1869. In 1877 he married Harriet Irene Ranck (daughter of Peter Ranck and Ann Lemmon), which marriage was blessed with nine children, namely, John Lester, Luke A., Earl, Eva, Edna, Vivian, Irene, Newel B. and Ivin R. After his marriage Bro. Olson engaged in sheep business and settled in West Jordan, Salt Lake county, where he became the first man to bale hay to take to market in Salt Lake City. After a successful experience in that line many others followed his example. While in the sheep business he made the first shipment of live mutton from Milford, Beaver county, to Salt Lake City over the Utah Southern Railroad. In 1881-1883 he filled a mission to Scandinavia, laboring in the Skåne conference, Sweden, part of the time as president of the Christianstad branch. In 1914 he changed his residence from West Jordan to Garfield and three years later (1917) he moved to Salt Lake City, where he still resides. Bro. Olson was ordained an Elder March 12, 1877, by John A. Egbert, a Seventy Oct. 2, 1881, by Samuel Bateman and a High Priest March 29, 1913, by Hyrum Goff.

OPENSHAW, Jonathan E., senior president of the 24th quorum of Seventy and a resident of the Sixteenth Ward, Salt Lake City, Utah, was born April 17, 1859, at Swinton, Lancashire, England, the son of Job Openshaw and Nancy Bestwick. He was baptized in April, 1871, by Daniel Stones; ordained an Elder in May, 1873, by Joseph Burch; emigrated to Utah in 1874 and settled in the Sixteenth Ward, Salt Lake City, where he has been an active member ever since. He was ordained a Seventy in 1878 by Joseph W.

Summerhays, acted as superintendent of a Sunday school about five years; served as second and first counselor and later as president of the Ward Y. M. M. I. A.; was for several years a home missionary in the Salt Lake Stake and became a president of the 24th quorum of Seventy in 1884, having previously acted as secretary of the quorum. In November, 1917, he was appointed Stake superintendent of religion classes in the Salt Lake Stake. Although only receiving a common school education in his youth, Bro. Openshaw added to his education by



taking a night school business course and thus, aided by private instruction, learned the banking business. After serving as cashier in several country banks, he is at the present writing a teller in the Utah State National Bank. In 1881 (Dec. 8th) he married Bessie Lees (daughter of John Lees and Martha Needham), who was born Dec. 13, 1863, in Salt Lake City and has borne her husband ten children, namely, Martha, Jonathan E., Clarence, Edna, Adelbert W., Melvin, Ida A., Frank M., Florence and Glen.

OTTLEY, Sidney James, Bishop of Banida Ward (Oneida Stake), Franklin county, Idaho, was born Sept. 2, 1890, at Murray, Salt Lake county, Utah, the son of Edward Ottley and Thirza Timbers. He was baptized Aug. 6, 1899, by John G. Labrum and ordained an Elder April 1, 1912, by Bishop Wm. B. Erickson. In 1912-1916 he filled a mission to New Zealand, laboring in the Hawkes Bay and Wairarapa conferences. After his return from that mission he located in Banida, the place of his present residence, where he took an active part in both ecclesiastical and secular affairs. He was ordained a High Priest and Bishop by Joseph F. Smith junior Sept. 8, 1918, and set apart to preside over the Banida Ward, which position he still holds. In January, 1917, he married Alice Warren (daughter of Ephraim J. and Elizabeth Strange), who was born Nov. 10, 1894. This marriage has been blessed with two children (Warren Sidney and Glen Eldon). Bishop Ottley is a farmer and stock raiser by avocation, and is known as an energetic and useful citizen. Among his many activities in the Church we may mention that he has acted as Ward teacher, Sunday school teacher, officer in the local Y. M. M. I. A., member of the Ward amusement committee, scout master, etc.

PACE, Henry Alexander, Bishop of Harmony (Parowan Stake), Washington county, Utah, was born April 22, 1877, at Harmony. Utah, the son of Harvey A. Pace and Susan E. Keel. He was raised in Harmony and obtained part of his education in Cedar City, was baptized April 22, 1885, by his father, ordained a Deacon when a youth and ordained a Seventy June 6, 1898, by Abraham O. Woodruff and set apart for a mission to the Northern States, laboring principally in Missouri. He returned in December, 1900, and soon afterwards became a diligent Sunday

school worker. After acting for some time as assistant superintendent he became superintendent of the Harmony Sunday school, and also acted



as president of the Ward Y. M. M. I. A. He was ordained a High Priest and Bishop March 24, 1912, by Apostle James E. Talmage, and set apart to preside over the Harmony Ward, succeeding Gotlieb Smutz, who resigned. Bishop Pace is a successful farmer and stock raiser and one of the most enterprising citizens in Southern Utah. He is also the owner of several of the best farms in that part of the country. Since his earliest youth Bishop Pace has taken an active part in ecclesiastical as well as civil affairs. In 1904 (May 25th) Bishop Pace married Abbie Hammond, daughter of Joseph Hammond of St. George. The children by this marriage are Pearl, Leslie Alexander, Anthon H. and Preston Levi.

PACKER, Ossin Leonidas, Bishop of the Preston First Ward (Oneida Stake), Franklin county, Idaho, was born Dec. 10, 1861, in Franklin, Idaho, the son of James Packer and Polly Mecham. He was baptized when a boy by Joseph Dunckley; ordained an Elder by Nephi Comish; ordained a Seventy by William Woodward; ordained a High Priest in 1903 by George C. Parkinson, and set apart as first counselor to Bishop Henry T. Rogers of the Preston First Ward. Later he acted as first counselor to Bishop John O. Morrison, and still later as first counselor to Bishop Henry J. Bodily. He was ordained a Bishop June 9, 1918, by David O. McKay and set apart to preside over the Preston First Ward, which position he now holds. Bro. Packer acted as treasurer of the Oneida Stake Sunday School Board four years and was counselor in the Ward Y. M. M. I. A. to two presidents and later counselor in the Stake Y. M. M. I. A. to two Stake presidents. He moved to Marysville, Idaho, in March, 1895, but returned to Cache Valley, Utah, in the fall and settled permanently at Preston, where his main occupation has been that of a farmer and stock raiser. He has served two terms as justice of peace in Preston precinct. In 1887-1889 he filled a mission to



the Northern States, laboring principally in Illinois and Indiana, part of the time as president of the Indiana conference. In 1885 (Jan 1st)

he married Annie Smart Parkinson (daughter of Samuel R. Parkinson and Charlotte Smart), who was born Oct. 15, 1867, in Franklin, Idaho. She has borne her husband twelve children, namely, Leonidas P., Samuel P., Clyde P., Anna P., Edna P., Grant, Eva P., Ora P., Sameda P., Lee P., James Lyman and Joseph P.

PALMER, James Isaac, Bishop of the Hubbard Ward (St. Joseph Stake), Graham county, Arizona, was born Oct. 26, 1873, at Bloomington, Bear Lake county, Idaho, the son of Journal Palmer and Orlena Welker. He was baptized Nov. 24, 1907, by Martin R. Kempton and ordained a Deacon at Bloomington where he was raised and schooled. In 1892 he accompanied his uncle Isaac Palmer to Arizona and settled in Hubbard about 1898. Here he served as a teacher and afterward as first assistant superintendent of the Ward Sunday school and as president of the Ward Y. M. M. I. A. He was ordained an Elder Oct. 21, 1908. by John F. Nash and ordained a High Priest Nov. 15, 1914, by Charles M. Layton and set apart as second counselor to Bishop Jonathan A. Allen of Hubbard, which position he held until Nov. 25, 1916, when he was ordained a Bishop by Hyrum M. Smith and set apart to preside over the Hubbard Ward, succeeding Bishop Allen, which position he still holds. In 1901 (Sept. 12th) Bishop Palmer married Hila Ella Beals (daughter of John S. Beals and Elizabeth Frances Dyer), who was born July 11, 1880, in Tennessee. The children by this marriage are the following: Elizabeth Orlena, Glenn, Journal Vaughn, John Wm., Hila Lenore and Donna. Bishop Palmer is a farmer by avocation and has succeeded in endearing himself to his neighbors and the members of his Ward generally.

PARK, James Pollock, a member of the Mormon Battalion, was born Dec. 21, 1821, in the town of Cambuslang, near Glasgow, Scotland, the son of Andrew Park. He emigrated to Canada and, becoming a convert to "Mormonism" in the winter of 1844, he went to Nauvoo, Illinois, the following summer (1845). There he was ordained an Elder and sent on a mission to Canada. He was with the Saints during the exodus from Nauvoo and shared in the trials and persecutions which they endured. Having arrived on the Missouri river he enlisted as a member of the Mormon



Battalion in July, 1846, and marched as a private in Company B to California. After his discharge from the government service he remained for a short time in California, but went to Great Salt Lake Valley in 1848 and located in Mill Creek. Here he married Agnes Findley (in Salt Lake City), by whom he had four children, namely, Agnes Jane, James F., Andrew F. and Jeanette F. Afterwards he married Sarah Ann Pymm, who bore him four children, namely, Merian, John, Henry and Seth. Being called on a mission to the British Isles, he left home in September, 1852, and was absent a little over five

years, preaching the gospel in England, Scotland and Wales. He returned home in 1857 as leader of a company of emigrants who crossed the Atlantic in the ship "George Washington." In 1868 he located with his family in Fairfield, Utah county, Utah, where he resided until the time of his death, which occurred Dec. 30, 1889, after a long and painful illness of rheumatism. Bro. Park was known as a good speaker and a successful missionary. He was a president of the 61st quorum of Seventy in Mill Creek. Throughout his extreme affliction his faith was never once shaken, for he had an abiding testimony concerning the truth of the gospel of Christ to which he was singularly attached. He departed this life with a full assurance of a great and glorious resurrection.

PARK, Andrew Findley, Counselor to Bishop Richard Dutson of the Perry Ward (Rigby Stake), Jefferson county, Idaho, was born Nov. 2, 1861, in Mill Creek, Salt Lake county, Utah, the son of James P. Park and Agnes Findley. He moved with his parents to Fairfield, Utah county, in 1868. Here Andrew was educated in the common schools, was baptized and ordained a Deacon and afterwards an Elder. He took an active part in the branch Sunday school as secretary and assistant superintendent and superintendent from Jan. 13, 1892, to Dec. 31, 1899. He was also active in the Ward Y. M. M. I. A. In 1903 Bro. Park was ordained a High Priest and set apart as presiding Elder of the Fairfield branch, which position he held until 1909, when he moved to Idaho and located in the Perry Ward, Fremont (now Jefferson) county, Idaho, where he took an active part in ecclesiastical affairs and served as superintendent of the Perry Sunday school for several years. In 1918 he was chosen as second counselor to Bishop Richard Dutson of the Perry Ward, which position he still holds. Bro. Park has also taken an active part in civil affairs; thus he acted for several years as justice of the peace at Fairfield. In 1884 (Dec. 22nd) he married Annie Young (daughter of Josias R. Young and Elizabeth Cennevie), who was born March 23, 1863 in Fairfield, Utah, and who bore her husband ten children, namely: Alfred Henry, Lorin Andrew, Elizabeth Esther, Leonard Grover, Vernal George, Clarence William, Archie Robert, Leah Agnes, Cora Marie and Eva Ann. His wife died Jan. 12, 1919, of influenza, together with her youngest son, Archie Robert.



PARKER, Joseph William, Bishop of the Joseph Ward (Sevier Stake), Sevier county, Utah, was born Nov. 19, 1864, at Heber, Wasatch county, Utah, the son of Joseph F. Parker and Mary E. Ross. He was baptized when about eight years old; ordained a Deacon July 8, 1882, by Niels L. Marsing; ordained an Elder Feb. 8, 1885, by Gideon A. Murdock; ordained a Seventy Feb. 22, 1895, by Edward Stevenson, and ordained a High Priest and Bishop June 28, 1919, by Anthony W. Ivins, and set apart to preside over the Joseph Ward, which

position he still holds. Prior to his becoming a Bishop he was a diligent Church worker and acted as president of the Ward Y. M. M. I. A.,



assistant superintendent of Sunday schools, Ward clerk and a president of the 41st quorum of Seventy. In 1895-1897 he filled a mission to the Southern States, laboring principally in South Carolina. He also labored as a home missionary in Sevier Stake from 1914 until set apart as Bishop. During the winter of 1914-1915 he labored as special missionary in Monroe, Sevier county, Utah. In 1885 (Nov. 4th) he married Margaret Jane Neil (daughter of Tipton S. Neil and Margaret Jane Beard), who was born April 27, 1868, in Highland, Doniphan county, Kansas. She became the mother of fourteen children, and died May 22, 1911. In 1914 (June 10th) Bishop Parker married Oleana M. Olsen Dalton, a widow (daughter of Olof Olsen and Mary Larsen), who was born June 5, 1882, at Richfield, Sevier county, Utah. The names of his children by his first wife are Margaret I., Joseph and Josiah (twins), Elbert, Myrtle, Leonard N., Irvin S., Maurine, Clayton, Mae I., Alton E., Madaline and Melba Alburn Neil. The children by his second wife are Mary, Olena and Olive.

PARTRIDGE, Frank Harvey, Bishop of Fillmore (Millard Stake), Millard county, Utah, was born Aug. 12, 1875, at Fillmore, the son of Edward Partridge and Elizabeth Buxton. He was baptized in 1883 by Christian Anderson; ordained a Deacon and afterwards an Elder; ordained a Seventy Dec. 29, 1906, by Francis M. Lyman, and a High Priest and Bishop Dec. 30, 1906, by Apostle Francis M. Lyman. Previous to this he had acted as president of an Elders' quorum. He served as Bishop until October, 1909, and in 1912 he was chosen as a member of the High Council of the Millard Stake, a position which he still holds. He also served as first assistant Stake superintendent of Sunday schools of the Millard Stake during the years 1917 and 1918. Bishop Partridge has also been active in secular affairs. He acted as justice of the peace in 1917-1918 and as city treasurer from 1918 to 1919. In 1898 (Oct. 26th) he married Savilla



Adell Melville (daughter of Brigham Melville and Savilla Bishop), who was born Oct. 8, 1880, at Fillmore. After bearing her husband two chil-

dren (Savilla and Dell Fenton), she died on Jan. 10, 1906. In 1908 (April 1st) Bishop Partridge married Harriet A. Whicker (daughter of Isaac Whicker and Elizabeth Starley), who was born Jan. 18, 1885. She became the mother of five children, namely: Agnes, Eldon E., Ronald R., Orvil and Carroll.

PASSEY, Fredrick William, fourth Bishop of Lanark Ward (Bear Lake Stake), Bear Lake county, Idaho, was born Nov. 1, 1875, in Paris, Bear Lake county, Idaho, the son of John Parley Passey and Elizabeth Clifton. He was baptized in 1884 by Robert Price, ordained a Deacon, Teacher, Priest and Elder in succession and acted for a time as president of a Deacons' and later of a Teachers' quorum. He was ordained a Seventy June 24, 1897, by George Reynolds, and filled a mission to the Northern States in 1897-1899, laboring principally in the North Indiana conference. He was ordained a Bishop Sept. 12, 1908, by Hyrum M. Smith and set apart to preside over the Lanark Ward. Prior to that Brother Passey had acted as assistant superintendent of the Lanark Sunday school for a number of years and had also acted as a school trustee and a clerk of the school board and otherwise taken an active part in ecclesiastical and secular affairs. He is a farmer and stockraiser by avocation. In 1899 (Sept. 27th) he married Julia Ann Beck (daughter of Anders Beck and Sophia Hansen), who was born Sept. 11, 1873, in Paris, Idaho. This marriage has been blessed with seven children, namely, Earl F., Newell B., Milford L., Ella, Anders J., William Warren and Lois.

PECTOL, Ephraim Portman, Bishop of Torrey Ward (Wayne Stake), Wayne county, Utah, was born May 16, 1875, at Glenwood, Sevier county, Utah, the son of George Peter Pectol and Annina C. Peterson. He was baptized in August, 1883, by Volney King; ordained a Deacon when a boy, and later ordained an Elder by Walter E. Hanks. He was ordained a Seventy Dec. 2, 1895, by George A. Burr, and ordained a High Priest and Bishop Aug. 13, 1911, by Francis M. Lyman. From his earliest youth Brother Pectol has been active both ecclesiastically and otherwise. At the age of five years he, with his parents, left the home of his birth, moving to the place known as Clover Flat in Grass Valley, Piute county. Here his school



training began in a small room of a log dwelling house, under the hands of his father as school teacher, and here many of the impressions which shaped his future life were received, notably those ecclesiastically under the guidance of noble, true parents. Had it not been for this, he testifies, his life might have been different, for even out in the lonely country are those who give wrong impressions which later in life battle for supremacy. After a few years, with his parents, he again moved, this time to Caineville, Wayne county, Utah, where as a mere boy he acted for several years as president of the Deacons' quorum; later he was Ward clerk, and acted also as secretary and coun-

selor in the Ward Y. M. M. I. A. Here also his matrimonial fate was sealed, meeting his future wife, Dorothy D. Hickman (daughter of Deseret N. Hickman and Dorothy A. Carrell), who was born March 30, 1880, in Bingham, Salt Lake county, Utah, and to whom he was married June 21, 1899. He has filled the offices of superintendent of county schools, county water commissioner, county commissioner, etc., and followed the avocation of school teaching for thirteen years. Otherwise he is a farmer and merchant by avocation. In 1906-1908 he filled a mission to New Zealand, laboring part of the time as president of the Wairarapa conference, and teaching school for 18 months in the Mahia district. Through it, his noble wife with her four children struggled with success at home, truly a help-mate and home-maker. He attributes much of his success to her wise council. They now reside at Torrey, Utah, where Bro. Pectol presides as Bishop. Six children were the issue of his marriage, namely: Florence, Leona, Elenor, Fontella, Golda and Devona. Elenor died at the age of eleven years from heart trouble.

PECTOL, George Peter, second counselor in the Bishopric of the Caineville Ward (Wayne Stake), Wayne county, Utah, was born Aug. 25, 1841, in Clark county, Indiana, the son of George Pectol and Sarah Reeser. He emigrated with his parents to Utah in 1850 and was baptized in the Platte river June 29, 1850, by Elijah Everett, while crossing the plains. He located with his parents in Manti and in 1861 became one of the first settlers of St. George where he stayed one year. Prior to this he, together with his father, were called to Dixie to raise cotton, and spent three years on the Heberville farm. After residing in southern Utah, he settled in Glenwood, Sevier county, where he served as a military man during the Black Hawk war in 1865-1867. He also joined the United Order at Glenwood and remained with the same until the organization broke up. At Glenwood he also acted as assistant superintendent of the Sunday school from its infancy for nine years, and as first counselor in the presidency of an Elders' quorum about five years. About 1886 he settled in Caineville, removing to Grover in 1910 and settled in Teasdale in 1912. He was ordained a Deacon in 1855 and a Teacher in 1858, by Robert D. Covington; was ordained an Elder about 1862, by Gustave E. Dodge, and ordained a High Priest in 1893 by



Francis M. Lyman and set apart as second counselor to Bishop Walter E. Hanks of the Caineville Ward. He held this position until 1910 when the Caineville Ward was disorganized. Prior to this he had been presiding Elder at Caineville for two years. In a secular way Bro. Pectol acted as justice of the peace at Caineville, constable at Glenwood, road supervisor, etc. Otherwise he is a farmer, stock raiser and merchant by avocation. In 1865 (Sept. 14th) he married Anina C. Peterson (daughter of Jens K. Peterson and Helene C.

Wyne), who was born July 17, 1850, in Copenhagen, Denmark, and died Dec. 3, 1918, at Teasdale, after bearing her husband thirteen children, namely, George J., Sarah C., Franklin, Francis, Frederick C., Lovina L., Ephraim P., William W., Dorthea A., Effie M., Joseph A., Tilman R. and Jessie L.

PERKINS, William Louis, Bishop of the Monpelier First Ward (Montpelier Stake), Bear Lake county, Idaho, was born Dec. 20, 1885, at Montpelier, Idaho, the son of John A. Perkins and Ann Bunney. He was baptized June 7, 1894, by E. Lorenzo Burgoyne; ordained a Deacon in 1898; ordained a Teacher Dec. 9, 1901, by Francis M. Winters; ordained a Priest Feb. 14, 1904; ordained an Elder in 1905; ordained a Seventy Dec. 10, 1911, by Joseph W. McMurrin; ordained a High Priest and Bishop Dec. 23, 1917, by Rudger Clawson and set apart to preside over the Montpelier First Ward, which position he still holds. Prior to his becoming Bishop he acted as secretary of a Deacons' quorum, president of a Teachers' quorum, secretary of a Priests' quorum, president of an Elders' quorum, and also president of a Y. M. M. I. A., first assistant and later superintendent of a Sunday school, etc. In 1906-1909 he filled a mission to the Southern States, laboring in North Carolina. In 1910 (Oct. 5th) he married Nellie B. Pearce (daughter of Charles R. Pearce and Agnes Hogensen), who was born Feb. 6, 1886, at Montpelier, Idaho, and has borne her husband four children, namely, Lowell W., Lynn P., Douglas and Phil Raymond.

PERRY, Henry Morgan, Bishop of the Rudy Ward (Rigby Stake), Jefferson county, Idaho, and a resident of Perry Ward, was born Dec. 3, 1856, at Perry (Three Mile Creek), Box Elder county, Utah, the son of Henry E. Perry and Elizabeth Zabriskie. He was baptized June 9, 1867, by Orrin A. Perry; ordained an Elder in 1877, by William A. Watkins; ordained a Seventy in 1883, by William Lowe; moved from Perry, Utah, to his present home in Snake River Valley, Idaho, in 1886. He was ordained a High Priest Aug. 14, 1892, by William Rigby and set apart as a member of the High Council which position he held until 1904 when he was ordained a Bishop by Apostle Hyrum M. Smith and set apart to preside over the Rudy Ward. He presided over this Ward until 1908, when the Clark and Perry Wards



were created out of the Rudy Ward, when he was honorably released as Bishop and chosen as a member of the High Council of the Rigby Stake. This position he still holds. Bro. Perry filled a mission to the Central States in 1913-1914 and in California during the winter of 1915-1916. In 1881 (Feb. 24th) Bro. Perry married Fannie Young, who has borne her husband twelve children, namely, Henry Elisha, Martha Maude, Leslie Thomas, Albert Sabina, Heber Morgan, Melba Elizabeth, Eurene Eliza, and Eunice Jane (twins), Velda, Annie and Verna Fannie (twins). Bishop Perry has filled a number of

civil offices such as school trustee. justice of the peace, etc. By occupation he is a farmer and stock raiser.

PETERSEN, Adam Lind, a prominent Elder and missionary, was born March 2, 1970, in Huntsville, Weber county, Utah, the son of Sören L. Petersen and Anna E. Nielsen. He was baptized in 1878 by Samuel S. Hammond, ordained a Deacon in 1883 by Francis A. Hammond, ordained a Priest in 1886, ordained an Elder in 1888 by David McKay, ordained a Seventy in 1892 by Abra-



ham H. Cannon and ordained a High Priest in 1907 by David O. McKay. Early in life Bro. Petersen became an active Church worker. From 1887 to 1901 he acted as chorister of the Huntsville Ward choir, served as a member of the Stake Sunday School Board (Weber Stake) from 1887 to 1890, presided over the Y. M. M. I. A. of the Huntsville Ward from 1888 to 1891, filled a mission to Scandinavia in 1892-1894, acting part of the time as president of the Copenhagen conference, Denmark, served as assistant superintendent of the Huntsville Sunday school in 1894-1902, filled a special M. I. A. mission to the San Juan Stake of Zion in 1898, acted as presiding Ward teacher in Huntsville from 1898 to 1902, and filled a second mission to Scandinavia in 1902-1904, presiding over the Aarhus conference, Denmark. After his return from that mission he was chosen as a member of the Weber Stake Sunday school board in 1906 and as a member of the High Council in the Ogden Stake in November, 1907. Afterwards he was appointed to preside over the Scandinavian meetings in the three Stakes in Weber county. Bro. Petersen has also served as justice of the peace in Huntsville precinct and city, and later in the Eden precinct. His main avocations in life have been farming, stock raising, mining, merchandizing (wholesale and retail) and milling. He served as chief clerk of the House of Representatives in 1917 and secretary of the Senate of the Utah Legislature in 1919. In 1917 he filled a short mission to the Eastern States, being assigned especially to Washington, D. C., and for three months he served as reading clerk in Congress, a position with which no Utah man ever before was honored. Bro. Petersen moved with his family to Salt Lake City in 1919 and is now a resident of the Eleventh Ward. Since April 1, 1919, he has served as a special investigator for the State Board of Equalization. In 1888 (Nov. 8th) Bro. Petersen married Anna M. Peterson, the daughter of Christian Peterson and Emma Backman, in the Logan Temple. This marriage has been blessed with nine children, namely, Eva Malvina, Ollie May, Ruth Evelina, Vivian Myrtle, Dewey Lind, Bryan Lind, Golden Adam, Eugene Lyman and Lloyd La Mar.

PETERSEN, Andrew, Bishop of Fairview, Sanpete county, Utah, was born Feb. 8, 1829, at Jetzmark, Jutland, Denmark, the son of Peder Pedersen and Johanne Marie Anderson. Becoming a convert to "Mor-

monism" he was baptized about 1852 and emigrated to Utah in 1854, crossing the Atlantic in a sailing vessel and the plains in Captain H. P. Olsen's company. He located in Fairview, then called North Bend, Sanpete county, in 1860, and became one of its prominent and influential citizens and also a farmer on a large scale. In 1864 he was chosen by Orson Hyde to act as Bishop of Fairview, which position he held until 1866, when he was honorably released. In 1854 (Oct. 15th) he married Anna Maria Olsen, daughter of Hans Olsen, who was born in Denmark. This marriage was blessed with five children, namely, Christina, born Sept. 15, 1855, in Salt Lake City; Lorenzo, born July 29, 1858; Peter, born Sept. 27, 1860 in Fairview; Mette Mary, born Nov. 21, 1862, in Fairview, and A. M. Hansine, born Aug. 3, 1868, in Fairview. Bro. Petersen married Annette Anderson in 1865. Her children were: John, born Nov. 19, 1865, in Fairview; Lewis, born Feb. 9, 1868, in Fairview; Andrew, born April 11, 1870, and James, born March 12, 1872, in Fairview. Bro. Petersen died a number of years ago.

PETERSON, Andrew Christian, Bishop of Thatcher (St. Joseph Stake), Graham county, Arizona, and principal of the Gila Academy, was born Sept. 24, 1870, in Gunnison, Sanpete county, Utah, the son of Thomas Peter Petersen and Maria Tyggeson. His parents were both natives of Denmark and emigrated to America direct from that country, crossing the Atlantic in a sailing vessel and the plains in ox teams. His father engaged in farming until he was accidentally killed May 29, 1873, in Richfield, Sevier county, Utah. Andrew came with his parents to Richfield as an infant, and with his mother he moved to Arizona in 1878 and settled in Brigham City, on the Little Colorado river, living in the United Order. When the settlements on the Little Colorado broke up the Peterson family moved to the Meadows, near St. Johns, and later located in St. Johns. Here Bro. Peterson was ordained a Deacon, later an Elder, and in 1900 he was ordained a Seventy by Seymour B. Young, after which he filled a mission to the Northern States (1900-1902), presiding over the Minnesota conference, and later acting as secretary of the mission. His success in educational work is the more commendable from the fact that previous to his eighteenth birthday he had only nine months of schooling, but his disadvantages were to a great extent overcome by observation and reading, and later he entered the district school at St. Johns, an institution of which he was afterwards the principal. He supplimented this by a normal course at Provo, Utah, which he completed in 1897, after which he became principal of the St. Johns school. He held this position for two years and resigned in 1898, in order to offer his services to the government for the Spanish-American war. He joined Company C of the First Territorial Regiment and was sent to the Whipple barracks, thence to Lexington,



Kentucky, and later was stationed with his regiment in Albany, Georgia, where he was mustered out in February, 1899. Bro. Peterson returned to St. Johns, Arizona, and for a time worked upon a farm and taught school until he left for his mission in 1900. After returning from his mission he taught school in Eager, and moved to Thatcher in 1903, where he acted as a teacher in the Gila Academy for two years. In 1905 he became principal, which position he still holds. In 1916 he graduated from the Brigham Young University with the degree of bachelor of arts. He possesses the faculty of imparting to others something of his own zeal and enthusiasm, and as a result the Gila Academy is well organized, well managed and well taught, being fully up to the standard of similar institutions. He has ever taken a part in public affairs, serving as a member of the board of supervisors in Graham county. Bro. Peterson was ordained a High Priest by Charles M. Layton Sept. 11, 1904, and set apart as a High Councilor in the St. Joseph Stake of Zion. He was ordained a Bishop by George F. Richards Dec. 1, 1907, and set apart to preside over the Thatcher Ward, which position he held about two years. Since then he has served as a member of the High Council, and since 1914 he has acted as Stake superintendent of religion classes. In secular matters he has been equally active. Thus he served as State representative from Graham county in the 3rd State legislature of Arizona (1917-1918), and was re-elected for the same position in the 4th legislature (1919-1920); he was elected speaker of the House of Representatives Jan. 13, 1919. Elder Peterson's life has ever been in harmony with the standards of upright manhood and his good qualities have gained for him wide spread respect and esteem and an honored name. In 1903 (June 18th) Bro. Peterson married Eleanor Post of Chicago. They now have seven children: Pearl, Eleanor, Myrtle, Glen, Dale, Arman and Laurel.

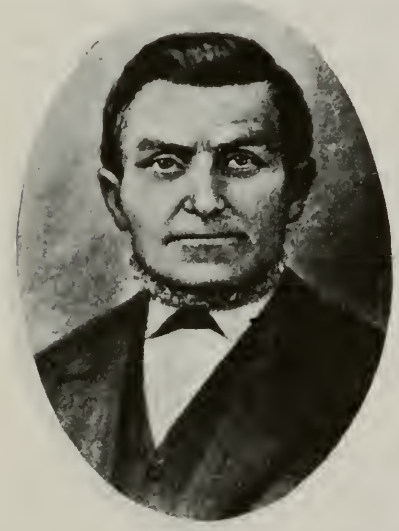
PETERSON, Linnius Charles, fifth Bishop of St. John (Tooele Stake), Tooele county, Utah, was born Dec. 27, 1867, near New Salem, Pike county, Illinois, the son of Benjamin F. Peterson and Mary C. Hooper. He was baptized in September, 1899, by Calvin Hall; ordained a Priest soon afterward; ordained an Elder in 1901 by Andrew Kimball; ordained a High Priest in 1903 by Andrew Kimball and ordained a Bishop Sept. 14, 1915, by Francis M. Lyman. Prior to this,



in the spring of 1914, he acted as second counselor to Bishop John P. Russell of St. John. At the age of sixteen Bro. Peterson moved to Missouri and two years located in Kansas, where he joined the Church, and in the spring of 1901 he moved to St. David, Arizona, where he acted as second counselor in the Ward bishopric. In the spring of 1905 he moved to Salt Lake City, and settled in Rush Valley in 1909. While residing in Salt Lake City he labored three winters as a missionary among the non-Mormons in the Liebrty Stake and baptized two new members. He

taught school for sixteen years and was president of the Y. M. M. I. A. three years. In 1897 (Jan. 13th) he married Carrie P. Andrew (daughter of Stanton Andrew and Lydia M. Glaughlin), who was born Nov. 15, 1878. She bore her husband six children.

POMEROY, Francis Martin, one of the original Utah pioneers of 1847 and a distinguished Indian missionary, was born Feb. 20, 1820, at Somers, Connecticut, the son of Martin Pomeroy and Sybil Hunt. The following interesting sketch of his



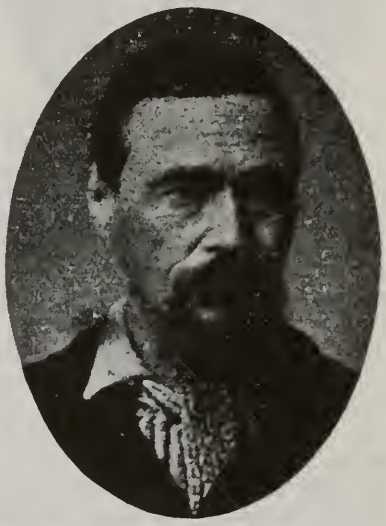
life is written by his son Francis T. Pomeroy: "Francis Martin Pomeroy was born at the old family homestead, where had lived his ancestors for several generations. He was third in a family of nine children. His parents were humble farmers, living near Somers, and owing to the farm being small and the family large, he was apprenticed to his uncle, Oziah Pomeroy, who required of him hard labor without much recreation. The following instance will illustrate: The day before a circus came to the village Francis asked his uncle's permission to attend. The uncle, handing him a spelling book, said, 'If you learn that book by heart, you may go.' All night the boy studied the book, and just before the time for the circus, he came in triumphant, and, to the surprise of his uncle, he repeated the entire contents of the book, word for word. When about fifteen years of age, tiring of his uncle's rather harsh treatment, he determined to leave him and strike out for himself, so one night he tied his belongings in a red handkerchief, stepped out of the house, and, Benjamin Franklin like, made his way to the little sea port of New London, where he made the acquaintance of a sailor from a whaling vessel, who introduced him to the captain, and Francis then shipped with them on their next voyage. He had many thrilling experiences on the sea, and became an expert 'harpooner' as well as an expert at the wheel. He followed the sea for about six years, working his way up to 'first mate.' His vessel cruised in both the Atlantic and Pacific waters, and on his last voyage, the vessel went to pieces on the rocks on the coast of Peru. After being buffeted by the waves for hours, he succeeded, by aid of a friendly spar, in swimming to land which he reached in an exhausted condition—the only survivor of the vessel, as far as he knew. He was found by the son of a Castillian family and taken to their home, and nursed back to health and strength. He remained with this family for about two years and became an expert linquist in the Spanish tongue. He finally made his way to New Orleans, crossing the Isthmus of Panama, and thence went to Salem, Massachusetts. Here he met Irene Ursula Haskell, who, with her parents, had recently been baptized into the Church of Jesus Christ of Latter-day Saints. He also investigated the 'Mormon' faith, and was baptized into the Church in his 24th year, in 1844. Soon after he married Irene

and the following year, with his young wife, and her parents, he traveled by team to Nauvoo, Illinois, to cast his lot with the Saints, who had lost their leader, the Prophet Joseph Smith, and were facing the most critical period of their history. In September, 1845, their first child Francelle Eugenia) was born. They remained in Nauvoo until the move westward, and in May, 1846, Bro. Pomeroy loaded his belongings in a wagon and began the journey to the Rocky Mountains. When the band of 143 pioneers were chosen by Brigham Young to pilot the route to the mountains, Bro. Pomeroy was among them; he was assigned to the 'Tenth Ten' under the captaincy of Appleton M. Harmon. Being a large man of tireless energy and having much experience in life he became a very valuable man for the task before them; this was especially the case in crossing the many turbulent streams that disputed their way. He was an expert swimmer, as well as oarsman; he could drive a boat with one oar (standing on the rear end) safely over the most turbulent waters. Thus he did his full part on that memorable journey across the almost trackless plains, his company arriving in Salt Lake Valley in July, 1847. Returning eastward with Brigham Young's company in August he met his wife with the first company following the pioneers and returned with them to the Valley. In crossing Green River, where they were compelled to swim the horses and cattle and float the wagons, he was almost continually in the water swimming back and forth. By so doing he contracted rheumatism, which caused him intense suffering, not only on his journey westward, but intermittently for years to come. Arriving in Salt Lake City he settled in the Second Ward, and later moved to the Twelfth Ward; he also owned a farm on Little Cottonwood. In the spring of 1849 he went on a mission to California with Charles C. Rich, returning the following year. In 1853 (April 20th) he entered the Patriarchal order of marriage with Sarah Matilda Colburn, daughter of Thomas Colburn and Sarah Bowers, President Brigham Young officiating. In 1858 (Feb. 27th) he also married Jassamine Routledge, an English girl who had crossed the plains in a handcart company. While living in Salt Lake City, he acted as Spanish interpreter for Governor Brigham Young, notably so, when a delegation was sent from the City of Mexico by Prest. Benito Juarez to confer with Brigham Young. On that occasion Bro. Pomeroy not only acted as interpreter, but housed the delegation while in the city. In the early troubles and trials of the Saints in Utah Bro. Pomeroy endured with them their hardships, including fighting and treating with the Indians. In the summer of 1858, when Johnston's army threatened the people of Utah with destruction, he participated in the move south, willing to sacrifice the results of his long years of toil to the flames, rather than have them fall into the hands of the enemy. In 1860 (June 15th) his first wife, Irene, died. She had given birth to seven children, and was beloved by all who knew her. In 1862 Bro. Pomeroy sold his farm and city property and moved with his families to the Weber, where he remained two years, after which he was prevailed upon by Apostle Charles C. Rich (who had been called to pioneer the Bear Lake Valley in Idaho) to join him and become a partner in a saw mill and shingle mill enterprise. Moving his family to Paris, Bear Lake Valley, in 1864, he took personal charge of the building and construction of the first saw mill, and shingle and lath mill in that Valley, and he also cut out the grist mill stones with his own hands and built and started the first grist mill, at Paris. He took a great interest in

the development of the country, and acted as justice of the peace for a number of terms, being recognized and commended for the justice of his decisions. The cold climate, however, and his chronic rheumatic troubles, impelled him towards a warmer climate, and having written to and received glowing reports of the Salt River Valley, Arizona, from Henry C. Rogers, he determined to move there. He was now the father of twenty children, six of whom were happily married, but all but four accompanied him on his journey to Arizona. He sold his property to good advantage, fitted up a good outfit, consisting of four wagons, two span of fine American horses, and four yoke of oxen, and ten head of milk cows, as well as some saddle horses. The start was made Sept. 14, 1877. He was accompanied from Paris by Geo. W. Sirrine and family, Warren L. Sirrine and wife, Theodore C. Sirrine and family, Parley P. Sirrine and J. Harvey Blair. The journey was made without accident to Salt Lake City, where the company remained for about two weeks and were joined by John Pomeroy and wife, William Newell and wife, Chas. Crismon and family, Job Henry Smith and wife, William Schwartz and family, and Jesse D. Hobson. At Panguitch the company was joined by Chas. I. Robson and family, after which the company numbered nine families or 74 souls. The route taken was over the Buckskin Mountains, crossing the Colorado river at Lee's Ferry. On the top of the Mogollon Mountains on Christmas Eve the company was 'snowed in,' but by dint of wise direction the road was broken through and the company camped at Beaver Head on the Verde River, Dec. 27, 1877. Here they remained to get a much needed rest, while Francis M. Pomeroy, Chas. I. Robson, Geo. W. Sirrine and Chas. Crismon made a trip to the Salt River Valley to select a location for their new home. Here they found a number of canals projected and under way, and some farming. The city of Phoenix had a population of about 400. They journeyed up the river from Phoenix to Hayden's Ferry, where a water-power grist mill and store were operated by Charles T. Hayden, who afterwards became a benefactor to the struggling colonists. Seven miles farther up the river they visited the Indian mission established by Daniel W. Jones and Henry C. Rogers and others, living in the United Order. Failing to make satisfactory arrangements to settle under the ditch which was being built by this colony, and riding over the higher lands called 'the Mesa,' they discovered an old and ancient canal—called the 'Montezuma' canal—which had been constructed by the ancients to irrigate the broad level lands of the mesa; they determined to utilize this canal and locate on the mesa. They sought out a surveyor at Phoenix, but he refused to go with them, saying that it was impracticable to utilize the old canal, as the river bottom had lowered so much since its use that it would cost too much to connect it with the river at a proper grade. But Bro. Pomeroy and George W. Sirrine ran the line with a 'spirit level and a straight edge' and then had the surveyor run on their line, and obtained a good grade. In about three weeks the main company from Utah was transported to the valley and on the 14th of February, 1878, work commenced on the construction of the canal. By the latter part of October, 1878, the canal was completed to the townsite of Mesa, the camp was broken up and the colonists moved to the mesa, establishing their homes on lots of the townsite and taking up the surrounding land for farming. Bro. Pomeroy was elected one of the directors of the canal, and one of the trustees of the townsite of Mesa. He was also made

justice of the peace of the community, and became the 'pacifier' in the district, not only among the white population but also among the Indians and Spanish people. The Indians called him the 'Great White Chief,' and very often their disputes were brought to him for adjudication. It was not an uncommon thing to see several Indian camps around his home, and the Indians in consultation with him. This, no doubt, inspired the authorities to set him apart as an Indian missionary, which they did April 16, 1880. A year later he was set apart as president of the Indian Mission, which position he filled until his death, which occurred Feb. 29, 1882. He was stricken with heart failure, superinduced by a knife wound received in 1878, and passed peacefully away to his well earned rest. He died full in the faith of the gospel, leaving a family of two wives and nineteen children, and a host of friends to mourn his loss.

PORTER, Lyman Wight, a Patriarch in the Church and a Utah pioneer of 1847, was born May 5, 1833, in Jackson county, Missouri, the son of Sanford Porter. With his parents he shared in the persecutions of the Saints, being driven from Jackson county, later from Clay county and still later from Caldwell county, Missouri. He located with his parents at Montrose, Iowa, where he was baptized in 1841. At the time of the exodus of the Saints from Nauvoo, in 1846, he traveled with his people to the Missouri river and spent the winter of 1846-1847 at Winter Quarters. In 1847 he continued the journey to Great Salt Lake Valley, crossing the plains in Chas. C. Rich's company. In 1848 the family located in Mill Creek, Salt Lake county, but moved to Salt Lake City soon afterwards. In 1851, with his father's family, Lyman moved to Centerville, Davis county, which became his home for a number of years. While residing there he took part in the Indian troubles, and in 1857 accompanied Orrin P. Rockwell to the mountains to watch the movements of Johnston's army. In 1856 he was called to go with others to help the belated handcart companies into the Valley. In 1862 he settled in Porterville, Morgan county. In 1867 he was appointed to preside over the Porterville branch and under his direction the East Porterville townsite was laid out. He made the first brick and built the first brick house in Morgan county. In the spring of 1869 he resigned his position as president of the branch



to go to Missouri to assist in bringing his kinspeople to Utah. Returning by way of Chicago, he purchased wagons, machinery and cattle. In 1880 he was chosen as a member of the High Council of the Morgan Stake and later ordained a Patriarch. He also acted as sheriff, selectman, road commissioner, etc., in Morgan county. Leaving a numerous posterity, Patriarch Porter died March 31, 1914, in Porterville.

POULSON, John Christian, third Bishop of Holden (Millard Stake), Millard county, Utah, was born Nov.

3, 1869, at Holden, Utah, the son of John C. Poulson and Eliza Thompson. He was baptized in 1877 by Ansel B. Harmon, ordained a Deacon



and afterwards a Seventy and acted for a number of years as a president of the 111th quorum of Seventy. He also served as an officer in the Ward Y. M. M. I. A. four years. In 1896-1897 he filled a mission to the Southern States. He was ordained a High Priest by George F. Richards and ordained a Bishop Feb. 11, 1917, by Joseph F. Smith, Jun., and set apart to preside over the Holden Ward, succeeding Anthony Stephenson. Besides his ecclesiastical offices Bishop Poulson has been a diligent worker in secular affairs. He acted as treasurer of the Holden Creamery Co. for four years; was secretary and treasurer of the Eight Mile Irrigation Co., and secretary of the Holden Irrigation Co. In 1887 (March 25th) he married Edna E. Hawley (daughter of William T. Hawley and Vilate Snow), who was born May 25, 1878, in Provo, Utah. Seven children are the issue of the marriage, namely, Edna Maurine, Merle, John Stanley, Alton Melrose, Winford Pierce, Spencer Earl and Maynard Phyl.

PYE, Caleb Enoch, a faithful Elder in the Church, was born Dec. 13, 1856, in Norwich, Norfolkshire, England, the son of Samuel Francis Pye and Ann Blythe. His father being a non-commissioned officer in the British army, stationed in Ireland, he received his education in the regimental schools. When about twelve years of age, he attracted the notice of the wife of the general and entered her service as a page, later going to London as a member of the general's staff. While there he attached himself to the United Brethren and became a Bible reader in that denomination, and later entered into business, becoming manager of an agency for the sale of Indian rubber garments. He was always of a strongly religious temperament and had read the Bible through three times before he made the acquaintance of the Latter-day Saints, at which time he much enjoyed investigating the principles of the gospel from a scriptural standpoint, and, soon becoming a convert, he was bap-



tized in London Dec. 13, 1882, by Charles Henry Rhees. He was ordained a Teacher May 6, 1883, by Ephraim H. Nye, and an Elder Sept.

2, 1883, by Louis P. Lund. In 1884 (Feb. 24th) he was set apart as second counselor to Thomas Cornell, president of the North London branch of the Church, and also chosen as secretary of the North London branch. Having moved to the west end of London, he was set apart as first counselor to Geo. Cross, president of the Lambeth branch, April 26, 1885, and on Nov. 22, 1885, he was set apart by Charles W. Penrose as clerk of the London conference. In 1887 (May 1st) he was set apart as president of the West London branch by Henry Ballard. In 1896 he and his family emigrated to Utah, where Bro. Pye found employment with the Z. C. M. I., Salt Lake City, locating soon afterwards in Center Ward. Here he acted as Sunday school teacher and Ward missionary, having special jurisdiction over the North Point Sunday school, to which place he and his companion, Bro. Ben. Hollingworth, never failed to go, weather conditions making no difference to them at the call of duty. Bro. Pye was especially successful as a Ward teacher and was blessed to a remarkable degree with the gift of prophecy. By his exhortation a number of backsliders and luke-warm members were restored to full fellowship and active membership in the Church. In 1903 (Aug. 9th) he was appointed second counselor to the president of the 13th quorum of Elders in the Salt Lake Stake, having previously acted as theological teacher in that quorum, and was ordained a High Priest April 28, 1912. In 1877 (Dec. 17th) Bro. Pye married Mary Ann Morton, the daughter of William Morton and Jane Elizabeth Hedgewood, who was born May 3, 1854, at Marylebone, London. She bore her husband six children, namely, Lily, Bert C., Daisy Marian, Annie Violet, Elsie Evelyn and Dorothy Ivy, and died in Salt Lake City Oct. 28, 1906. In 1907 (June 20th), Bro. Pye married Mary F. Kelly, a widow (daughter of Robert Dolby Francis and Maria Banks), who was born Sept. 11, 1867, in Allahabad, India, and who bore him one son, John Kelly Pye. Bro. Pye died in Salt Lake City, May 15, 1915, strong in the faith of the gospel and confident that he would in the future receive the blessings pronounced upon him by the servants of the Lord.

RAMPTON, Henry, a prominent Elder in the East Bountiful Ward (Davis Stake), Davis county, Utah, was born Sept. 8, 1829, at Oldresford, Hampshire, England, the son of Wm. Rampton and Elizabeth Norgate. He



was baptized by Wm. Budge Feb. 6, 1853; learned the trade of a blacksmith and went into business for himself in England. In 1850 (March 9th) he married Catherine Harfield. He was ordained a Priest July 31, 1853, by Wm. Bramwell. He emigrated to America in 1854, crossing the Atlantic in the ship "John M. Wood," which sailed from Liverpool, England, March 12, 1854, and arrived at New Orleans May 2, 1854. Proceeding up the Missouri river he arrived at St. Louis, Mo., where his wife died, Aug. 2, 1854. He married Frances Dinwoody Dec. 25, 1854. In June, 1855, he was ordained an Elder by Chas. O. Card and crossed the

plains that year in John Banks' company, which arrived in Salt Lake City Oct. 2, 1856. He settled at Bountiful, where he established himself as a blacksmith. During the move in 1858 he settled temporarily on the Provo bottoms. In 1862 (March 29th) he married Eliza Stratford, and in 1868 (Nov. 1st) he married Ada Alice McDuff. In 1879-1882 he filled a mission to Great Britain. Some time after his return he was ordained a High Priest by Joseph F. Smith and chosen as an alternate member of the High Council. Shortly afterwards he was called to act as second counselor to Bishop Chester Call. After laboring in this position four years he was, on July 3, 1896, set apart as first counselor to David Stoker of the East Bountiful Ward. Having yielded obedience to the law of plural marriage he was imprisoned in the Utah peniteniary 90 days in 1889 and fined $100. Bro. Rampton died as a faithful Latter-day Saint Nov. 24, 1903, at East Bountiful, Utah.

RANSOM, James Austin, first Bishop of the Wilson Ward (Bannock Stake), Bannock county, Idaho, was born May 6, 1882, at Trenton, Cache county, Utah, the son of James Rolley Ransom and Agnes E. Austin. He was baptized in 1890 by Jens Larsen; ordained a Deacon, Teacher, Priest, Elder and Seventy successively; settled in Cleveland, Idaho, in 1887, where he engaged in farming; filled a mission to the Southern States in 1905-1908, laboring principally in Florida and Georgia, and filled a short mission to the Northwestern States in 1914-1915, laboring in the State of Washington. At home he presided over the Ward Y. M. M. I. A. three years, was home missionary in the Stake for eight years and also Sunday school worker. He acted as president of the 108th quorum of Seventy eight years. Bro. Ransom was ordained a High Priest and Bishop May 21, 1916, by Heber J. Grant, and set apart to preside over



the Wilson Ward, which was more fully organized June 16, 1916.

RASMUSSEN, Niels Peter, Bishop of Springdale Ward (Burley Stake), Cassia county, Idaho, was born March 1, 1864, at Rödvig, Sjælland, Denmark, the son of Ole Rasmussen and Inger Olsen. Becoming a convert to "Mormonism," he was baptized May 9, 1889, by Jens P. Christiansen. In 1885 (Sept. 6th) he married Karen Knudsen at Copenhagen. He emigrated to Utah in June, 1891, leaving his wife and two children in Denmark. Obtaining employment with farmers in Huntsville, Weber county, Utah, he soon earned money for the emigration of his family, who joined him in Huntsville in November, 1891. After residing in Huntsville until July, 1903, he moved to Lynne Ward (Ogden), Utah, where he resided until May, 1905, when he located with his family in that part of Snake River Valley which is now included in the Springdale Ward. Through a severe attack of sickness in 1909 he was subjected to treatment at the L. D. S. hospital in the autumn of that year. Bro. Rasmussen was ordained a

Teacher June 30, 1889, by J. C. A. Weibye; ordained an Elder August 4, 1889, by Christian D. Fjeldsted; ordained a Seventy Feb. 28, 1905, by J. Golden Kimball; ordained a High Priest Oct. 24, 1915, by John L. Smith, and set apart as first counselor to Bishop C. C. Livingston of the Springdale Ward, and ordained a Bishop April 27, 1919, by Stephen L. Richards and set apart to preside over the Springdale Ward of the newly organized Burley Stake. Bishop Rasmussen's marriage has been blessed with fourteen children, namely: Carl A., Thora E., Torvald W., Anna O., Niels P., Inger V., August E., Wilhelm H., Knud J., Frank F., Laura F., Harold O., Dyveke C. and Herman H.

RASUMUSSEN, Sören. (Continuation from Vol. 1, page 574.) Soon after Elder Rasmussen's return from Europe he was appointed superintendent of the Draper Ward Sunday school; he was also chosen as Stake



superintendent of Y. M. M. I. A. and as one of the presidents of the 73rd quorum of Seventy. In the meantime he continued his business as a merchant. In 1906 he was called on another mission to Scandinavia, during which time he labored about sixteen months as president of the Christiania conference, Norway, and afterwards succeeded Elder James M. Christensen as president of the Scandinavian Mission, which position he held about one and a half years. He returned home in February, 1909, and a few months later he was called to act as Bishop of the Draper Ward, being ordained to that position Jan. 1, 1910, by Apostle Francis M. Lyman. He labored in that position until August, 1914, when he was called to act as first counselor to President William D. Kuhre of the Jordan Stake of Zion. When President Kuhre was released on account of ill health, in May, 1919, Elder Rasmussen was chosen and set apart as president of the Jordan Stake, which position he still holds. President Rasmussen is a prominent figure among the Scandinavian Saints, always taking an active part in their gatherings. His whole soul is bent on promoting the interests of the great Latter-day work, to which cause he has devoted the best part of his life.

REESE, Howard, Bishop of the Benson Ward (Cache Stake), Cache county, Utah, was born Dec. 23, 1870, at Brigham City, Utah, the son of John D. Reese and Cecelia Howe. With his parents he went to Malad City, Idaho, in 1876, where he received his education and was baptized when eight years of age; later he was ordained a Deacon. He worked on the railroad at Pocatello. Later he attended the B. Y. College at Logan and took an active interest in the auxiliary organizations of the Church. In 1894 (July 17th) he was ordained an Elder at Logan by George M. Cole, and the following day married Martha Ann Toombs (daughter of William Toombs and Martha Arban, of Logan). The young couple made their home in Benson, Cache county, Utah, where they have

resided ever since. Here Bro. Reese presided over the Ward Y. M. M. I. A. for twelve years. He was ordained a Seventy May 1, 1904, by Francis C. Lee; became a member of the 132nd quorum of Seventy, and later one of the presidency of that quorum. At a special Ward conference, held Nov. 19, 1911, he was sustained as Bishop of the Benson Ward, being ordained a High Priest and Bishop and set apart to that position by President Joseph F. Smith three months later (Feb. 4, 1912). This position Bro. Reese still holds. His wife, Martha Ann Toombs, has borne him five children, namely, William Howard, John Dale, Martha La Von, Athen Lowell and Darwin Howe. Bishop Reese is a farmer by avocation.

REYNOLDS, Francis Marion, Bishop of Driggs Ward (Teton Stake), Teton county, Idaho, was born July 4, 1865, at Mount Pleasant, Sanpete county, Utah, the son of Levi B. Reynolds and Hannah Johnson. He was baptized when eight years of age and ordained a Deacon, Teacher and Elder successively. In 1886 he moved to Emery county, located in Marysville, Idaho, 1912, and settled in the Teton Valley in 1915. While residing in Emery county he acted as assistant Sunday school superintendent of the Stake and as president of the Castle Dale Ward Y. M. M. I. A. He also acted as a High Councilor in the Emery Stake for nineteen years, and later held the same position in the Fremont Stake for two years. In 1915 he was set apart by Heber J. Grant to preside over the Driggs Ward, which position he still holds. In 1886 (July 24th) he married Diantha Anderson (daughter of Sören Anderson and Hannah Nielsen), who was born Jan. 1, 1866, at Ephraim, Sanpete county, Utah. She bore her husband eight children, namely: Francis M., Rose H., Lillian, Elma L., Priel E., Alma C., Guy R. and Merril. Bishop Reynolds is a farmer and stock-raiser.

RHEES, Reuben Thomas, third Bishop of Pleasant View Ward (Weber Stake, Weber county, Utah, was born Nov. 18, 1867, in Ogden, Utah, the son of Charles H. Rhees and Eliza Parratt. He was baptized Nov. 19, 1876, by his father; ordained a Priest June 5, 1884, by David John; ordained an Elder April 7, 1887, by Ezra H. G. Williams; ordained a Seventy Dec. 31, 1893, by George Reynolds; ordained a High Priest Feb. 24, 1901, by Apostle George Teasdale, and ordained a Bishop April 27, 1913, by Francis M. Lyman. He acted as assistant secretary in the Ward Primary Association, secretary of the Sunday school, first counselor in the Y. M. M. I. A. and as a president of the 38th quorum of Seventy (from 1900 to 1901). In 1896-1898 he filled a mission to the Eastern States, laboring principally in Pennsylvania, New York and New Jersey. He also filled a Y. M. M. I. A. mission in Wasatch county, Utah, in the winter of 1899-1900; acted as second counselor to Bishop Hickenlooper from Feb. 24, 1901, to July 26, 1908, and served as a High Councilor in the Ogden Stake from July 26, 1908, to April 27, 1913. On the latter date he was chosen as Bishop of the Pleasant View Ward, which position he still holds. He also acted as school trustee for four years and as justice of the peace twelve years. His principal avocations are those of a farmer and bee-keeper. For many years he was the largest bee-keeper in the State of Utah, having over 3,000 colonies. In 1894 (Feb. 8th) Bishop Rhees married Mary Rebecca Tucker (daughter of George Tucker and Emma Hurst), who was born May 18, 1873, in Fairview, Sanpete county, Utah. She bore her husband ten children, namely, Lucille E., Mary E., Helen E., Flora G., Reuben G., Earl J., Pearl, Raymond and Delsa.

RICH, Mary Ann, wife of Apostle Charles C. Rich, was born Aug. 6, 1829, near Peoria, Tazewell county Illinois, the daughter of Morris Phelps and Laura Clark. Her parents became converts to "Mormonism" in 1831 and moved to Jackson county, Missouri, where they secured an inheritance. They were expelled, with the rest of the Saints, from Jackson county in 1833 and were living in Clay county, Missouri, in 1834 when Zion's Camp arrived. On that occasion the Prophet Joseph preached in her father's house. The Prophet placed the little girl on his knee and blessed her, an incident which she



cherished in her memory. In 1836 the family moved to Caldwell county, Missouri, where they became subject to the continued persecutions of the Saints which followed. In the fall of 1838 her father, together with Parley P. Pratt and others, was arrested and thrown into prison in Richmond, Clay county. Every two weeks the mother visited her husband in prison, taking him provisions as the prisoners were not provided with food fit to eat. In the spring of 1839 the Phelps family was forced to leave their home in Missouri with the rest of the Saints who fled to Quincy, Illinois. On this journey Mary's mother drove her own team. After a short sojourn in Quincy, Sister Phelps returned to Missouri for the purpose of assisting in the liberation of her husband, who, in the meantime, had been moved from Richmond to Columbia. Sister Phelps took a most heroic part in bringing about the escape of her husband, and the other prisoners, which event took place from the Columbia jail on Independence day, 1839. The story of this liberation forms one of the most interesting chapters of Church history. When Mary was about twelve years old her noble mother died, leaving five children, the youngest a babe eighteen months old. Later, when her father married again, Mary went to live with some of her mother's relatives in Iowa where she worked at wool spinning. She was fifteen years old when the Prophet Joseph was martyred and she saw and heard him deliver his last address to the Nauvoo Legion. In her diary Sister Rich says, "When the Prophet Joseph found he had to go to Carthage he wanted a man by the name of Rosecrantz, who was well acquainted with the governor, to go with him. He sent a messenger asking me if I would go and stay with Mrs. Rosecrantz, while her husband accompanied the Prophet to Carthage. On their way they called at the gate, with their company, and the Prophet Joseph asked me if I would bring them out a drink of water. This I cheerfully did and the Prophet said to me, 'The Lord bless you, you shall have a disciple's reward.' This was the last time I ever saw him alive." Mary was present at the time the remains of the martyred Prophet and his brother were brought to Nauvoo and with her father went to the Mansion House and viewed the remains. On January 6, 1845, after considerable deliberation, Sister Mary embraced the principal of celestial mar-

riage, being sealed to Charles C. Rich as his third wife, with the full consent of his first wife, and lived at Nauvoo, in the hope of soon moving to the Rocky Mountains, where they could enjoy the rights and liberties of their religion. During the winter of 1845-46, the Temple having been completed, Sister Rich, in common with her husband and his family, received her endowments in the Nauvoo Temple. So anxious were the people for this privilege that Temple ordinances were given night and day, except on Saturday and Sunday. On Feb. 12, 1846, Sister Rich left Nauvoo for the journey across the plains. She stayed a week with her uncle Ezra T. Clark, who lived seven miles from Montrose, Iowa, after which she was joined by her husband and his family and then started on their journey westward. Arriving at Mount Pisgah, Iowa, the company halted for one month, when it was decided to leave a portion of the main company at this place, and Bro. Rich was appointed to act as a counselor to Bro. Wm. Huntington who had been appointed to preside over the Saints at Mount Pisgah. Soon afterwards Bro. Huntington died, and the responsibility of caring for the settlement fell upon Bro. Rich. Sister Mary spent the winter of 1846-1847 at Mount Pisgah, enduring many hardships, the Saints suffering very much from chills and fever which caused the death of about seventy persons during that winter. In March, 1847, most of the Saints at Mount Pisgah moved to Winter Quarters, where the main body of the Church was located, and in the following June (1847) Bro. Rich and his family left the Missouri river to continue their journey westward, Bro. Rich being in charge of the company. It was a rule among the Saints, that if any one hired a man or boy to help them cross the plains, they should keep this hired help until after harvest the following year, so that no one would be homeless or hungry after reaching the Valley. In order to save this expense Sister Mary and another of her husband's wives (Emmeline) volunteered to drive an ox team each on the journey. This was hard work, but instead of murmuring they frequently made the air resound with their songs of joy, for they were going to the Rocky Mountains where they would be free to live their religion and be acknowledged as wives. Sister Rich relates that she had never enjoyed good health until she started on that journey; she felt so well during this hard trip that it seemed a pleasure for her to do anything in her power to help her husband and the rest of the company. When they reached the South Pass, they were met by President Brigham Young and a company of pioneers returning to Winter Quarters. Prest. Young reported that a Stake of Zion had been established in the Great Salt Lake Valley and informed Bro. Rich that he had been appointed first counselor to John Smith, the president of the Stake. President Young spent one day with the company and his words so encouraged the weary travelers that they continued their journey with increased joy, although the roads were terrible, the mountains steep, the teams weak and the weather cold. The company arrived in the Valley Oct. 1, 1847. Sister Mary relates that when they arrived at the camp of the Saints in Great Salt Lake City her skirts only reached to her knees, for in driving her ox team over difficult parts of the road her clothing had caught in the brush many times, and parts of it had been torn away. Bro. Rich and his family immediately upon their arrival tried to make a comfortable place for Nancy Rich (mother of Charles C. Rich), who had been seriously ill on the journey and who died Oct. 5, 1847, she being the first Latter-day Saint to die in Salt Lake City. Sister Mary writes, "During that winter

(1847-1848) we had a hard time, as provisions were scarce, and there was a big family of us, my husband having six wives and six children, but we were all willing to help him. * * * We had to live on rations, or we would not have had bread stuff to last us till harvest; but the winter was mild and in the spring we dug segoes and cooked greens, which helped us in our privations. In 1851 Bro. Rich was called to assist in making a settlement for the Saints in southern California, where converts from the Southern States and the Sandwich Islands might make their homes. Sister Mary accompanied him on this mission and thus became one of the first settlers of San Bernardino, where she resided about six years and then returned to Salt Lake City in June, 1857. After that she lived at Centerville, Davis county, and the following spring (1858), with the rest of the Saints from Salt Lake City and the northern settlements in Utah, participated in the move south and located in Provo. In due time, however, on the return of the Saints to their homes, she moved back to Centerville. In 1864 Bro. Rich having been called to direct the making of settlements for the Saints in Bear Lake Valley, Idaho, Sister Rich moved with him to Paris, where she made her home. Here she experienced many hardships and found the cold very trying, especially after having lived in the mild climate of California. In fact the winter of 1864-1865 was so severe that some of the settlers held a meeting wherein they requested Bro. Rich to release them from their obligations and allow them to establish themselves in a warmer climate. Bro. Rich, however, told them he had no right to hold them there, as for himself and his family, they would remain, since he had been sent to colonize the country and proposed to do so. Bro. Rich's motto was always "Church work before private work." So Sister Rich lived and raised her family in Bear Lake Valley, enduring all the hardships incident to the early settlement of the country. Her husband died Nov. 17, 1883, but she was left in comfortable circumstances and used her efforts and means to educate her children. Her declining years were peaceful and happy. She was the mother of ten children, four of whom died in childhood. The names of the others are as follows: Mary Ann, William L., Minerva, Amasa, Ezra and Edward. Sister Rich died April 17, 1912, at the age of 82 and was buried in the family burial place at Paris. She lived a life of usefulness and was honored by those who knew her. She was familiarly known by all as "Aunt Mary."

RICHARDS, Morgan, Jun., Bishop of Parowan (Parowan Stake), Iron county, Utah, was born Sept. 22, 1845, in Merthyr Tydfil, Wales, the son of



Morgan Richards and Harriet Evans. His parents having embraced the gospel as restored through the Prophet Joseph Smith, Morgan was baptized when about eight years of age in his native land. With his parents and younger brother, Thomas. he came to

Utah in 1854, crossing the Atlantic in the ship "Golconda" and the plains in Dr. Darwin Richardson's company, arriving in Salt Lake City Sept. 30th of that year. After the close of the general conference of the Church that fall the family proceeded to Parowan, Iron county, Utah, in company with Bishop Tarlton Lewis of that place, where they arrived on the 26th of October following. Parowan has been their place of residence ever since. Morgan assisted in farming, canyon work and home building for the family and endured the hardships and trials of those early days. He took part in the Indian troubles, being what was termed a minute-man, with horse and saddle, rifle and revolver and two hundred rounds of ammunition on hand. In 1866 he went to the Missouri river as a night-herder in Captain Samuel D. White's train to bring emigrants to Utah. In 1870 (Oct. 3rd) he married Margaret Adams (daughter of William Adams and Mary Ann Leech), who was born Nov. 18, 1853, at Parowan, Utah. This marriage has been blessed with ten children, as follows: Gomer M., Margaret A., Harriet, Mary I., William A., Joseph E., Charles L., Columbia E., Alma W. and Catherine. Bro. Morgan was ordained a Seventy in the 69th quorum, Feb. 22, 1865, and in 1880 he was ordained a High Priest and set apart as first counselor to Bishop William C. Mitchell of the Parowan First Ward. About three years later he was made second counselor to President Thomas J. Jones of the Parowan Stake of Zion and subsequently was promoted to be first counselor in that presidency. When Uriah T. Jones became president of the Stake, Morgan Richards was retained as first counselor, from which position he was honorably released in 1897 on account of a prolonged absence at Salt Lake City. On returning from Salt Lake City he was called to preside as Bishop of the Parowan Ward, in November, 1901, occupying that position until September, 1909. Of the civil positions that he has held the following can be named: State auditor, from 1896 to 1901; member of the lower branch of the State Legislature for 1903; chaplain of the House of Representatives for 1911; selectman, clerk, treasurer, superintendent of schools, etc., in Iron county. He was also a member of the city council and school trustee of Parowan. Bro. Morgan taught school ten years and was with the Parowan Co-op. M. & M. Co. eighteen years, being salesman, secretary, treasurer and superintendent during those years. Industry, absolute honesty, conscientious attention to duty, intense devotion to his religion, deep patriotism and love for a nation most favored of God and a genuine love for all humanity have marked his life. He took part in the Indian troubles and was a farmer and lumber man in his early life.

RIGBY, Martin Clark, Bishop of the Newton Ward (Benson Stake), Cache county, Utah, was born May 23, 1868, at Clarkston, Cache county, Utah, the son of Wm. F. Rigby and Mary Clark. He moved with his parents from Clarkston to Newton when an infant, was baptized by Peter Larsen at Newton May 23, 1876, and received a common school education. He was ordained a Deacon Feb. 13, 1881, by William H. Griffin and later ordained a Teacher and still later a Priest; ordained an Elder Jan. 11, 1891, by William H. Griffin, and ordained a Seventy Jan. 18, 1891, and became a member of the seventh quorum of Seventy. In 1899-1901 he filled a mission to Great Britain, laboring principally in the Newcastle and Manchester conferences. Prior to this he acted as a counselor in the presidency of a Deacons' quorum and as an officer in the Ward Y. M. M. I. A. at Newton. After his return from his mission he located temporarily at Rexburg, in the Snake River Valley,

Idaho, where he acted as second assistant in the Fremont Stake Sunday school superintendency. He returned to Newton in 1903; was ordained a



High Priest by Rudger Clawson Aug. 5, 1901 and set apart as a member of the Benson Stake High Council; was ordained a Bishop May 17, 1903, by Marriner W. Merrill and set apart to preside over the Newton Ward, which position he still holds. In 1891 (Jan. 15th) he married Anna Sophia Funk (daughter of Bishop Hans Funk and Anna Sophia Peterson), who was born Nov. 8, 1871, at Richmond, Cache county, Utah, and died June 6, 1918, at Newton, Cache county. In 1919 (Oct. 2nd) Bishop Rigby married Loretta Merrill (daughter of Marriner W. Merrill and Elna J. Johnson), who was born Nov. 11, 1891, in Franklin, Cache county, Utah. Bishop Rigby is a farmer and grain dealer by avocation.

ROBINSON, William D., Bishop of American Fork, Utah county, Utah, was born Aug. 19, 1836, in Chester county, Pennsylvania. Becoming a convert to "Mormonism" he emigrated to Utah at an early day and became intimately associated with the growth of American Fork. For a number of years he acted as mayor of American Fork City and from the beginning one of the most active and enterprising men of the community, ever standing for progress and advancement. In 1889 he was chosen as a member of the High Council in the Utah Stake, and in 1894 he succeeded George Halliday as Bishop of American Fork, which position he held until July 14, 1901, when the American Fork Ward was divided into four Wards. He died in American Fork in September, 1901, after suffering with an acute sickness about three years. Bishop Robinson was a pleasant, affable man, with a generous heart and ever devoted to the welfare of the Saints under his jurisdiction. He left a large family to mourn his loss. His wife was Altheria Mousley and the names of his children are as follows: William A., Margaret A., George D., Charles E. and Emmett J.

ROLAPP, Henry Hermann, a member of the general Sunday School Board of the Church, was born March



22, 1860 in Flensborg, Schlesvig, Denmark, the son of Frederick Christian Rolapp and Anna Thiesen. He received a good education in his na-

tive district and later studied in the University of Copenhagen where he became a convert to "Mormonism" and was baptized Nov. 11, 1877. He became a diligent Church worker and was ordained successively to the office of Deacon, Priest and Elder, the latter ordination taking place in May, 1878, under the hands of Niels C. Flygare. For a short time he labored as a translator for "Skandinaviens Stjerne," a periodical published by the Latter-day Saints in Copenhagen, Denmark, in the interest of the Scandinavian mission. In 1878 he went to England, where he labored in the business department of the Latter-day Saint headquarters at Liverpool until 1880, when he emigrated to Utah and located in Salt Lake City. Here he commenced the study of law and was admitted to the bar in 1881, after which he practiced law in Ogden, Utah, from 1884 to 1895. He acted as assessor from 1885-1887 and as assistant county attorney for Weber county in 1887-1891, was cashier of the Utah Loan and Trust Co. bank in 1892-1895, member of the State Board of Corrections 1888-1895, Supreme Court Jury Commissioner 1888-1895, and was appointed Justice of the Supreme Court of Utah Territory in November, 1895. In 1896, when Utah was admitted as a State, he was elected judge of the Second Judicial District and served in that capacity until 1905. Since that time he has practiced law in Ogden and elsewhere and has been associated with many business enterprises. He is president of the United States Sugar Association and General Counsel for the Great Western Sugar Company, Denver. During the war he had charge of the government distribution of sugar under the food administration in Chicago, Illinois. In 1887 Bro. Rolapp was ordained a Seventy and became a member of the 77th quorum of Seventy. He was ordained a High Priest in 1898, by Hans Madsen, labored as assistant Sunday school superintendent in the Ogden Fifth Ward, served as a member of the Weber Stake Sunday School Board from 1905 to 1910, and was chosen as a member of the General Sunday School Board in 1910, being placed in charge of the Parents' Class Department. In 1914 he was chosen as a member of the Church auditing committee, and in 1918 he wrote and published an interesting work of referense entitled "Two Thousand Gospel Quotations." In 1885 (Dec. 9th) Elder Rolapp married Martha Horrocks (daughter of Samuel Horrocks and Catherine Buckingham), who was born June 13, 1863, in Ogden, Utah. This marriage has been blessed with five children, namely, Henry Karl, Franklin H., Martha M., Catherine M. and Walter H. Elder Rolapp is universally known as a successful business man, a diligent Church worker and an efficient civil officer.

ROMRELL, George Heber, the third Bishop of the Labelle Ward (Rigby Stake), Jefferson county, Idaho, was born June 21, 1863, in Ogden, Weber county, Utah, the son of George Romrell and Patience Swingewood. He was baptized Aug. 7, 1873, by Daniel F. Thomas; ordained a Teacher soon afterwards; ordained an Elder Sept. 15, 1889, by Winslow F. Walker; ordained a High Priest Jan. 6, 1894, by James E. Steele and set apart as second counselor to Bishop Winslow F. Walker, and ordained a Bishop June 21, 1908, and set apart to preside over the Labelle Ward, which position he held until 1915, when he was set apart as an alternate High Councilor in the Rigby Stake. In 1909-1911 he filled a mission to California. At home Bro. Romrell has taken an active part in Church affairs and acted as president of the Ward Y. M. M. I. A. and as superintendent of the Ward Sunday school. He became a resident of Labelle in August, 1884. In

1888 (Dec. 18th) he married Louisa M. Smithies (daughter of Robert Smithies and Elizabeth Scott), who was born Aug. 23, 1869, in Mill Creek, Salt Lake county, Utah. She was active in the different auxiliary organizations in the Labelle Ward and also as a Stake aid in the Primary Associations.

ROSE, Leon Alley, Bishop of Plymouth Ward (Bear River Stake), Box Elder county, Utah, was born Aug. 27, 1865, at Farmington, Davis county, Utah, the son of Alley Stephen Rose and Elvira Smith. He was baptized Aug. 8, 1875, by John W. Hess; married Elvira A. Welling



March 14, 1889, and moved to Beaver Valley the same year. He was ordained a Seventy Feb. 24, 1887, by Seymour B. Young, and ordained a High Priest March 12, 1894, by Pres. Joseph F. Smith and chosen as second counselor to Bishop Thomas Archibald of the Plymouth Ward, which position he held till Feb. 18, 1912, when he was called to the position of first counselor. This position he filled till July 31, 1913, when he was called to act as Bishop of the Plymouth Ward. Prior to this, for several years, he acted as first assistant in the Plymouth Ward Sunday school and was a home missionary in Malad Valley. The names of his eleven children are: Annie, Estella, Zina, Adelia, Phebe, Ray, Ralston, Ursel, Stephen, Ralph and Alta.

SAMUELSON, Charles, one of the early local missionaries in Scandinavia, was born Feb. 5, 1830, at Somaröd, Jönkoping lån, Sweden, the son of Samuel Swenson and Annie Stina Danielson. He was baptized in Denmark May 18, 1857, by Christen L. Hansen; was ordained to the Priesthood and labored as a missionary in Denmark in 1857-1859. In 1861 he married Sophia Nielsen, with



whom he emigrated to Utah in 1862. He located in Santaquin, Utah county, Utah. In 1880-1882 he filled a mission to Scandinavia, laboring in his native land, Sweden. After his return home, he was ordained a High Priest. His wife died March 17, 1915. She bore him a daughter who was born in 1862 and died in 1868. Bro. Samuelson died in Santaquin in June, 1919, as a faithful member of the Church.

SATTERFIELD, Ammon Y., Bishop of Pocatello Second Ward (Poca-

tello Stake), Bannock county, Idaho, was born April 18, 1883, in Goldville, Alabama, the son of Andrew Jackson Satterfield and Johanna Lucinda Stalvey. He removed with his father's family to North Texas, where the family was converted to "Mormonism" and Ammon was baptized July 3, 1900, by Frank S. Leavitt, near Sherman, Texas. In April, 1901, the family emigrated to Utah and located in North Ogden, Weber county, where Ammon was ordained an Elder, Nov. 3, 1901, by Newman H. Barker. He removed with his father's family to College Ward, Cache county in the fall of 1902. Here Ammon held positions in the Sunday school and religion classes. Later he became an active member of



the Church at Blackfoot, Idaho, and also at Sterling, having removed to Idaho, in 1905. Brother Satterfield was a pioneer of the Sterling district, taking up 160 acres of land under the Carey Act. He was one of the original locaters and incorporators of the Sterling townsite and served for several years as secretary, treasurer and member of the board of directors of that incorporation. He organized the Farmers' Society of Equity, of Idaho and Utah, and some thirty of its incorporated houses, acting as president of the company for several years. He also helped to organize the Intermountain Farmers' Equity and has been its general manager since its organization. He acted as a member of the Pocatello Stake High Council from Aug. 15, 1915, until Sept. 7, 1917, when he was chosen as Bishop. He was ordained a Seventy Jan. 19, 1907, by Joseph W. McMurrin, ordained a High Priest Aug. 15, 1915, by James E. Talmage and ordained a Bishop Nov. 25, 1917, by Heber J. Grant and set apart to preside over the Pocatello Second Ward, which position he still holds. Prior to this he served as a home missionary, was first assistant superintendent of the Sterling Sunday school and also acted as Ward clerk in the Sterling Ward. In 1905 (Nov. 2nd) he married Jane Spence of Wellsville, Cache county, Utah, who has borne her husband seven children, namely, Lucille Hannah, Rulon Spence, Ruby Alice, Charles Y., Aderine Grace, Homer Stuart and Veda Elaine.

SCHMID, Robert, second Bishop of Bern Ward (Montpelier Stake), Bear Lake County, Idaho, was born Sept. 5, 1875, at Bern, Canton Zurich, Switzerland, the son of Carl A. Schmid and Anna Landert. He emigrated to America with his parents in June, 1886, and located at Bern, Bear Lake Valley, Idaho, and resided thirteen years in Paris and sixteen years in Georgetown. He was baptized by his father Sept. 5, 1883; ordained a Deacon in 1890, by Walter Hodge; ordained an Elder Jan. 31, 1898, by Robert Price; ordained a Seventy June 10, 1910, by Rulon S. Wells; ordained a High Priest Jan. 7, 1917, by John U. Stucki and ordained a Bishop April 5, 1917, by Heber J. Grant and set apart to preside over the Bern Ward, which position he still holds. When quite young

he presided over the Deacons' quorum and acted as librarian in the Y. M. M. I. A. in the Paris Second Ward and also labored as a home missionary in the interest of M. I. A. part of the time as president of the Jura conference. After his return home he acted as superintendent of the Ward Sunday school and president of the Y. M. M. I. A. in Har-





work in 1898. In 1914-1916 he filled a mission to Switzerland and the Eastern States. After his return he labored as a home missionary in the Bear Lake Stake. While residing in Georgetown he also acted as second assistant superintendent of the Ward Sunday school.

SCHMUTZ, Gottlieb, Bishop of Harmony Ward (Parowan Stake), Washington county, Utah, was born April 28, 1861, at Bolligen, Canton Bern, Switzerland, the son of John Schmutz and Elizabeth Leman. He was baptized April 28, 1874, by Henry Riser and emigrated to Utah the same year, together with his father's family. The family went direct to St. George and helped to build the St. George Temple. They also joined the United Order. Bro. Schmutz settled in Harmony in the fall of 1878 and was ordained successively to the offices of Deacon, Teacher, Elder, Seventy and High Priest. In 1894-1897 he filled a mission to Switzerland and labored mony. In 1902 he was ordained a High Priest and set apart as first counselor to Bishop Wm. A. Redd and acted in that capacity until March 12, 1905, when he was ordained a Bishop by Hyrum M. Smith and set apart to preside over the Harmony Ward, which position he held until April 10, 1912. Bishop Schmutz has also filled several positions of a secular nature, such as constable, school trustee, etc. His principal avocation is that of farmer and stock raiser. In 1887 (April 28th) he married Amelia Neider (daughter of John Neider and Anna Lutz), who was born Oct. 26, 1865, in Switzerland. This marriage has been blessed with eight children, namely, Andrew G., Donald, Annabella, Elden L., Rosalia, George C., Victor L. and Ethel.

SCHNEIDER, Ephraim Christian, Bishop of the Gray's Lake Ward (Idaho Stake), Caribou and Bonneville counties, Idaho, was born Nov. 29, 1871, in Salt Lake City, Utah, the

son of Christian Schneider and Susannah Klossner. He moved with his parents to Logan when about seven years old and was baptized by his



father in the spring of 1879. At the age of twelve years he was ordained a Deacon; later ordained a Priest and still later an Elder, by William H. Griffin. He married Anna Maria Hansen of Newton, Utah, Nov. 10, 1898, in the Logan Temple. The children of this marriage are the following: Miles Russell, Hermejon-Susannah, Rhoda Magdaline, Joseph Burdette, Alice Etta, Verl Lenette, Hyrum Delmer, Irad Christian and Delos V. Bro. Schneider was ordained a Seventy May 28, 1901, by Seymour B. Young and set apart for a mission to Switzerland, where he labored principally in Bern, Zurich and Basel, and returned to Utah in November, 1903. At home he acted as superintendent of a branch Sunday school at Cache Junction before going on his mission and at Newton, Cache county, he acted as superintendent of the religion class. After returning from his mission he was set apart as one of the presidents of the 7th quorum of Seventy. Moving to Bancroft in 1908 he was chosen as a president of the 108th quorum of Seventy and also labored as first counselor in the Stake superintendency of Y. M. M. I. A. He was ordained a High Priest and set apart as first counselor to Bishop Geo. H. Fisher Jan. 6, 1912, by Louis S. Pond. After moving to Gray's Lake Valley, he was chosen as Bishop of the Gray's Lake Ward in June, 1915, and was duly ordained a Bishop by Heber J. Grant May 21, 1916. He still acts in that capacity.

SCHWENDIMAN, Fred, second counselor to Bishop Alfred Ricks of Sugar Ward (Fremont Stake), Madison county, Idaho, was born July 28, 1872, at Niederstocken, Canton Bern, Switzerland, the son of Samuel Schwendiman and Magdalena Straubhaar. In December, 1883, he and his parents heard the true gospel which was preached by John Hafen and John U. Stucki, who at that time labored as missionaries in Switzerland. The parents were baptized Jan. 23, 1884, and Fred was bap-



tized April 5, 1884. In 1886, together with his father's family, he emigrated to Idaho, crossing the Atlantic in the steamship "Nevada."

The family located in Paris, Bear Lake county, Idaho. Fred was ordained a Deacon Dec. 23, 1886, by William West, and set apart as second counselor in the Ward Deacons' quorum, Sept. 14, 1891, commenced class teaching in Sunday school Feb. 7, 1892, and was ordained a Teacher Feb. 22, 1892, by James Nye. In November, 1892, he went to Snake River Valley, Idaho, and made a home, was appointed secretary of the theological class of the Teton Ward, Bannock Stake, Jan. 11, 1893; attended school in the Bannock Stake Academy at Rexburg in 1895 and 1896; was set apart as first assistant superintendent of the Teton Sunday school June 23, 1895; set apart as second counselor in the Teton Ward Y. M. M. I. A. Oct. 27, 1895; appointed choir leader in Teton Ward Sept. 24, 1896; ordained an Elder Dec. 26, 1896, and on Jan. 7, 1897, was married to Ethel Amelia Williams; went into the hardware business in Teton in 1899; was ordained a High Priest June 25, 1900, and was set apart as an alternate member of the High Council of the Bannock Stake by George Q. Cannon. He was appointed a trustee of the village of Teton March 11, 1901, which position he held until June, 1904, when he moved with his family to Sugar City, where he engaged in the hardware and lumber business and was active in farming at Bowerman, Idaho. In 1907 he was appointed a member of the Board of Trustees of Sugar City, which position he held for twelve years. He was chosen and sustained as second counselor to Bishop Alfred Ricks of Sugar City, April 28, 1907. His wife has borne him five children, namely, Fred W., born Feb. 15, 1898; Rulon J., born Aug. 23, 1899; Viola, born Sept. 15, 1901; Lynn A., born April 21, 1908, and Rex E., born Oct. 15, 1916. His eldest son, Fred W., together with his wife, are now filling a mission to New Zealand

SELCK, William Walter, junior, second counselor in the Stake presidency of the Rigby Stake, Idaho, was born Dec. 31, 1870, at Kamas, Summit county, Utah, the son of William W. Selck and Anna C. Sörensen. He was baptized Aug. 7, 1879, by George Fraughton; moved to Lewisville, Idaho, with his parents in July, 1885; was ordained an Elder in 1892 by Alonzo Dabell; ordained a Seventy April 18, 1900, by Joseph W. McMurrin; filled a mission to the Southern States in 1900-1902, laboring principally in North Carolina and Tennessee; acted as president of the Ward Y. M. M. I. A., held the position of second assistant and later as superintendent of the Ward Sunday school and served on the Sunday School Stake Board in 1903-1904. He also acted as clerk of the 130th quorum of Seventy and later as president of that quorum; was ordained a High Priest Feb. 3, 1908, by John Henry Smith, and set apart to act as second counselor to President Don C. Walker of the Rigby Stake. On March 12, 1912, he was chosen as second counselor to President John W. Hart of the same Stake. Elder Selck has also been active in secular affairs; he acted as constable of the Lewisville precinct one term and is now president of the Parks and Lewisville Canal Company and president of Little Feeder Canal Company. In 1892 (Nov. 23rd) Brother Selck married Sarah Elizabeth Myler (daughter of Orrin M. Myler and Elizabeth J. Stokes), who was born Sept. 2, 1875, in Clarkston, Cache county, Utah. She has borne her husband four children, namely, William A., Millie, Sarah C. and Leith S. Bro. Selck's principal avocations in life have been those of farming and stock raising.

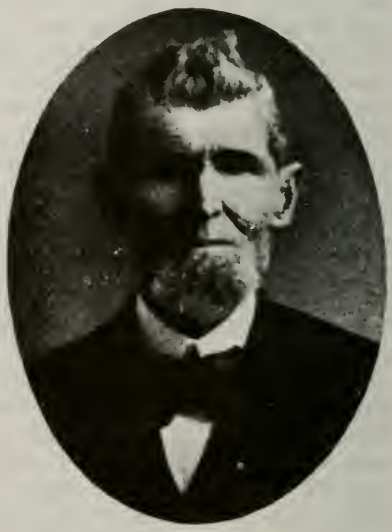
SEELEY, William Stewart, the first Bishop of Mount Pleasant (Sanpete Stake), Sanpete county, Utah, was born May 18, 1812, in Pickering,

Home District, Upper Canada, the son of Justus A. Seeley and Mehittabel Bennett. Becoming a convert to "Mormonism" under the instruction



of John Taylor, he was baptized in 1838 and migrated to Nauvoo, Hancock county, Illinois, where he resided until 1846, when he became an exile, like his co-religionists, and departed into the western wilderness. He came to Salt Lake Valley in 1847 and lived for some time in Salt Lake City and afterwards in Pleasant Grove, Utah county. When Mount Pleasant, Sanpete county, was resettled in 1859 he became one of the founders of that place, where he spent the remainder of his years and where he was active in everything pertaining to the growth and welfare of that commonwealth. When Mount Pleasant became an incorporated city, William S. Seeley was elected its first mayor, and he acted as Bishop of Mount Pleasant about thirty years. He took part in all the military movements during the Black Hawk war and also filled two missions to Canada, one in 1873 and the other in 1878. In 1868 he went as captain of a Church train as far east as Laramie after immigrants. Bishop Seeley married three wives, two of whom survived him. His first wife was Elizabeth De Hart, who died April 6, 1873, after bearing her husband several children, of whom Elizabeth, Emily, Moroni, Emmeline, Joseph N. and Lucinda were still living in 1898. His second wife was Ellen Jackson, whose children are Justice L. and William S. The Bishop's third wife was Ann Watkins and her children are William A. and Anna R. Bishop Seeley was not only a prominent citizen in local affairs, but was well and favorably known throughout the Territory of Utah. He died at Mount Pleasant, Sept. 17, 1896.

SHEPHERD, Marcus Lafayette, first counselor in the Beaver Stake presidency and a resident of Beaver (Beaver Stake), Beaver county, Utah, was born Oct. 10, 1824, the son of Samuel Shepherd and Roxie Lane, in Willoughby, Geauga (now Lake) county, Ohio. and christened after the famous hero Marquis de Lafayette, whose title was anglicized to Marcus for the purpose. His parents joined the Church in time to settle in Jack-



son county, Missouri, in 1832, and were with the ill-fated colonists when they were driven out of that county in the autumn of 1833. Marcus was

with his parents through the persecutions of that period down to the final expulsion of the Saints from Missouri. The Shepherds settled near Carthage, Hancock county, Illinois, (where Joseph and Hyrum Smith afterwards were martyred) and later moved to Nauvoo. The father was a wagon maker by trade and prosperous in his business. He had considerable means when he went to Missouri, but was much reduced in circumstances by the persecutions and drivings in that State. At Nauvoo he again prospered. Marcus received but little education in his youth, but later in life acquired, through home study, quite a knowledge of mathematics. Naturally inclined to farming and stock raising, he passed the greater part of his early life upon the farm. He led a sober life, was very industrious, always made money and never wasted it. He attended Sabbath meetings whenever possible and faithfully observed the requirements of his religion. His parents being Latter-day Saints, he was familiar with the doctrines of "Mormonism" from boyhood. In 1837 he was baptized by James Sloan in Caldwell county, Missouri. In the exodus of 1846, he accompanied his migrating people to the Missouri river. When the call came for the Mormon Battalion, Marcus L. Shepherd was one of those who enlisted and performed the unparalleled march undertaken by that devoted body of infantry. After his discharge at Los Angeles, in July, 1847, he found employment, first at whip-sawing and afterwards at gold mining, in California. As soon as practicable he rejoined his people, who were settling on the shores of the Great Salt Lake. Loading up his pack animals—nine horses and five mules—with a stock of groceries and clothing, he started in October, 1848, for Salt Lake Valley. His company consisted of twelve persons, he being the leader. They came by way of Carson Valley and the Humboldt river to Ruby valley, thence across the desert and around the south side of the Great Salt Lake. They had a very prosperous journey, only one incident of an unusual character occurring on the way, when, to use his language, "Indians to the number of two or three hundred formed across the road, ten or twelve deep, and extending for a long way on each side. I saw it was fight or do worse, so we made a charge as fast as the packs could go, with myself and another ahead. We drove them from the ground without a shot." Brother Shepherd first settled in Cottonwood, south of Salt Lake City, and on March 9, 1851, he married Harriet Editha Parrish. The same year he accompanied Apostles Amasa M. Lyman and Charles C. Rich, with many others, to California, where they purchased and settled the ranch of San Bernardino. He returned to Utah in the winter of 1857-1858 at the time of the general return of the Mormon colonists and missionaries, consequent upon the so-called "Buchanan War." He now settled at Beaver City, which was ever since his home. He made the first brick in Beaver county, built the first two-story house in that locality and was the first man in Utah to keep sheep on the moveable plan. He made a number of trips in pursuit of Indians when they raided the stock of the settlers, and when the brethren overtook them, which they did at least on one occasion, Brother Shepherd talked to them in a friendly manner and did them no harm, although they were completely at his mercy. This kind action later proved of great benefit to the settlers. In 1863 Elder Shepherd became major of militia, an office held by him until the general disbandment of that organization in 1870. He was ordained a High Priest in 1853 by Amasa M. Lyman and on March 12, 1869, he was ordained a Bishop and set apart

to preside over the Beaver First Ward. He held this position until July 26, 1877, when he was chosen as second counselor to President John R. Murdock in the Beaver Stake. Between October, 1881 and June, 1882, he filled a mission to Kansas and Iowa. By his first wife, Harriet Edytha Parrish, daughter of Ezra Parrish and Susanna Sherwin (who was born Sept. 17, 1831, in Brownsville, Jefferson county, New York), he had ten children, namely, Charles Henry, Mary Elizabeth, William Ashworth, Lyman Andrew, Harriet Susanna, Sarah Caroline, Marcus Lafayette jun., Edna Matilda, Samuel Ezra, Julia Esther and Henrietta. In 1869 (Dec. 13th) Brother Shepherd married Cederissa Cartwright (the daughter of Thomas Henry Cartwright and Jane Allen), who was born May 9, 1852, at Cedar City, Utah. She bore her husband seven children, namely, Thomas Oscar, Rhoda Jane, Warren, Carlos, Prescinda, Martha Adeline and Willard. For the sake of his wives and children whom he would not discard, nor repudiate his sacred relations with them, he underwent fine and imprisonment in the Utah penitentiary in 1885, during the prevalence of the anti-polygamy crusade. Elder Shepherd was elected mayor of Beaver in 1893. He died Feb. 5, 1904, universally respected by all who knew him.

SHERNER, Lawrence William, the fourth Bishop of the Lynne Ward (North Weber Stake), Weber county, Utah, was born Oct. 27, 1874, at Lynne, Weber county, Utah, the son of Peter Lorenson Sherner and Mary Elizabeth Hutchins. He was baptized Oct. 27, 1882, by William B. Hutchins, was raised in Lynne as a farmer and received a common school education; ordained a Deacon Dec. 21, 1885, by George Smuin and acted as a counselor in the presidency of a Deacons' quorum; ordained a Teacher Feb. 27, 1893, by George Smuin and acted as a counselor in that quorum; ordained an Elder Oct. 15, 1897, by Peter L. Sherner and ordained a Seventy by J. Golden Kimball Nov. 3, 1897 and filled a mission to the Eastern States in 1897-1899, laboring in West Virginia. After his return home he acted as superintendent of the Sunday school from 1900 to 1908. He was ordained a High Priest Aug. 2, 1908, by John V. Bluth and set apart as a member of the first High Council of the North Weber Stake. After laboring in that position eight years he was ordained a Bishop March 12, 1916, by Apostle George Albert Smith and set apart to preside over the Lynne Ward, which position he still holds. In 1902 (June 18th) he married Rozina Diana Shaw (daughter of William D. Shaw and Anna Rozina Cardon), who was born June 23, 1882, at Mound Fort, Weber county, Utah. This marriage has been blessed with seven children, namely, Dorothea Lucy, Rachel Rozina, William Lawrence, Ralph Kermit, Donald Melvin, Marjorie Rosella and Lawrence junior. Bishop Sherner is a shareholder in the Scoville Paper Company and has held a position in the business for several years.

SHIRLEY, Charles Coulson, Bishop of Fish Haven Ward (Bear Lake Stake), Bear Lake county, Idaho, was born Aug. 21, 1864, at Paris, Idaho, the son of William Henry Shirley and Maria Bubb. He moved with his parents to Salt Lake City, Utah, in 1870, and settled in Fish Haven in 1879. Brother Shirley was baptized Dec. 5, 1872; ordained a Deacon Dec. 23, 1877, by George B. Bailey; ordained an Elder Sept. 9, 1888, by Henry Howell; ordained a High Priest July 10, 1904, by John A. Hulme and called to act as second counselor to Bishop John W. E. Stock. He served in that capacity until June 23, 1918 when he was or-

dained a Bishop by Orson F. Whitney and set apart to preside over the Fish Haven Ward which position he still occupies. Bishop Shirley became a diligent Church worker in his early youth and acted as president of a Deacons' quorum and as president of the Ward Y. M. M. I. A. In 1888 (Sept. 12th) he married Grace M. Stock (daughter of John Stock and Frances Gilson), who was born April 24, 1870, at Fish Haven. She has borne her husband seven children, namely, William D., Florence M., Charles H., Ida M., Frances M., Vera C. and Arthur C. Bishop Shirley is a farmer by avocation.

SIMMONS, Mary Ann Ford, a well known Temple worker and faithful Latter-day Saint, was born Nov. 25, 1827, in Cuckfield parish, Sussex, England, the daughter of William Ford and Mary Ann Knight. The following sketch of her life is written



by herself: "I was naturally of a religious nature, but could not bring myself to unite with any church, as there was something lacking with them all. My mother died when I was nearly fifteen and a little later the churchmen in our neighborhood began to hunt up young people to be confirmed and join their churches, but I told them I did not want to join any, for I could not feel satisfied with their doctrines. I then went to Brighton to live with my brother, and while there was married on Dec. 24, 1849, to George Simmons. He was a carpenter who hired men to work for him. One of these was a Latter-day Saint and one day my husband asked me if I should like to go and hear what the "Mormons" had to say. I consented, and as soon as I heard their message I knew that it was what I was hunting for. I was baptized Sept. 6, 1852, and soon afterwards my husband was baptized. In April, 1855, we left our home in Brighton in order to emigrate to Zion. We sailed from Liverpool April 17, 1855, on board the ship 'Chimborazo' with a company of 431 Saints under the direction of Elder Edward Stevenson. Our company landed in Philadelphia, May 21st. We arrived at night at St. Louis, Missouri, feeling very miserable and lonely, but when I took my little boy, three and a half years old, from his bed to bring him on shore he said, 'Mamma, we will go on shore, go into a house and have some dinner.' This proved to be a true prophesy, as a brother with whom we had been acquainted in England met us and took us to his home to supper. The next day we started for the camping grounds of the Saints, called 'Mormon Grove,' near Atchison, Kansas. About two weeks later we started on our journey across the plains, traveling by ox teams in Richard Ballantyne's company. When we were about two days' journey from Laramie, a sister was making her bed in the wagon when a gun close by was accidentally discharged and shot her arm off. She ran out into the camp with the arm hanging by a piece of flesh. She was taken back to Laramie, but died on the way. A day or two later a young man was playing with a gun and ac-

cidentally shot a young girl in the leg. She too was sent back to Fort Laramie, but died on the way. In August I gave birth to a baby boy, but he only lived half an hour and was buried on the plains. We arrived in Salt Lake City Sept. 25, 1855, and found that the grasshoppers had eaten all the crops. If it had not been for the blessing of the Lord, we could not have lived through that winter. We were without fire and lived for two months on frozen potatoes and the coarsest sifting of corn meal. One of my little children was sick and a neighbor brought her a cup of milk warm from the cow every morning, and thus saved her life. When the spring came, we lived on segoes until the garden stuff began to grow. In June a baby girl was born to me and a week later we had to leave Salt Lake City because of Johnston's army and went to Provo, Utah county, returning again to our home in Salt Lake City a month or so later. Afterwards we moved to Morgan, Morgan county, where my husband built the first brick house in Morgan City. In March, 1877, I was called to be a counselor in the Relief Society in the South Morgan Ward and in 1884 was set apart as a counselor in the Morgan Stake Relief Society presidency. In 1898 I went to Australia to visit my brother, my husband having passed away in September of the previous year. Returning home in 1899 I made my home in Salt Lake City where I worked in the Temple, having previously done considerable work in the Logan Temple. In 1906 I again visited my brother in Australia, but as I engaged in missionary work, buying tracts and distributing them, my brother wanted me to return home, he being a wealthy man was ashamed that I should be associated with the Latter-day Saints. This little effort on my part was the first missionary work ever done in county, Utah, the son of Harland Williamstown, New South Wales, Australia. In 1907 I returned to Salt Lake City where I again engaged in Temple work and soon afterwards my brother died in Australia, leaving all his means to strangers, although I was the only relative he had. I am now in my 92nd year, have had twelve children, seven of whom are living. I have 74 grandchildren, 116 great-grandchildren and 7 great-great-grandchildren."

SIMMONS, William Harlan, first counselor to Bishop Corbridge of the West Layton Ward (North Davis Stake), Davis county, Utah, was born



Oct. 30, 1884, at Bountiful, Davis Simmons and Sarah Stoker. He was baptized May 12, 1895, by Ephraim Barnett; ordained successively to the offices of Deacon, Priest and Elder, the latter ordination taking place in 1907, Jesse M. Smith officiating. He was ordained a Seventy Oct. 30, 1910, by John W. Gailey and ordained a High Priest Dec. 27, 1914, by Geo. Albert Smith and set apart as a counselor to Bishop Corbridge. In 1907-1910 he filled a mission to the Southern States, laboring principally in Virginia. At home he has acted as president of the Ward Y. M. M. I. A.

and as a teacher in the Sunday school. In 1912 (Dec. 18th) he married Mae Strong (daughter of Hyrum Strong and Mary I. Newton), born Dec. 17, 1886.

SKINNER, Nephi Aaron, the second Bishop of Nounan Ward (Montpelier Stake), Bear Lake county, Idaho, was born Dec. 8, 1876, at Nounan, Idaho, the son of John Skinner and Jane Smith. He was baptized June 7, 1885, by Brigham Skinner; ordained a Deacon while a mere boy; ordained an Elder June 4, 1898, by Edward Austin; ordained a Seventy March 8, 1905, by Wm. H. Spiers; ordained a High Priest in 1910 by John U. Stucki and set apart as second counselor to Edgar M. Lindsay of the Nounan Ward and was ordained a Bishop Dec. 23, 1917, by Rudger Clawson and set apart to preside over the Nounan Ward. Prior to this he acted as secretary and superintendent of the Nounan Sunday school and also as president of the Ward Y. M. M. I. A. In 1905-1907 he filled a mission to Great Britain, laboring in the Liverpool conference. In 1898 (June 8th) he married Etta May Morgan, daughter of John W. Morgan and Jennie Stockton, who was born May 13, 1875, in Georgia and has borne her husband eight children, namely, Clawson N., Karl, Portia, Ralph, Halver, Lester, Elna and Ernest. Bishop Skinner is a farmer and stock raiser by avocation.

SKINNER, William H., Bishop of the Meadowville Ward (Idaho Stake), Bannock county, Idaho, was born Dec. 22, 1858, in Genesee county, New York, the son of John Skinner and Jane Smith. He migrated with his father's family to Utah in 1868 and settled in Idaho in 1874 as a ranchman in Nounan Valley. He was baptized by George Marler in 1869; ordained a Priest some time afterwards; ordained an Elder in 1876, by Henry Lewis and ordained a High Priest in 1912, by Lewis S. Pond and set apart as a High Councilman in the Bannock Stake. In February, 1916, he became a High Councilman in the Idaho Stake and in August, 1917, he was ordained a Bishop and set apart to preside over the Meadowville Ward, which was then organized. Prior to this he acted as president of the Y. M. M. I. A. in the Ovid Ward and as Sunday school superintendent in the Nounan Ward. He has also served as constable of the Gray's Lake precinct. In November, 1876, he married Mary Ann Johnson, who was born Dec. 13, 1858, in Denmark, and came to Utah with her mother, Christina Johnson, in 1860. This marriage has been blessed with fourteen children, as follows: Mary Ann, William J., George J., James H., John J., Jane, Smith, Christina, Woodruff, Heber J., Elizabeth Elane, Gladys, Beatrice and Alfred Roland.

SLACK, Walter Herbert, Bishop of Toquerville (Saint George Stake), Washington county, Utah, was born June 21, 1868, at Toquerville, the son of Martin Slack and Eliza Ann Jeffries. He was baptized Feb. 11, 1877, by Charles Stapley. jun.; ordained a Deacon soon afterwards and a Teacher Feb. 13, 1881; ordained an Elder Feb. 23, 1890, by Martin Slack; ordained a Seventy March 20, 1896, by Heber J. Grant; was set apart as a president of the 9th quorum of Seventy June 15, 1900, having acted as clerk of the quorum for two years previously, and became senior president of the quorum in 1912. In 1912 (Sept. 14th) he was ordained a High Priest by Anthony W. Ivins and set apart as second counselor to Bishop Archie P. Spillsbury, which position he held until Sept. 15, 1918, when he was ordained a Bishop by Orson F. Whitney and set apart to preside over the Toquerville Ward. Prior to this he had acted as superin-

tendent of the Toquerville Sunday school for six years; had presided over the Y. M. M. I. A. one year; had served as a president and secretary of the 9th quorum of Seventy fourteen years and acted as Ward clerk six years. In 1896-1898 he filled a mission to the Southern States, laboring principally in the Alabama conference and as clerk of the conference. Bishop Slack has also been active in civil affairs and business matters. Thus he acted as constable of the Toquerville precinct six years, was clerk of the Toquerville Irrigation Company eight years, served as clerk of the local school board ten years, taught school in Washington county nine years and acted as postmaster in Toquerville the past eleven years. In 1890 (March 3rd) he married Mary E. Bringhurst (daughter of Bishop Wm. A. Bringhurst and Selinda D. Palmer), who was born Feb. 3, 1870, at Toquerville. After bearing her husband four children she died May 13, 1899. In 1900 (Aug. 28th) Bishop Slack married Adelaide M. Jackson (daughter of James Jackson and Annis Bedford), who was born December 8, 1868, at Toquerville. She became the mother of six children. Following are the names of Bishop Slack's children: Selinda, Erma, Walter H. jun., Nellie, Riley L., Harold E., Adele, Lulu A., Francis M. and Glen J.

SLY, James Calvin, a member of the Mormon Battalion, was born in the town of Sodus, Wayne county, New York, Aug. 8, 1807, the son of James Calvin Sly. Becoming a convert to "Mormonism" he was baptized March 9, 1844, emigrated to Nauvoo, Illinois, in the beginning of 1846 and moved west with the Church that year in the general exodus of the Saints from Illinois. Having reached the Missouri river, he enlisted in the Mormon Battalion and marched as a private in Company B to California. After receiving an honorable discharge, he joined his co-religionists in Salt Lake Valley in the fall of 1848. At a general conference of the Church held in 1854 he was called on a mission to Canada which he filled successfully and returned to the mountains in the fall of 1855, after which he resided in Utah until the time of his death, which occurred at Chicken Creek, Juab county, Utah, August 31, 1864. Brother Sly left a large family to mourn his loss. He died a faithful Latter-day Saint, beloved and respected by relatives and friends.

SMART, Thomas Sharratt, one of the founders and the first president of the Franklin (Idaho) ecclesiastical branch, was born Sept. 14, 1823, at



Stonewall, Shenstone parish, Staffordshire, England, the son of William Smart and Maria Sharratt. He was the second son of his father's family, which consisted of four boys and five girls. His father was a tallow chandler and truck gardener and from early boyhood Thomas assumed responsibilities with his father in business. When only seventeen years of age he was offered a position in Normandy, France, where he

engaged in brick making. Here he remained five years, and during this time married Ann Hayter, daughter of Henry Hayter and Kezia Dennison of Portsmouth, England. Ann had previously been married, but her husband had proved unworthy of her. Bro. Smart took care of her three children (Mary Ann, Alice and Louisa) and subsequently they became his by celestial adoption. The New World having become attractive to Thomas, he came to America and settled in St. Louis, Missouri, where he engaged in business and farming. Having leased a farm near the city, he hired, among other men, Henry Gale, a Latter-day Saint, and from him heard the gospel of salvation which he eagerly embraced, and after only six weeks' investigation he and his wife were declared ready for baptism. Bro. Smart was baptized by John A. Richards and his wife by Samuel Obray. President Brigham Young having issued a manifesto for all Saints who could do so to emigrate from the Pottawattamie country, Iowa, to the body of the Church, about 10,000 responded, among them Brother Smart and his family, leaving for the West April 8, 1852. A Brother Rigby, who was then president of the St. Louis branch, organized a company of seventeen wagons and about twenty families over which he was made captain. They arrived in Salt Lake City Sept. 4, 1852, and Bro. Smart soon afterwards located in American Fork, Utah county, and while here was ordained an Elder by Claud Rogers. In 1856 he moved to Provo, where he had been requested to take charge of a tannery and shoe shop. Here he was ordained a Seventy by an Elder Thomas. Brother Smart also took an active part in military affairs and at the time of the Black Hawk war (1865-1867) he served as a captain of guards. In 1860 he moved to the district which is now known as Franklin, Idaho, being one of the pioneers of that locality and the first president of the branch of the Church organized there. Subsequently, this branch was organized as a Ward, when Bro. Smart was installed as a counselor in the bishopric, a position which he filled with great fidelity. Being very frugal in his habits he accumulated a considerable amount of property and he was always on hand to assist others who were in need. Thus he sent his teams several times across the plains after poor emigrants, going once himself as teamster. When the Oneida Stake was organized he was ordained a High Priest by Apostle Franklin D. Richards and set apart as a member of the High Council. Besides the three children, whom he adopted, his first wife, Ann Hayter, bore him eight children, namely, Charlotte Elizabeth, Maria, Thomas H., Sarah Ann, Eliza, Frances Ann, William Henry and Mary Jane. He also married Minnie Shrives (daughter of Edwin Shrives and Elizabeth Holton), who was born Dec. 12, 1860, and who bore him four children, namely, Leslie Edwin, Vernon, Iva Lilla and Melvin Shrives. He also married Margaret Justice, who bore him one daughter (Jane). Brother Smart was very active in organizing utility business companies for the advancement of the several localities in which he lived. He died in Franklin, Oneida county, Idaho, April 18, 1901. A few years ago a monument was erected in Franklin in honor of Bro. Smart and his associate pioneers by the citizens of the town and the posterity of the pioneers of the settlement in recognition of their labors for the public good. Elder Smart was of fair complexion, having blue eyes and auburn hair and was of a pure Anglo-Saxon type. He was about six feet in height, robust and well built, weighing about two hundred pounds. He was strong and athletic and enjoyed hunting, fishing and all natural innocent sports. He was of a sympathetic and

kindly nature, ever upholding the rights of the weak and down-trodden, and was honest to the core. He held various positions of public trust, serving many times as a juror, his judicial temperament being of a high order. He was often chosen as an arbitrator and was known generally as a "Good Samaritan" and a man of peace. He was spiritually as well as temporally minded, fervent in prayer, faithful in observing, for the most part, the cardinal principles of the gospel, ever upheld authority and was especially gifted in administering to the sick. He was retiring and modest in his nature, never intruding himself and was among that great body of true sons of Israel who must be known to be appreciated, and of whom it is written "There are they who are last that shall be first," and who, having taken their pioneer burdens for pillows, await the reward of the faithful.

SMITH, Charles H., Bishop of the Pella Ward (Cassia Stake), Idaho, was born Oct. 12, 1873, at Willard,



Box Elder county, Utah, the son of George Smith and Elizabeth Altrop. He was baptized when a boy; ordained a Priest Dec. 27, 1894, by Abraham Zundell; ordained an Elder July 11, 1900, by Thos. Morgan, and ordained a Seventy by Joseph W. McMurrin July 11, 1900. In 1900-1902 he filled a mission to Great Britain, laboring in the London conference. During that mission he witnessed many manifestations of the power of God. At home he has been busily engaged in the performance of Church duties. When the Burley Ward, Cassia county, Idaho, was organized in 1906 he was chosen as second counselor to Bishop Lorenzo W. Robbins and labored in this calling three years. When the Pella branch grew out of the Burley Ward, he was chosen as presiding Elder of said branch, and when the branch was organized as a Ward in 1914, he was ordained a Bishop by Apostle Rudgar Clawson and set apart to preside over said Ward. In 1903 (June 26th) he married Lillie W. Stokes in the Salt Lake Temple. Bishop Smith's occupations have been those of a farmer and well driller.

SMITH, Thomas Alfred, the sixth Bishop of Cherry Creek Ward (Malad Stake), Oneida county, Idaho, was born Sept. 6, 1875, at Willard, Box Elder county, Utah, the son of Geo. Smith and Elizabeth Altrop. He was baptized in October, 1883, by Joseph Hubbard; ordained a Deacon when quite young, and afterwards ordained a Priest and Elder. He was ordained a Seventy June 20, 1900, by J. Golden Kimball and filled a mission to Colorado in 1900-1901. He acted as assistant superintendent of the North Willard Sunday school for some time and afterwards officiated as the presiding Elder at North Willard about two years. After his removal to Idaho he acted as superintendent of the Cherry Ward Sunday school from 1906 to 1910 and has been a member of the Oneida Stake Sunday school board since 1910. He was ordained a High Priest and Bishop Sept. 17, 1911, by Heber J. Grant and set

apart to preside over the Cherry Creek Ward. In 1902 (March 12th) he married Eliza Middleton (daughter of John Middleton and Mary Ann



Kettle), who was born Dec. 3, 1874, at American Fork, Utah county, Utah. His wife has borne him eight children, namely, Lloyd W., Mary E., Elmer A., Leon H., Charles J., Lavern M., Marion E. and George V. Bro. Smith has been a resident of Cherry Creek since 1905.

SMITH, Willard Gilbert, Bishop of Leavitt (Alberta Stake), Alberta, Canada, was born Sept. 8, 1870, at Littleton, Morgan county, Utah, the son of Willard G. Smith and Hulda Cordelia Thurston. He was baptized Sept. 8, 1878, by Lyman Mecham; was ordained an Elder Sept. 21, 1890; married Mariah Lamb Nov. 15, 1890, in the Logan Temple, which marriage has been blessed with five sons and two daughters. He was ordained a High Priest by his father and set apart as second counselor to Bishop Giles of the Milton Ward in 1891. In 1897 he went to Alberta, Canada, with his family and became a member of the Leavitt Ward where he acted as school trustee for nine years. He was ordained a Bishop May 23, 1908, by Apostle Geo. F. Richards and set apart to preside over the Leavitt Ward. Bishop Smith is a grandson of Warren Smith who, together with his son Sardius, was killed in the Haun's Mill massacre in Missouri in 1838. His mother was Amanda Smith, also of Haun's Mill fame.

SMITH, William Cooke, Bishop of the Snowflake Ward (Snowflake Stake), Navajo county, Arizona, was born June 1, 1889, at Pacheco, Chihuahua, Mexico, the son of Jesse Nathaniel Smith jun. and Mary Ann Mitchell. He was baptized by his father June 1, 1897, at Colonia Dublan, having previously moved to that colony, where he also received a common school education, and after moving to Arizona he continued his studies in the Northern Arizona Normal school at Flagstaff and finished his education at the B. Y. University at Provo, Utah, graduating June 1, 1917, with an A. B. degree. He had given his summer wages to his family and paid his way through school by doing janitory work and other odd jobs. William was ordained successively to the offices of Deacon, Teacher, Priest, Elder, Seventy and High Priest; he filled a mission to Southern Mexico in 1909-1911, after being ordained an Elder. He had studied the Spanish language at school and at home, but learned to speak it fluently in the missionary field, and after his return from his mission he served as interpreter of Spanish in the Supreme Court of Navajo county, Arizona. Two weeks after his father's death, in 1912, he left Mexico as a refugee, together with his co-religionists and soon afterwards located in Snowflake, Arizona. Leaving Mexico, the company with which he traveled was overtaken by bandits near Dublan. They fired into the camp and Bro. Smith, who rode a horse bare backed, was hit on the leg by a spent ball and slightly wounded. With the as-

sistance of his younger brother he built a home for his widowed mother in Parowan, Utah. In 1917 (Aug. 15th) he married Fernanda Eyring (daughter of Henry Eyring and Deseret Fawsett), who was born Oct. 2, 1891, in Colonia Juarez, Mexico. He commenced teaching in the Snowflake Academy Sept. 20, 1917, and is still an instructor in that institution. Being drafted into the U. S. service in 1918 he trained in Camp Cody, New Mexico, and later at Camp Dix, New Jersey. After that he crossed the Atlantic and served nine months as a soldier in France, returning to America in July, 1919. While in France he had charge of a military school, having fifty men under him, assisted by three other teachers. He also spent four months in the University in Rennes, France. After his return to Snowflake he resumed his former position as instructor in the Snowflake Academy. Before joining the army he was ordained a Seventy and became a member of the 73rd quorum of Seventy. . At a meeting held Oct. 5, 1919, he was sustained as Bishop of the Snowflake Ward and on Oct. 26, 1919, he was ordained a High Priest and Bishop by Apostle Melvin J. Ballard and set apart to preside over said Ward.

SNOW, Frank Mousley, second Bishop of the Turner Ward (Bannock Stake), Bannock county, Idaho, was born March 30, 1876, in Salt Lake City, Utah, the son of Willard L. Snow and Flora Mousley. He was baptized when eight years old by his father; ordained successively to the offices of Deacon, Teacher, Priest and Elder; ordained a High Priest and Bishop Nov. 19, 1910, by Apostle Geo. F. Richards, and held that position until 1914. Bro. Snow acted as assistant superintendent of the Grace Ward Sunday school five years, Stake aid in the Y. M. M. I. A. two years, and a home missionary four years. In 1902-1904 he filled a mission to the Eastern States, laboring principally in Pennsylvania. In 1906 (June 20th) he married Mary E. Sullivan (daughter of David D. Sullivan and Caroline Calkins), who was born



Sept. 12, 1882, at Soda Springs, Idaho. Four children (Mary Helen, Flora Lavira and Caroline, twins, and Frank De Mar) have blessed this marriage. After his marriage Bishop Snow settled permanently at Grace, Idaho. Bro. Snow was set apart as an alternate member of the High Council of the Bannock Stake, Nov. 19, 1916.

SNOW, Franklin Richard, first counselor in the presidency of the Ensign Stake, Salt Lake City, Utah, was born Sept. 21, 1854, in Salt Lake City, the son of Erastus Snow and Artimesia Beman. He moved to St. George with his parents in 1862 and lived there until 1888. He obtained his early education in St. George, attending school during the winter months and working on the farm, teaming, etc., during the summer. When twenty years of age he began working in the St. George tithing office as bookkeeper and was connected with that position for fourteen years, advancing rapidly until he was chosen as Bishop's agent of the St.

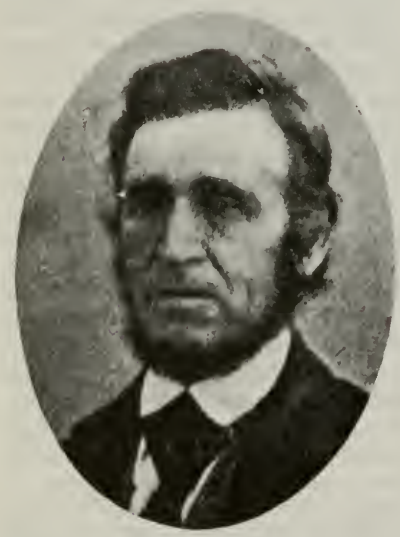
George Stake. From 1874 to 1884 he acted as secretary of the Rio Virgen Manufacturing Company and was for a time also assistant manager of the Co-operative Mercantile Institution of St. George. Bro. Snow was ordained an Elder in 1872 and a Seventy Aug. 12, 1883, by Edward Stevenson. In 1883-1885 he filled a mission to Mexico, together with Elder Heleman Pratt, where he had many varied experiences. In 1877 (April 12th) he married Lucy Simmons (daughter of Joseph M. Simmons and Rachel Woolley) in the St. George Temple. This marriage



has been blessed with eleven children (three sons and eight daughters), namely, Ralph Franklin, Valentine Simmons, Joseph Marcellus, Lucy, Rachel, Merle, Gertrude, Marguerite, Virginia, Olive and Artemesia. In 1888 Elder Snow moved to Salt Lake City to engage in the wagon and implement business in connection with his brother George A. and others. They organized the Consolidated Implement Company and Franklin was elected secretary and treasurer, which position he held until the business was merged into what is now the Consolidated Wagon and Machine Co. He was elected treasurer of the new organization and also a member of the executive committee and occupied those positions until 1904 when he resigned to engage in the wholesale furniture business. In 1906 he became a member of the Salt Lake Stock and Mining Exchange and remained a member of that organization for thirteen years. At present he is quite extensively engaged in raising and shipping fruit and vegetables, principally cantaloups, from Moapa Valley, Nev. In 1909 he assisted in the organization of the Utah-Moapa Distributing Company and has acted as president and manager of that company since it was first organized. He is also interested in real estate and other business enterprises in Salt Lake City. From his early youth Elder Snow has been engaged in Church work and has filled many offices in the Priesthood; thus he was engaged in Sunday school work for about twenty-two years, was a member of the first Stake superintendency of religion classes organized in the Ensign Stake and later became Stake superintendent. In 1904, when the Ensign Stake was organized, he was chosen as a member of the High Council, having previously (September, 1885) been ordained a High Priest by Bishop William B. Preston. He served as a High Councilor for fifteen years. In March, 1912, he was called to labor as an ordinance worker in the Salt Lake Temple, continuing thus for upwards of three years. In 1918 (Sept. 22nd) he was set apart as second counselor to Richard W. Young in the presidency of the Ensign Stake, and on June 30, 1919, he was set apart as first counselor to President Young. Bro. Snow's wife Lucy died March 4, 1905, and on August 10, 1906, he married Leah Clayton, who died Dec. 23, 1916.

SNOW, William, Patriarch and Bishop of Pine Valley (St. George

Stake), Washington county, Utah, was born Dec. 14, 1806, at Saint Johnsbury, Caledonia county, Vermont, the son of Levi Snow and Lucina Streeter. He was baptized May 19, 1832, by Lyman E. Johnson; ordained a Priest July 16, 1832, by Lyman E. Johnson, and commenced to labor as a missionary, and ordained an Elder Oct. 26, 1832, by Lyman E. Johnson. In that year (Sept. 21, 1832) he married Hannah Miles, who bore him four children, namely, Levi, Lucina, Abigail D. and Mason. In August, 1842, he married Lydia Adams, by whom he had two



children, namely, Sariah and Levi William. In January, 1845, he married Sallie Adams, who became the mother of Julia N., Sarah S., Emma L., Chloe L., Lucy A., Maryette and William J. Bro. Snow migrated to Utah in 1850 and became a resident of Salt Lake City, and at the "move" in 1858 settled in Lehi, where he resided until 1861, when he was called to the "Dixie" mission. He married Jane Maria Shearer Oct. 13, 1850. The children by this marriage were William, Maria, Erastus, Mary Lorena and Mason Levi. He married Roxana Leavitt and Ann Rogers March 12, 1853. The children by his wife Roxana were Melissa and John L. and his children by Ann Rogers were Willard, Jeter, Celestia, Charles, Frank, Bernella E., Orrin H. and George. Bro. Snow assisted in compiling the first laws of Utah. In the winter of 1855-1856 he attended the legislature at Fillmore and also served as a member of the Utah legislature in the winter of 1868-1869. For a number of years he acted as probate judge of Washington county, Utah, and on July 6, 1867, he was ordained a Bishop and set apart to preside over the Pine Valley Ward by his brother, Erastus Snow, which position he held until his death, which occurred in Pine Valley May 19, 1879. Prior to his death he was ordained a Patriarch.

SORENSEN, Peter, Bishop of Darby Ward (Teton Stake), Teton county, Idaho, was born June 15, 1865, at Nordrup, Sjælland, Denmark, the son of Niels Peter Madsen and Christiana Nielsen. He emigrated to Utah in 1872 and was baptized when about 8 years old. When thirteen years of age he was adopted by Jörgen Sörensen, whose name he took. After first being ordained a Deacon and afterwards an Elder, he was ordained a High Priest in August, 1908, and set apart as second counselor to Bishop Alexander P. Hamilton; afterwards he acted as second counselor to Bishop Willard Homer and still later served as first counselor to Bishop Charles D. Larsen. In August, 1913, he was ordained a Bishop by Charles W. Penrose and set apart to preside over the Darby Ward, which position he still holds. In 1891 (Dec. 16th) he married Mary E. Lewis (daughter of Daniel Lewis and Mary Kay), who was born May 8, 1868, at Kamas, Summit county, Utah; she has borne her husband ten children, namely: Arnold L., Douglas P., Marvin L., Daniel S., Daphne C., Sarah U., Ruth I., Gordon L., Mary E. and Beatrice M.

STALEY, John Wesley, first Bishop of Crystal Ward (Pocatello Stake), Power county, Idaho, was born April 4, 1880, at Rural Retreat, Virginia, the son of Joseph Crocket Staley and Betsy Collins. He migrated to Idaho in 1901 and after residing successively at Blackfoot and Idaho Falls, he located permanently at Crystal in 1911. Becoming a convert to "Mormonism," he was baptized Nov. 14, 1909, by James W. Killian; ordained an Elder by James A. Ray, and ordained a High Priest and Bishop Nov. 25, 1916, by George Albert Smith and set apart to preside over the Crystal Ward, which was organized at that time. Bishop Staley is a carpenter by trade, but is also engaged in farming. He has served as justice of the peace at Crystal since 1912. In 1902 (Jan. 1st) he married Sarah Phoebe Adams (daughter of Lot Adams and Sarah Ann Plant), who was born June 1, 1883, in Richmond, Cache county, Utah. She has borne her husband three children, namely, Bertha Virginia, Ida Maria and Ralph Edward.

STAPLEY, Orley Seymour, first Counselor in the Stake presidency of the Maricopa Stake and a resident of Mesa, Maricopa county, Arizona, was born April 28, 1872, at Toquerville, Washington county, Utah, the son of Thomas Stapley and Mary Ann Bliss. He was baptized July 18, 1880, by James Jackson, in Toquerville, where he also received a common school education. In 1881, when about ten years old, he went with his father's family to Arizona, where his father and brothers labored for some time grading on the Atlantic and Pacific Railroad. Early in 1882 the family located at Mesa and soon after moved into the Alma Ward, near the present site of Mesa, in the Salt Lake Valley. Here Orley S. was ordained a Deacon, when the Alma Ward was first organized, and was also an active member in the Sunday school and Primary Associations, while helping his father in his farming operation. As his father was born partially blind and always had to have a helper near when working, Orley S. had to take the responsibility of the farm and help to take care of the family. In 1889 his father lost all his property, after which Orley S. commenced manipulating financial affairs for his parents and himself, working at first for small wages, doing farm and dairy work, but by this means he learned the dairy business as well as the



butcher business proficiently. In 1894 (Aug. 22nd) he married Polly May Hunsaker (daughter of Alexander and Malissa Johnson), who was born Dec. 24, 1874. The children by this marriage are the following: Orley Glenn, Delbert, Leon, Loral, Aaron, Lynn Erwin, Zelda La Rue, Thyrle H., Zola May, Cleo Malissa and Wayne Curtis. Brother Stapley has been active in Church affairs from his early youth. He acted as president of the Alma Ward Y. M. M. I. A. and also after his removal to Mesa in 1895. He was ordained an Elder in 1897 and received his blessing in the Salt Lake Temple. In March, 1897, he went into the hard-

ware business, together with his father-in-law (Alexander Hunsaker), with a capital of $500. This partnership existed until 1898, when Brother Stapley sold out his interests, being called on a mission to the Southern States. He filled this mission from 1898 to 1900, laboring principally in Mississippi. When he was set apart for this mission he was promised that he would be worth more if he responded to the call than he would if he had failed to go. He sacrificed his business in order to fill his mission, and the promise was literally fulfilled, for when he returned and entered into business again he became a most successful merchant. The business which he commenced in 1900 is now worth $300,000. Brother Stapley was ordained a Seventy May 17, 1898, by Seymour B. Young, when he was set apart for his mission. In 1901 he was appointed superintendent of the Mesa Sunday school, which position he held until 1907, during which time he made the unprecedented record of never being late but once in his attendance at the school. In 1908 he was made Stake superintendent of Sunday schools. He also acted as a president of the 90th quorum of Seventy. When James W. Lesueur was chosen as president of the Maricopa Stake, Brother Stapley was ordained a High Priest by Francis M. Lyman and set apart as first counselor to President Lesueur, which position he still holds. Brother Stapley has also been active as a civil officer; thus he served as a city councilman in Mesa for four years and served as senator in the Arizona legislature from 1914 to 1915, assisting to correct extravagance in State affairs and political machinery. He acted as chairman of the appropriation committee and also as chairman of State accounts and methods of business. In 1910 he took a leading part in the prohibition movement, making Mesa the first city in Arizona which "went dry." He continued his efficient work until the whole State was "dry." Saloonkeepers cursed and swore against him all the time, but he won the victory. His present hardware business in Mesa is owned by himself and sons, and he is also connected with several other business enterprises. Thus he acts as vice president and chief shareholder in the First National Bank of Mesa, secretary and treasurer of the South Side Gas & Electric Company, and is director of many other business concerns, doing business also in Phoenix, the capital of Arizona. He is agent for all branches of the International Harvester Company of America in the Salt River Valley and represents other interstate businesses in Arizona.

STEEDMAN, Andrew, third Bishop of the Mammoth Ward (Nebo Stake), Juab county, Utah, was born July 10, 1865, at Forfar, county of Forfar,



Scotland, the son of Adam Steedman and Christina Steedman. He was baptized Nov. 2, 1892, by Orrin Colvin, emigrated to Utah in 1893 and lived successively in Coalville, Summit county, and Salt Lake City. In 1899 he located at Mammoth, where he has been employed as master mechanic for the Mammoth Mining Company practically ever since. Brother Steedman was ordained successively to the offices of Priest, Elder and High Priest. To the latter office he was ordained by James W. Paxman and at the same time set apart as

second counselor to Bishop George Hales. In 1903 he was chosen as first counselor to Bishop Fred Lundberg. In 1905 he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Mammoth Ward, which position he held until Tintic was organized into a Stake, in 1917, when he was chosen as a member of the High Council, which position he now holds. Prior to this he acted as president of the Ward Y. M. M. I. A. from 1899 to 1900. He has also acted as city councilman at Mammoth for three terms. In 1889 he married Eliza Strang (daughter of Andrew Strang and Mary Muir), who was born Jan. 7, 1869, at Wisham, Lanarkshire, Scotland. Bro. Steedman's marriage has been blessed with thirteen children, eight sons and five daughters; of these, six sons and three daughters are still alive.

STEPHENS, William Orial, Bishop of Henefer, Summit county, Utah, was born Sept. 23, 1885, at Henefer, the son of William Thomas Stephens and Hannah Edith Richins. His grand-parents joined the Church in England and his grandfather was the first Bishop of Henefer. William O. was baptized Aug. 12, 1894, by Nephi A. Bond; was ordained a Deacon March 5, 1905, by John C. Paskett, and acted as president of the Deacons' quorum for some time. He was ordained an Elder Dec. 16, 1905, by Micah F. Harris and filled a mission to the Northern States in 1906-1907, laboring principally in the State of Michigan and at the mission office at Chicago. Two years prior to this Bishop Stephens attended the L. D. S. University in Salt Lake City, taking the normal and business courses. He acted as president of the 8th quorum of Elders in the Summit Stake from March 5, 1908, until Jan. 31, 1915; acted as president of the Henefer Y. M. M. I. A. from February, 1908, until May, 1915; was Ward chorister from 1908 to 1915; served as Sunday school teacher from 1903 to 1015; acted as first counselor in the Stake Y. M. M. I. A. from 1909 to 1913, and was a member of the Stake Sunday School Board in 1914-1915. He was ordained a Seventy Jan. 31, 1915, by J. Golden Kimball and



chosen as a president of the 27th quorum of Seventy the same day; was ordained a High Priest and Bishop May 12, 1915, by Francis M. Lyman and set apart to preside over the Henefer Ward. Bishop Stephens is a farmer by occupation, and since Nov. 4, 1910, he has served as county assessor for Summit county. In 1911 (Sept. 27th) he married Myrtle Jane Harris, of Henefer, which marriage has been blessed with two children.

STERRETT, William Wilson, a Patriarch in the Church and a Utah pioneer, was born Nov. 18, 1825, in Ross, Butler county, Ohio, the son of Alexander Sterrett and Elizabeth Baxter. In a brief autobiography written by Bro. Sterrett he writes: "My schooling consisted of reading, writing and arithmetic; books in those days were scarce. My mother was naturally a good woman and taught me to be honest and respect the name of Deity. Father was worldly-minded, but an honest man.

I served two years at the tailoring trade and spent a few years on the Ohio and Mississippi rivers steamboating. At the commencement of the Mexican war I went to Mexico in the quarter-master's department, and returned to Ohio in 1848. Having heard rumors of the discovery of gold in California, I got the gold fever, and in the spring of 1849 started for California, but only got to Iowa that season. In the spring of 1850 I started again and arrived in Salt Lake City Aug. 8, 1850. In all my ups and downs I had many temptations to pass through, and I also had many reflections in regard to a future state. Always being a diligent reader I read everything that came in my way, and during the winter of 1850 I read the Book of Mormon, the Voice of Warning and other Church works and became convinced of the truth of "Mormonism." There were many Gentiles in Salt Lake City during that winter and some of them joined the Church; they were sometimes called winter Mormons. I held off, not wishing to be known by that appellation, but in May, 1851, I was baptized by Elder Reuben McBride in the waters of City Creek, and married Mary Jane, the daughter of Simeon Crandell. The same fall I was ordained a Teacher by James Hendricks. I continued in that office until 1852, when I was ordained a Seventy by Geo. D. Grant. I helped to break land for the foundation of the Temple and in November, 1853, I went with John Nebeker to Fort Bridger, near which place I helped to build Fort Supply. In December, 1853, when we found that we did not have flour enough to last until spring eight of us were sent with four wagons to Salt Lake City for another supply. The winter set in early and before we got to the top of the Big Mountain the snow became so deep that we had to camp, the oxen not being able to pull the wagons. We counseled together as to what was best to do; some were in favor of returning, but others were bent on pushing ahead. Though the snow was about five feet deep and still snowing, six of us concluded to try and tramp a trail to the top of the mountain. We started about 8 o'clock p. m. and took it single file, one keeping the lead as long as he could stand it, and then falling back to the rear. By this means we worked our way, reaching the top the next morning. We then returned and drove our oxen along our trail. On reaching the summit the crust bore them up. We left our wagons there that winter, and sent a man on horseback to the City for help; by 2 o'clock the same day plenty of help came and we reached the City that night. I spent the winter in the City and in the spring went back to Fort Supply, Orson Hyde going with us." In the spring of 1855 Bro. Sterrett was called, together with others on the so-called Elk Mountain Mission, during which he was exposed to great danger but while some of his brethren were killed by the savages he escaped and returned after suffering untold hardships on the return journey to Salt Lake City. (See Elk Mountain Mission.) In November, 1855 he was sent with a posse to Humboldt, now in Nevada, to arrest Carl Murrey, accused of murder. He captured his man. The following year, Bro. Sterritt experienced famine, the grasshoppers having destroyed the crops. In the spring of 1856 he was called with his family to settle at Fort Supply where he became a successful farmer and operated a saw mill. During the Johnston army trouble he was very helpful in defending his people. In the spring of 1858 he went to Beaver, but returned to Salt Lake City later in the season and engaged in hotel business. In the spring of 1856 he hired out to Major Howard Egan to do duty on the mail line. After residing a short time in Davis county, Utah, he went

to Bear Lake Valley in 1863, taing part in the settling of Paris where he subsequently followed merchandizing together with Joseph C. Rich. In 1867 he married Sarah Ann Oakley. In 1869 he filled a short mission to Ohio and in 1871 he moved to Soda Springs. At the organization of the Bear Lake Stake he was ordained a High Priest and became a member of the High Council. He was the first postmaster of Paris and was also postmaster at Soda Springs. He moved to Gentile Valley and was elected justice of the peace. When a post office was established at Cove, he was appointed postmaster. Subsequently he took a contract to carry mail. On July 25, 1898, at a conference held in Gentile Valley, Bannock county, Idaho, he was ordained a Patriarch by Mathias F. Cowley. Patriarch Sterrett died in Bannock county, Idaho, about 1916.

STEVENS, Joseph Franklin, presiding Elder of the Canyon Creek branch, Fremont Stake, Idaho, and a president of the 159th quorum of Seventy, was born March 23, 1880, at Paragoonah, Iron county, Utah, the son of Hyrum S. Stevens and Hannah Elizabeth Wardell. He was baptized June 11, 1891, by Isaac W. Behunin; ordained a Deacon Aug. 26, 1895, by Thos. R. Wilson; set apart as president of a Deacons' quorum Sept. 27, 1897; ordained an Elder March 6, 1902, by George S. Young; married Martha R. McKinlay, April 9, 1902, in the Salt Lake Temple; was set apart as second counselor in the Y. M. M. I. A. of the Teton Ward, Fremont Stake, Feb. 16, 1903, and afterwards became first counselor in the same organization; was ordained a Seventy Feb. 24, 1906, by Henry S. Jackson; set apart as superintendent of the Canyon Creek Sunday school June 10, 1906; set apart as one of the presidents of the 159th quorum of Seventy Dec. 5, 1910; filled a mission to the Southern States in 1913-1914, presiding over the Kentucky conference, and was set apart as presiding Elder of the Canyon Creek branch, June 19, 1915. Bro. Stevens worked with his father on the farm when a boy and spent several years



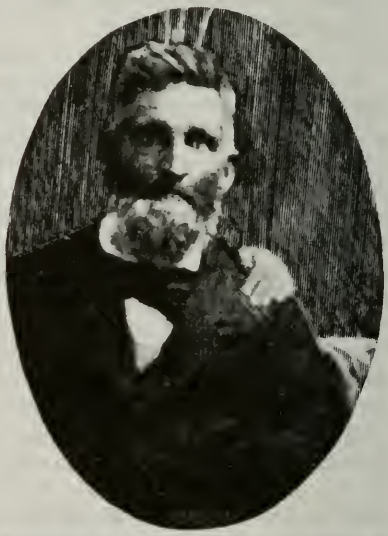
freighting between Price and Ft. Duchesne, Utah. When twenty-two years of age he commenced his career at dry farming and stock raising. Bro. Stevens' marriage to Martha R. McKinlay has been blessed with three children, namely, Rula Belle, Wanda and Helen.

STEWART, John Riley, Bishop of Torrey Ward (Wayne Stake), Wayne county, Utah, from 1901 to 1906, was born Aug. 27, 1873, in Beaver, Beaver county, Utah, the son of Urban Van Stewart and Ellen Adams. He was baptized May 21, 1882, at Adamsville; ordained a Deacon Nov. 30, 1884, by Joseph H. Joseph; ordained a Priest Aug. 30, 1897, by Bishop George Coleman at Teasdale, Wayne county; ordained an Elder Oct. 14, 1897, by Willis E. Robison at Loa; ordained a Seventy Oct. 19, 1897, by Apostle John Henry Smith; received his blessings in the Salt Lake Temple Nov. 20, 1897, and filled a mission to the Northern States in 1897-1900,

laboring principally in Michigan. After laboring as presiding Elder and assistant Sunday school superintendent at Grover, he was ordained a High Priest and Bishop April 5, 1901, by Francis M. Lyman and set apart to preside over the Torrey Ward, which position he filled until May, 1906. In 1903 (Aug. 14th) he married Ellen Amelia Covington (daughter of John Thomas Covington and Elizabeth Adams), who was born Dec. 10, 1884, in Orderville, Utah. The children by this marriage are the following: Ellen Elizabeth, born April 26, 1904; John Riley jun., born Oct. 25, 1905; Golda, born Dec. 21, 1907; Cecil Van, born March 7, 1910; Gerold William, born March 21, 1911, and Junius Kent, born July 17, 1913. His wife died July 17, 1916, in childbed. Bro. Stewart acted as second counselor to President Gearson S. Bastion from 1906 to 1910 and then as first counselor to Joseph Eckersley from 1910 to 1915. He is a farmer and stock raiser by avocation.

STEWART, Joseph Alvin, acting Bishop of the Alma Ward (Maricopa Stake), Maricopa county, Arizona, was born Dec. 21, 1848, in Atchison county, Missouri, the son of Alvin Franklin Stewart and Comera Olga Owen. He crossed the plains with his parents in 1853 with an ox train and settled in Utah county, residing successively in Spanish Fork and Springville, and later in Salt Lake county. He moved to Cache Valley in 1859 where his father's family became some of the first settlers of Richmond, Cache county, Utah, and spent the winter of 1859-1860 in that infant colony. In 1867 he crossed the plains as a Church teamster, going to the terminus of the railroad to bring emigrating Saints to Utah. Joseph A. resided in Cache Valley until 1882, when he moved to Arizona, arriving in Mesa April 9, 1882. When the Alma Ward was first organized he was called to take charge of the Sabbath school and during the incarceration of Bishop Oscar Marion Stewart in the Yuma penitentiary for conscience sake Bro. Joseph A. Stewart presided over the Alma Ward. In 1877 (Jan. 10th) he married Julia Christine Hobson, who bore her husband five boys and six girls; seven of these children are still living. Bro. Stewart has twice been elected justice of the peace in the Alma precinct and three times he has been elected constable. During the past seven years he has served as a member of the High Council in the Maricopa Stake.

STEWART, Urban Van, a Utah pioneer of 1847, was born Nov. 9, 1817, in Overton county, Tennesee, the son of Wm. Stewart and Elizabeth Van Hooser. When five years



of age he moved with his parents to Madison county, Illinois, where he lived till 1835, when he went to Missouri, where he, as a convert to "Mormonism," was baptized July 15, 1836, by Seymour Brunson in Log Creek, near Far West, Missouri. He was married in the same place to Lydia Gage Jacobs in 1837. At this time the mob was very hostile and by the advice of the Prophet Joseph Smith

the family moved into Far West where Bro. Stewart stood guard during those troublous times. In the early spring of 1839 he moved to Quincy, Illinois, and in 1840 he located on Sugar Creek, Iowa, where his house and nearly everything he had was destroyed by fire. In the spring of 1841 he moved to Nauvoo, working much of the time on the Nauvoo Temple until 1843, when he and his brother Levi were called on a mission to southern Illinois, but were recalled shortly after on account of the death of their mother and Urban's little son Henry. He took part in the trials incident to those times in and around Nauvoo, and besides his labors on the public works he spent much time on guard duty. In 1845 he was ordained a Seventy by Daniel S. Miles and at the time of the exodus in 1846 he traveled west and located temporarily with his co-religionists at Winter Quarters on the west bank of the Missouri river. He went up the river to what was called "Brigham's Farm" and helped to put in crops, and in June, 1847, he left for Great Salt Lake Valley, where he arrived in September, 1847, bringing provisions for eighteen months, together with farming tools and other articles in one wagon. Bro. Stewart took part in the White Mountain Mission and helped to put in crops in Clover Valley, now in Nevada, which place afterwards was given up to the Indians. Bro. Stewart endured the hardships incident to the early settlement of Utah uncomplainingly and frequently subsisted on roots and whatever could be obtained to keep himself and family alive. He was one of the pioneers of Beaver, Utah, where he resided for a great many years, taking a most active part in establishing the institutions of that place. Subsequently he moved to Wayne county and became a resident of Grover, where he acted as presiding Elder and where he died Dec. 25, 1898, eighty-one years old. Bro. Stewart had five families and was the father of thirty-three children, twenty-four of whom survived him. At the time of his demise he also had seventy-four grandchildren, twelve great-grandchildren and a number of great-great-grandchildren. By his first wife, Lydia Gates Jacobs, he had three children, namely, Edna, Henry and Urban Jacobs. By his second wife, Elizabeth Luck, whom he married May 21, 1854, he became the father of six children, namely, Van, Levi, Elizabeth, Rosanna E., Sarah V. and Eunice A. By his third wife, Mary Ann Jones (daughter of William E. and Mary Jones), whom he married March 11, 1860, he became the father of ten children, namely, Mary Jane, Liza Ann, Martha Ellen, William Urban, Daniel Jones, Margaret Caroline, Robert Charles, George Heber, Lewis Jenkins and Clara Bell. By his fourth wife, Ellen Adams (daughter of David W. Adams and Mary Cook), to whom he was married July 14, 1865, he became the father of ten children, namely, Mary Ellen, David James, Urban Van, John Riley, Lydia Catherine, Andrew Adams, Rosa May, Levi, Effie Elizabeth and Walter Ernest. By his fifth wife, Keziah Jones (daughter of William and Mary Jones), whom he married July 16, 1855, he became the father of three children, namely, Margaret, Edward and Susan. Bro. Stewart and his wife Elizabeth Luck also adopted one child, a boy, named Joseph Stewart. Bro. Stewart was a man of stirling qualities, a strict observer of the Word of Wisdom and a faithful Latter-day Saint.

STODDARD, Joseph Duncan, the fourth Bishop of Grant Ward (Portneuf Stake), Bannock county, Idaho, was born Aug. 10, 1884, at Richmond, Cache county, Utah, the son of George Henry and Hannah Elizabeth Bowman. He was baptized Sept. 7, 1900, by Andrew Morrison

and soon afterwards ordained a Deacon. He was ordained an Elder Oct. 9, 1904, by James F. Hunt and filled a mission to the Southern States in 1904-1906, laboring in Georgia, Florida, Tennesee, Ohio and Kentucky. At home he acted as assistant superintendent of the Ward Sunday school, president of the Ward Y. M. M. I. A., Ward clerk, and president of the first quorum of Elders in the Portneuf Stake. During the winter of 1916-1917 he filled a home mission in the Portneuf Stake. In 1917 he was ordained a High Priest and Bishop by Rudger Clawson and set apart to preside over the Grant Ward, a position which he still holds. In 1908 (Feb. 6th) he married Maud Estella Fox, daughter of Thomas James Fox and Margaret F. Green, who was born Dec. 21, 1888, in that part of Marsh Valley which is now included in the Grant Ward. Four children have blessed this marriage, namely, Erma L., Diana, Joseph D. and Theodore Wilson. By avocation Bishop Stoddard is a farmer and stock raiser.

STOHL, Oleen Nilson, president of the Box Elder Stake of Zion (Box Elder county, Utah), was born Feb. 19, 1865. in the Sugar House Ward, Salt Lake county, Utah, the son of Ole N. Stohl and Christina Johnson. He was baptized Sept. 14, 1873, by Elijah A. Box; ordained a Deacon Nov. 13, 1882, by Lorenzo Wright; ordained a Teacher May 13, 1885, by C. Martindale; ordained a Seventy June 7, 1885, by Eli M. Lee, and ordained a High Priest Sept. 20, 1897, by Rudger Clawson. About one and a half years after his birth, his parents moved to Brigham City, Utah, where the family has resided ever since. From his early youth Bro. Oleen N. Stohl was an energetic and faithful Church worker, and held many positions in the local organizations. Thus he served as secretary and president of the Brigham City Fourth Ward Young Men's Mutual Improvement Association, and as assistant superintendent and later as superintendent of the Box Elder Stake Young Men's Mutual Improvement Association. He also labored as a teacher and secretary of local Sabbath schools, and as a Ward teacher. While holding the office of a Seventy he acted as president of the 58th quorum of Seventy, and labored as a home missionary in the Box Elder Stake. Oleen N. Stohl was industrious and trustworthy from his earliest youth and he soon learned the dignity of becoming a contributor to the family income. As a small



boy he herded sheep on the foot hill near his home. Desiring to learn a trade he welcomed the opportunity to enter the Co-op cabinet shop of Brigham City and there learned the trade of cabinet making and carpentry, and while still in his teens he left home for a time to work in Albion, Idaho. He was attracted to Albion by work more remunerative than that which he could obtain in his own community. While residing in Cassia county he was set apart as a traveling local missionary in the Cassia Stake, and though a comparative stranger, and working among

non-Mormons, and even anti-Mormons, he always defended the faith and lived his religion so consistently that he won the admiration and friendship of non-Mormons as well as "Mormons." His education was obtained in the common schools of Utah and the Deseret University. For two years he taught school in Brigham City and acted as a bookkeeper for the Bear River Canal Company. Subsequently he became cashier of the Bank in Brigham City. He has also held a number of civil offices. Thus he acted as clerk of Box Elder county for two terms, giving general satisfaction. He also acted as school trustee in Brigham City for six years, during which time the splendid Central school building was erected at a cost of $25,000. He was for a number of years cashier of the Bank of Brigham City, a director and a member of the executive committee of the First National Bank of Brigham City, a director of the Promontory Curlew Co. and a trustee of the B. Y. College at Logan. The culmination of his efforts in business affairs is the Stohl Furniture Co., which institution is largely his creation and in it he held the position of president and manager at the time of his death. In 1889-1891 he filled a mission to Scandinavia, laboring in the Skåne, Göteborg and Stockholm conferences in Sweden. He was a most successful and efficient missionary. In 1892 (Sept. 7th) Elder Stohl married Sarah Peters (daughter of John D. Peters and Louisa E. Bingham). She bore her husband six children, namely, Sarah Edna, Hazel, Anna Laura, Lloyd Oleen, John Raymond and Clark. In 1899 Elder Stohl was chosen to act as second counselor to Charles Kelly, president of the Box Elder Stake, which position he held until May 29, 1905, when he was chosen and set apart as president of the Box Elder Stake, which position he held until the time of his death, which occurred at his home in Brigham City, after a lingering illness, Nov. 28, 1916. Pres. Stohl was affectionate and sympathetic in his nature, possessing the love and confidence of all who knew him. On a certain occasion the late President Joseph F. Smith remarked that there was not a better man living, in or out of the Church, than Oleen N. Stohl. At the time of his death a friend wrote of him as follows: "The passing of President Stohl is one of the greatest losses this community and Stake have ever sustained, his rare gifts and qualities are not easily duplicated and he has become so established in the affections of his people that every member of the Stake will feel a keen sense of personal loss in his demise. He was a man of God who magnified his calling and a leader who presided in love and humility, wisdom and justice."

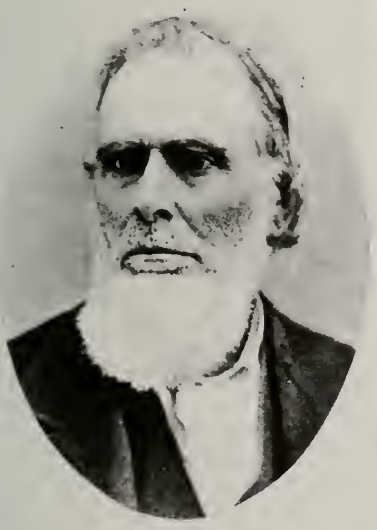
STORRS, Joseph Henry, Bishop of the American Fork Second Ward (Alpine Stake), Utah county, Utah, was born Aug. 25, 1867, at Springville, Utah county, Utah, the son of George Storrs and Lydia Mary Kindred. He was raised as a farmer and miller in Springville, where he also received a common school education. He was ordained a Deacon when quite young and at the age of sixteen was engaged as salesman in the Springville Co-op, where he was employed seven and a half years. After that he worked as salesman for Henry T. Reynolds and Company. In 1888 (May 29th) he was ordained an Elder by Nephi Packard. He also acted as president of the Springville Second Ward Y. M. M. I. A., served as a teacher in the Ward Sunday school, was a Ward teacher, home missionary, etc. In 1891-1897 he acted as treasurer of the Springville municipality and in 1897-1898 he served as a member of the Springville city council. In 1898 he moved to American Fork where he first engaged

in farming and then labored as salesman in the American Fork Co-op until 1907 when he became manager of that institution, which position he still holds. In January, 1901, when the Alpine Stake was organized, he was chosen as president of the American Fork Y. M. M. I. A., and in July, 1901, when American Fork was divided into four Bishops' Wards, Bro. Storrs was ordained a High Priest and Bishop by Apostle Reed Smoot and set apart to preside over the American Fork Second Ward, which position he still holds. In 1888 (Oct. 24th) he married Rosella Arvilla Harrison (daughter of George Harrison and Rosella D. White), who was born Oct. 20, 1867, in Springville. This marriage has been blessed with seven children, namely, Joseph B., Rosella, Duane H., Norven L., Myrl, Wilford L. and Betha.

STOTT, Edwin, a veteran Elder in the Church and a resident of Meadow, Millard county, Utah, was born Nov. 5, 1836, at Greenacres, Lancashire, England, the son of William Stott and Sarah Lees. He was baptized July 26, 1848, by James Taylor. His mother died March 10, 1849, and Edwin emigrated to America in 1849 with his father's family, crossing the Atlantic in the ship "Berlin" which arrived at New Orleans, Oct. 22, 1849. After spending some time in St. Louis, Mo., and Pottawattamie, Iowa, he crossed the plains in Isaac Bullock's company in 1852 and located in Fillmore, Millard county. In 1854 he assisted in getting the remains of Capt. Gunnison and party who had been massacred by Indians, and participated in the White Mountain mission in 1857. He was one of the first white men who entered the celebrated cave beyond Steptoe Valley. While living at Fillmore in 1864 he went to the Missouri river as a Church missionary after the poor in Capt. Wm. S. Warren's train, doing service as a n'ght guard. On this trip the company with which he traveled encountered very high water in the South Platte at Julesburg and the teamsters had to chain three wagons together in crossing, hitching on to these twelve yoke of cattle at a time. Brother Stott's first marriage was with Sarah Jane Holder in December, 1863. To this marriage four children were born, namely, Mary Elizabeth, Sarah Jane, Edwin and Raymond. In 1865 Bro. Stott located in Meadow and was first ordained a Priest. He afterwards was ordained an Elder and later a Seventy, becoming a member of the 42nd quorum of Seventy, of which quorum he acted as secretary. He was finally ordained a High Priest by Thomas Memmoth. In February, 1876, Brother Stott married Elizabeth Paul, by whom he had seven children, namely, Paul Edward, Arthur Lees, Evelyn May, Emma, Amy Laura, William Edwin and Mable Ann.

STOUT, Hosea, a prominent and faithful Elder in the Church, was born Sept. 18, 1810, at Danville, Mercer county, Kentucky, the son of Joseph Stout and Anna Smith. When Hosea was about eight years old his father moved with his family to Clinton county, Ohio, and when he was eighteen years of age, he went to Tazewell county, Illinois, where he first heard the gospel, and where he taught school for a number of years. In 1837 he removed to Caldwell county, Missouri, where he was baptized Aug. 24, 1838. He married Samantha Peck Jan. 7, 1838; she was born Oct. 12, 1821. After his baptism, Bro. Stout shared in all the persecutions to which the Saints were exposed in Missouri. He participated in the Crooked river battle and was the first man to approach Apostle David W. Patten, after that hero had been mortally wounded. After the surrender of the Prophet Joseph and others into the hands of the mob militia at Far West in October, 1838,

Hosea Stout, who had taken an active part in the defense of the Saints, found it necessary, in company with twenty-five others of the brethren, to flee northward, in order to save their lives, and after great suffering, the weather being cold, Bro. Stout reached Quincy, Illinois, where his wife joined him in the spring of 1839. In the following fall (1839) he settled temporarily on Sugar Creek, Iowa, where his wife Samantha died Nov. 29, 1839. At a meeting held at Commerce (later Nauvoo), Illinois, Oct. 23, 1839, he was chosen as an Elder in the Church, together with



many others. In March, 1840, he moved to Nauvoo, where he was appointed to act as clerk of the High Council. In 1840 (Nov. 29th) Bro. Stout married Louisa Taylor, who was born Oct. 19, 1819, and who subsequently bore him eight children, namely, Lydia Sarah (born Dec. 20. 1841, and died in infancy), William Hosea (born April 16, 1843, and died about three years afterwards during the exodus of the Saints, through exposure), Hyrum (born in the fall of 1844 and died at Mount Pisgah, Iowa, May 9, 1846), Louisa (born April 22, 1846, and died Aug. 5, 1847), Elizabeth Ann (born March 19, 1848), Hosea junior (born April 5, 1850), Eli H. (born Sept. 17, 1851) and Joseph Allen, who was born Dec. 30, 1852 and died ten days later. The mother also died Jan. 11, 1853, two days after the baby. When the Nauvoo Legion was organized Feb. 4, 1841, Hosea Stout was chosen as second lieutenant of one of the companies of that organization. Soon he became captain of one of the companies and advanced rapidly until he held the office of colonel and he also did service as acting brigadier-general. When the Missourians tried to kidnap the Prophet Joseph in 1841, Hosea Stout was among those who, at the risk of their own lives, placed themselves in the front ranks to rescue the Prophet from his persecutors. Bro. Stout also served on the Nauvoo police force, part of the time as captain of the force. He was a most active and efficient officer in the defence of Nauvoo during all the mobbings and persecutions which culminated in the martyrdom of the Prophet Joseph and others, and finally in the exodus of the Saints from Nauvoo. When the Prophet Joseph, early in 1844, called for volunteers to go to the Rocky Mountains as explorers to seek a new home for the Saints, Hosea Stout was among the first to respond to that call, and though the expedition never started, he would have been willing to undertake any move of that kind in order to serve and save his people. In April, 1844, he was sent on a short mission to Kentucky. Bro. Stout married Lucretia Fisher as a plural wife April 20, 1845, in Nauvoo, Illinois, and on June 30, 1845, he also married Marinda Bennett. Lucretia had no children by Bro. Stout, but Marinda Bennett died in childbed Sept. 26, 1846, while in exile. When a mercantile and mechanical association was organized in Nauvoo in January, 1845, Hosea was elected one of the twelve trustees to control the

association, of which he soon afterwards became the general secretary. After the State legislature of Illinois had taken away the city charter from Nauvoo and a small portion of the city was incorporated as the town of Nauvoo April 16, 1845, Hosea was appointed captain of the police in the government of the town. On a certain occasion, in September, 1845, he and a number of other brethren were arrested on a trumped-up charge of treason but, after trial in Carthage, they were acquitted. In December, 1845, Bro. Stout was appointed to labor in the Nauvoo Temple, in which he also received his blessings. He was ordained a Seventy Oct. 24, 1844, under the hands of Benjamin L. Clapp and others and became a member of the 11th quorum of Seventy. Later he was chosen as one of the presidents and finally became the senior president of that quorum. At the time of the general exodus of the Saints in 1846 he, as captain of police, superintended the movements of the Saints in the crossing of the Mississippi river and continued active throughout the exodus, rendering most excellent service. When the first general encampment of the exiled Saints was made on Sugar Creek, Hosea Stout, with about one hundred other men, served as a police force for the encampment, and when the camps arrived on the Missouri river in the summer of 1846 he was appointed to gather up such members of the Nauvoo Legion as could be found at or near Cutler's Park and help to organize them for service. He was appointed lieutenant-colonel of infantry in the Nauvoo Legion Sept. 26, 1846. When the headquarters of the Church were moved from Cutler's Park to Winter Quarters in September, 1846, Hosea again rendered efficient service as captain of the guard, and in November, 1846, President Brigham Young appointed him to select a city guard and police for Winter Quarters with himself as captain. Bro. Stout spent the winter of 1846-1847 with his family (consisting of his wife Louise and her children) at Winter Quarters. Early in 1847 he frequently met in council with President Brigham Young and the other Church leaders as preparations were being made for the pioneers to start west and find a new home for the Saints. He was chosen as one of the pioneers and was even selected to act as captain of the guard on the overland journey, but as his services were needed at Winter Quarters the plan was changed, and he remained to assist the Saints on the frontiers, where hostile Indians sometimes menaced the safety of the Saints, and he participated in more than one expedition against the red man. In the fall of 1847 Capt. Stout with others went out on the plains quite a distance to meet the returning pioneers, whom they escorted safely to Winter Quarters. In January, 1848, Bro. Stout, with many others, signed a petition to the government for the establishment of a post office at Kanesville (the present Council Bluffs). After taking a most active part in assisting the leaders of the Church to organize companies for the westward journey Hosea Stout crossed the plains in Heber C. Kimball's company, doing service as captain of the night guard, and arrived in Salt Lake Valley in September, 1848. When the Nauvoo Legion was re-organized in the Valley May 26, 1849, Hosea Stout was elected first lieutenant of mounted dragoons. In the early Utah days he frequently served as a member of committees appointed to celebrate Independence day, Pioneer day, etc. When the provisional government of the "State of Deseret" was organized in 1849, he was chosen as attorney-general of that government, and in 1851 he was elected a member of the first legislative assembly of the Territory of Utah, being elected as a member from Salt Lake county. In October,

1851, he was appointed a regent of the Deseret University pro tem. At a special conference held in Salt Lake City in August, 1852, Hosea Stout was called on a mission to China. He preached his farewell sermon in the Old Tabernacle, Salt Lake City, Oct. 17, 1852, and soon afterwards started on his mission, acting as captain of a company of missionaries bound for different parts of the world, in traveling over the so-called southern route, or Spanish Trail, and arrived in San Bernardino, California, Nov. 24, 1852. Soon afterwards he and fellow-missionaries secured passage on Pacific ocean ships, and Bro. Stout, together with two other missionaries, arrived in Hong Kong, China, April 27, 1853. They immediately turned their attention to missionary labors, but found that the Chinese were not inclined to receive the gospel. Consequently the Elders returned to America in the fall of the same year and Bro. Stout reached his home in Salt Lake City, Dec. 8, 1853. In 1854 he was again elected a member of the house of representatives of the Utah legislature and did excellent service during that and subsequent sessions. He usually served as a member of the committee on judiciary and in the session commencing in December, 1856, he served as speaker of the house. In 1855 (July 19th) he married Alvira Wilson (daughter of Lewis D. Wilson and Nancy Ann Waggoner), who was born April 21, 1844, in Ohio. She bore her husband eleven children, namely, Lewis W. (born April 27, 1856), Brigham H. (born Sept. 5, 1857), Alfred L. (born July 8, 1859), Allen E. (born Feb. 18, 1861), William H. (born Oct. 10, 1863), Elvira (born June 5, 1866), Frank H. (born June 9, 1868), Edgar W. (born Aug. 2, 1870), Arthur and Ida, twins, (born Feb. 9, 1875) and Charles S. (born Sept. 30, 1876). In January, 1857, Hosea Stout was elected a regent of the Deseret University, and in April following he was appointed judge advocate of Utah by the legislative assembly. At the time of the Johnston Army troubles he was again found in the front ranks and did excellent service as a military man in preparing defences in Echo Canyon, and he also did service as a special messenger between the camps in the mountains and the headquarters of the militia in Salt Lake City. During the noted Judge Cradlebaugh misrule in Provo, Hosea Stout took a bold and fearless stand in defending the rights of his brethren, some of whom were illegally imprisoned. Afterwards Bro. Stout figured prominently as a prosecuting attorney in the Third District Court in Salt Lake City, and continued most active as an attorney until within a short time of his death. While always ready to defend the rights of his people, Bro. Stout was by no means inclined to be aggressive when his own rights were at issue. His integrity to the gospel was unswerving. At one time he got into a controversy with a leading man in the Church. Before the matter could be settled the case was taken before the High Council and the decision of that body was in favor of Bro. Stout's opponent. In conversation upon the subject a few days later, President Brigham Young remarked to him: "I suppose now you will go and apostatize." "Oh no," answered Bro. Stout. "The Church of Christ is as much my Church as it is theirs, and what you or any one else may do cannot effect my Church." In a little time this difference of opinion was settled, but in this matter and throughout his whole life, Bro. Stout insisted that the actions of men, no matter how contrary to his views of right they might be, could in no way effect his faith in the truth of the gospel. Bro. Stout was noted for his fidelity to President Brigham Young, who, especially in matters connected with legal affairs, frequently consulted

him. His judgment could always be relied upon as being on the side of right and equity. In 1861 Bro. Stout was called on a colonization mission to southern Utah. Thus he became one of the founders of St. George, where he resided about five years. While a resident of southern Utah he was commissioned as district attorney, a position which he held for four years. In 1866 he returned to Salt Lake City. In 1868 (May 23rd) he married Sarah Cox, widow of David Jones (of Mormon Battalion fame). This wife had no children by Bro. Stout. In 1870 Bro. Stout was ordained a High Priest and chosen as an alternate member of the High Council of the Salt Lake Stake; later he became a regular member of that organization, which position he held until he was released because of failing health. For a number of years he served as judge-advocate on the staff of General Daniel H. Wells, doing excellent service in the Nauvoo Legion until that organization ceased operation by arbitrary orders from the federal officers of Utah. After devoting nearly his entire life to the Church and to the benefit of his fellow-citizens, Hosea Stout passed away March 2, 1889, at his residence in Big Cottonwood. He had spent a long and useful life and left a large family (a wife, nine sons and two daughters) besides quite a number of grandchildren. Hosea Stout was a man of sterling integrity and excellent ability. He possessed great courage, physical and moral, was firm in his convictions, steadfast and loyal as a friend and blessed withal with a genial, kindly humor. In his youth he was very intimate with the Prophet Joseph Smith and served as one of the Prophet's body-guard. Afterwards he became a true and staunch friend of President Brigham Young, who placed the utmost confidence in his ability and integrity.

SWALBERG, Ernest Leonard, Bishop of Gunnison Ward (South Sanpete Stake), Sanpete county, Utah, was born May 5, 1880, at Gunnison, the son of Carl August Swalberg and Caroline Peterson. He was baptized July 4, 1888, by Christian A. Madsen and ordained successively to the offices of Deacon, Teacher, Priest and Elder. He took an active part in Church affairs from his early youth, acted as president of the Ward Y. M. M. I. A. for six years, held the



position of choir leader nine years, served as a member of the Gunnison city council nine years and filled a mission to Sweden in 1903-06. He left home on that mission in September, 1903, and returned in February, 1906; he labored in the Skåne conference. In his youth he learned the blacksmith's trade and worked with his father at blacksmithing for twelve years; he is at present the agricultural superintendent for the Gunnison Valley Sugar Company. He was ordained a High Priest and Bishop by Heber J. Grant May 1, 1915, and set apart to preside over the Gunnison Ward, which position he still holds. In 1906 (May 30th) he married Ella May Gottfredson

(daughter of Hans Gottfredson and Ellen Larson), who was born April 3, 1883, in Mount Pleasant, Sanpete county, Utah, and died April 11, 1907, at Rupert, Idaho. In 1909 (July 14th) Bro. Swalberg married Ida K. Johnson (daughter of Lars Johnson and Louise Larson of Mt. Pleasant), who was born Jan. 19, 1882, in Melsing, Sweden. Two children, Ernest U. and Carol M., are the issue of this marriage.

SYMONS, Arzella W., a Latter-day Saint lady missionary who died in her field of labor, was born May 6, 1885, in Salt Lake City, Utah, the daughter of Charles W. Symons and Arzella Whitaker. She was baptized



when about eight years of age, received a good common school education and afterwards graduated from the L. D. S. business college in Salt Lake City. She was an active worker in the Tenth Ward Sunday school and Y. L. M. I. A. and a member of the Tabernacle Choir. For fifteen years she was in the employ of the express companies of Salt Lake City. Having received a call for a mission to the Central States, she left for that field Jan. 28, 1920. Two days after her arrival in Independence, Missouri, she was stricken with pneumonia, to which she succumbed Feb. 12, 1920. She is survived by her father and mother and the following sisters, all of Salt Lake City. Mrs. Sarah S. Hilstead, Mrs. Hattie S. Woods, Mrs. Eveline S. Derrick, Mrs. Florence S. Simmons, Mrs. Maude S. Anderson and Mrs. Ethel S. Anderson. Sister Symons was a loveable character talented in artistic lines and earnestly devoted to the Church. She responded to a call for a mission cheerfully and had just been appointed stenographer to President Samuel O. Bennion when she was stricken with her last illness. The best of care and medical attention was provided for her and everything possible was done for her comfort in the missionary home at Independence. Her remains were shipped to Salt Lake City where most impressive funeral services were held in the Tenth Ward meeting house, Feb. 15, 1920, at which President Anthon H. Lund, President Hugh J. Cannon of Liberty Stake and other prominent Elders spoke the last comforting words.

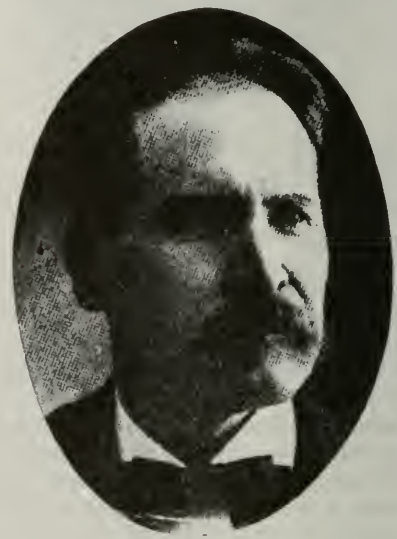
TANNER, John Alma, the sixth Bishop of Mound Valley Ward (Bannock Stake), Bannock county, Idaho, was born March 9, 1872, in Tooele, Tooele county, Utah, the son of George Tanner and Martha Crawser. He was baptized in 1881 by David Brown and afterwards ordained a Deacon, was ordained a Teacher Dec. 22, 1901, by Wm. H. Mendenhall; ordained an Elder Jan. 17, 1903, by Lewis S. Pond; ordained a High Priest May 18, 1913, by Lewis S. Pond and ordained a Bishop Aug. 20, 1916, by Orson F. Whitney and set apart to preside over the Mound Valley Ward. From his earliest youth Bishop Tanner has been a diligent Church worker. He acted as secretary and afterwards as counselor in the Ward Y. M. M. I. A., was first assistant superintendent of the Ward Sunday school, acted as a counselor in the presidency of the second quo-

rum of Elders in the Bannock Stake and acted as a president in the 108th quorum of Seventy from 1910 to 1915. He filled a mission to the



Southern States in 1909-1911, laboring a part of the time as president of the Ohio conference. In 1900 (Nov. 15th) he married Delilah Warner (daughter of Orange H. Warner and Louisa Stewart), who was born Jan. 26, 1877, at Benjamin, Utah. This marriage has been blessed with five children, namely, Charles W., Lovina, George A., John Marvin, Eunice and Lovell.

TANNER, Nathan, jun., historian of the Tanner family, was born Oct. 27, 1845, at Montrose, Lee county, Iowa, the son of Nathan Tanner sen. and Rachel W. Smith. He crossed the plains with his parents in 1848 and settled in South Cottonwood, Salt Lake county, Utah. During his youth and early manhood he assisted his father at freighting and working on the farm. His chances for schooling were meagre and the splendid education he obtained later in life was mostly the result of self effort. He married Margaret G. Harrington and located at Ogden where he studied and practiced law. For a number of years he was prominent in his profession and also acted as alderman and attorney for the city of Ogden. Having been baptized when about eight years old, he became an active member of the Church in his early youth and after being ordained to the Priesthood he acted as superintendent of the Ogden Second Ward Sunday school and as president of the 76th quorum of Seventy. In 1884-1885 he filled a mission to the Southern States. Bro. Tanner was a gifted writer and was ever ready and willing to defend the principles of the gospel against the virulent attacks of newspaper editors, which were so common years ago. Along with his legal work he attended to the collections of Scowcroft Sons and the Z. C. M. I., which took him to different parts of Utah and Idaho. On his extensive travels he formed a large acquaintanceship among the Latter-day Saints. Conditions came into his life which deprived him of membership in the Church for a number of years, but not once during his



entire life did he lose faith in the gospel, nor the divine mission of the Prophet Joseph Smith, and as a result of this he regained his fellow-

ship in the Church and had all his former blessings sealed upon him. He obeyed the higher law of marriage by taking Anna Pingree as a plural wife and later he married Jane A. Hamilton. He was the father of thirteen children, and five of his sons have filled honorable missions. During the latter part of his life Bro. Tanner resided at Blackfoot and Springfield, Idaho. In the latter place he passed away peacefully June 16, 1919, in full faith of the gospel. For thirty years Bro. Tanner acted as historian for the Tanner family.

TAYLOR, Elmer, Bishop of the Juab Ward (Juab Stake), Juab county, Utah, was born in Grafton, Loraine county, Ohio, Nov. 4, 1831, the



son of Benjamin F. Taylor and Ann Mennell. With his parents he located at Ramus, near Carthage, Hancock county, Illinois, in 1842. He became well acquainted with the Prophet Joseph Smith and at one time slept in Hyrum Smith's barn, and passed through the mobbings incident to those days, having joined the Church in 1844. He was baptized in Macedonia, Hancock county, Illinois, and emigrated with his parents to Utah in 1850. In 1851 he accompanied Elders Amaza M. Lyman and Charles C. Rich to California and thus became one of the founders of San Bernardino, and he built the first adobe house in that place. He returned to Utah in 1857 and settled in Springville, Utah county. In 1866-1867 he filled a mission to Great Britain. In the spring of 1868 he moved to Levan, Juab county, where he subsequently acted as Bishop for seven years. Thence he moved to Juab and presided as Bishop there about three years and resigned on account of failing health. He located temporarily in Salt Lake City in the summer of 1895, but removed in the fall to his old home at Juab and worked several weeks in the Manti Temple. He died April 26, 1896, at Juab. Before passing away he called his family together and exhorted them to keep the faith. Bishop Taylor married Wealthy Ann Spafford (daughter of Horace Spafford and Martha Styles), who was born Oct. 31, 1831. The names of her children follow: Martha, Horace F., Wealthy, Olive U., Helen, James E., Irinda, Pattie and Minerva. Bishop Taylor was a farmer and merchant during most of his life and held many responsible positions of a secular nature at different times. He was the father of fifteen children by two wives.

TAYLOR, James Elmer, Bishop of the Levan Ward (Juab Stake), Juab county, Utah, was born Feb. 20, 1864, at Springville, Utah county, Utah, the son of Elmer Taylor and Wealthy Ann Spafford. He was raised in Levan and educated in Juab and Levan and the B. Y. U. at Provo. He was baptized in 1872, by Eric Petersen, ordained an Elder about 1885 and a Seventy in 1895. by B. H. Roberts. In 1895-1896 he filled a mission to Great Britain, laboring in the Liverpool conference. In 1898-1900 he filled another mission to Great Britain, during which he presided

over the Lancaster branch of the Liverpool conference. He served as Ward clerk at Juab ten years, and later, in Levan, he acted as assistant superintendent of Sunday school and president of the Y. M. M. I. A. After removing to Levan he became an active worker in that Ward, and in 1902 (Jan. 12th) he was ordained a High Priest and Bishop by George Teasdale and set apart to preside over the Levan Ward. Bishop Taylor has filled many positions of honor and responsibility in the interest of his fellow-citizens. Thus he served one term as a county commissioner and ten years on the school board of Juab county. He also acted as constable in the Juab precinct two years. In 1885 (Nov. 12th) he married Almira Ollerton (daughter of Seth Ollerton and May Ann Newman), who was born April 7, 1868, in Parowan, Iron county, Utah. This marriage has been blessed with eight children, namely, Ann M., Joel E., Vinnie J., Frank S., Mary J., James Orlando, Wealthy Eva and Olive. Farming and mercantile business are the Bishop's main avocations. Bishop Taylor has already presided over the Levan Ward for nearly eighten years, and during that time, has taken a leading part in building a meeting house, a modern school building, a Relief Society building, and at the present time a $15,000 amusement hall is being erected in Levan.

TAYLOR, James Green, fourth Bishop of Winder Ward (Oneida Stake), Franklin county, Idaho, was born Nov. 7, 1862, at Kaysville, Davis county, Utah, the son of James C. Taylor and Sarah M. Hyde. He was baptized Oct. 1, 1871, by John Ellison; ordained a Priest by Wm. Louis and ordained an Elder by Herman Hyde. In 1874 he settled in Lewiston (now Fairview), Franklin county, Idaho, and in 1892 located as the first settler in that part of Cache Valley which is now included in the Winder Ward. From 1899 to 1906 he lived in Millville, Cache county, Utah, where he acted as a member of the Millville town board and also as town marshal. He was first justice of the peace, the first road supervisor, one of the first trustees in the Winder settlement, and also ran the first header and the first thresher in that Ward. From 1907 to 1918 he was manager and director in the Oneida Irrigation District, and he acted as presiding Elder in the Battle Creek branch for two years; was ordained a High Priest Sept. 4, 1909, by Hyrum M. Smith, was set apart to act as second counselor in the Bishopric of the Winder Ward. On Dec. 3, 1916, he was set apart as first counselor to Thomas C. Palmer, by President Joseph S. Geddes, and in 1917 (June 3rd) he was ordained a Bishop and set apart by Orson F. Whitney to preside over the Winder Ward, which position he now occupies. March 31, 1886, he married Mary Alice Jessop (daughter of Richard Jessop and Ellen Shaffer), who was born April 18, 1867, in Millville, Utah. She bore her husband eleven children, namely, Ivy, Allen Green, Richard Rosel, Bessie, Merelda, Alice, Ira Jessop, Marvil, Golden James, Archie and Blanche. All of these sons and daughters so far have married in the Church. Bishop Taylor now has nine living children, seventeen grandchildren, and has the prospects of a large posterity. Bishop Taylor is a stock raiser and farmer by avocation.

TAYLOR, Joseph Lake, the second Bishop of Grant Ward (Rigby Stake), Fremont county, Idaho, was born Aug. 1, 1864, at Harrisville, Weber county, Utah, the son of Pleasant Green Taylor and Clara Lake. He was baptized June 6, 1872, by Noah L. Shurtliff. Subsequently he was ordained a Priest and later an Elder, the latter ordination taking place Jan. 30, 1887, William C. Rawson

officiating. Later he was ordained a Seventy. In 1892 (Nov. 29th) Bro. Taylor was ordained a High Priest by Wm. F. Rigby and set apart as first counselor to Bishop Alfred K. Dabell of the Grant Ward. In 1906 (Nov. 4th) he was ordained a Bishop by John Henry Smith and set apart to preside over the Grant Ward. He also acted as school trustee for some time. In 1887 (Feb. 2nd) Bro. Taylor married Nancy Elizabeth McEntire, daughter of William McEntire and Sarah Bryant Pritchett, who was born May 14, 1867, in Smith county, Virginia, and bore her husband twelve children, namely, Lorin R., Ira J., Orial B., Grace E., Delbert G., Darwin F., Lawrence I., Dorthulia, La Vaughan, Herald P., Wells D. and Marion E. Brother Taylor is a farmer and stock raiser by avocation.

TAYLOR, Leo Sanford, Bishop of the Redmesa Ward (Young Stake), La Plata county, Colorado, was born Nov. 25, 1892, at Mancos, Montezuma county, Colorado, the son of Hiram M. Taylor and Clarentine Marinda Burnham. He was raised, schooled and baptized in Mancos, ordained successively to the offices of Deacon and Teacher, moved with his parents to Redmesa in the spring of 1906 and thus became one of the first settlers in that part of the country now included in the Redmesa Ward. Soon after his arrival at Redmesa he was ordained a Priest and on the 21st of May, 1912, he was ordained a High Priest and Bishop by Francis M. Lyman and set apart to preside over the Redmesa Ward, succeeding his father in that position, although only nineteen years of age and unmarried. From his earliest youth Bishop Taylor has been most active both in Church and secular matters. He is a farmer and stock-raiser by avocation. In 1914 (Oct. 2nd) he married Florence Stella Dean (daughter of Joseph H. Dean and Florence Ridges), who was born Nov. 22, 1896, in Salt Lake City, Utah. This marriage has been blessed with four children, namely, Vaughan and Dean (twins), Hal and Garth.

TEUSCHER, Henry, jun., second Bishop of Geneva Ward (Montpelier Stake), Bear Lake county, Idaho, was born Oct. 3, 1875, in Dientigen, Canton Bern, Switzerland, the son of Henry Teuscher and Annie B. Hirschi. He was baptized in 1883 and emigrated to Utah with his father's family soon afterwards, crossing the Atlantic in the steamship "Nevada." He was ordained a Deacon by Thomas Sleight in Paris, Idaho; ordained a Teacher afterwards; ordained an Elder by Jacob Spori; ordained a Seventy Oct. 27, 1901, by Seymour B. Young; ordained a High Priest by John U. Stucki and set apart as second counselor to Bishop A. D. Hirschi, and ordained a Bishop Dec. 7, 1915, by Joseph F. Smith jun. and set apart to preside over the Geneva Ward, which position he still holds. In 1901-1904 Bro. Teuscher filled a mission to Turkey, laboring principally in Palestine. At home he has acted as assistant Sunday school superintendent, superintendent of religion classes, counselor in the Ward Y. M. M. I. A., Ward clerk, constable, justice of the peace, school trustee, etc. In 1900 (Nov. 21st) he married Mary Aegler (daughter of John Aegler and Mary Knutty), who was born Sept. 5, 1879, in Dientigen, Canton Bern, Switzerland. She has borne her husband eight children, namely, Barbara M., John H., Aurelia V., Lyman E., Lily R., Ivan M., Grace T. and Vern O. Bishop Teuscher is a farmer and stock raiser by avocation.

THOMASSON, Charles R., second Bishop of the Independence Ward (Fremont Stake), Madison county, Idaho, was born March 18, 1869, in Göteborg, Sweden, the son of Gustave Thomasson and Andrina Olsen. He emigrated to America with his par-

ents as an infant in 1869 and located in the Fourth Ward in Logan, Cache county, Utah. In 1898 he settled in Independence, Idaho. Bro. Thomasson was baptized in 1877; ordained a Deacon and afterwards a Priest; ordained an Elder April 14, 1892, by James Lishman; ordained a Seventy April 22, 1892, by Francis M. Lyman and filled a mission to Samoa in 1892-1895; acted as secretary and counselor in the Logan Fourth Ward Y. M. M. I. A., and later as superintendent of the Union Branch Sunday school and president of the Burton Ward Y. M. M. I. A. He was ordained a High Priest March 26, 1900, by John Henry Smith and set apart as a High Councilor in the Fremont Stake; ordained a Bishop Sept. 21, 1908, by George F. Richards and set apart to preside over the Independence Ward, which position he still occupies. In 1897 Brother Thomasson married Marie K. Hentze (daughter of Christian Hentze and Maren V. Jokensen), who was born Sept. 25, 1873, in Randers amt, Denmark. She bore her husband eight children, namely, Hazel M., Gladys V., Mabel A., Viola, Jennie, Charles G., Leo and Levi E. Louis, another son, is an adopted boy.

THOMPSON, Orvil Lorenzo, president of the Millard Stake of Zion, Millard county, Utah, and a resident of Scipio, was born Dec. 11, 1864, in Bountiful, Davis county, Utah, the son of Orvil Thompson and Emily Lydia Snyder. He was raised in the Church and received a good common school education, having attended the B. Y. Academy three years (1881-1883). After being baptized when about eight years of age, he began his Church activities. He was ordained a Seventy April 7, 1885, by Apostle Francis M. Lyman and set apart for a mission to Scotland, from which he returned June 10, 1887. After his return he acted for some time as Ward clerk at Scipio and as president of the Ward Y. M. M. I. A. He also acted as a president of the 111th quorum of Seventy. In 1902 (Nov. 14th) he was ordained a High Priest and Bishop by President Joseph F. Smith and set apart to preside over the Scipio Ward, which position he held until May 12, 1907, when he was chosen as second counselor to President Alonzo A. Hinckley. In May, 1911, he was set apart as first counselor to President Hinckley and on Aug. 11, 1912, he was set apart as president of the Millard Stake. Also in secular affairs President Thompson has been most active. Thus he acted for several years as justice of the peace of the Scipio precinct; served as county superintendent of schools and served four terms as the representative from Millard county in the Utah Legislature. He has acted as postmaster of Scipio for twenty years. In 1888 (Dec. 5th) President Thompson married Susan Monroe (daughter of George Monroe and Margaret Saunders), who was born Oct. 29, 1867, at Scipio. This marriage has been blessed with ten children, namely, Jennie, Orvil H., Lillian, Rulon S., Roscoe B., Grant L., Burton M., Edna, Alonzo W. and Fred Lyman.

THORPE, Christian Larsen, Bishop of Ephraim North Ward (Sanpete Stake), Sanpete county, Utah, was born January 5, 1834, at Skjærbæk, Veile amt, Denmark, the son of Lars Petersen and Bodil Petersen. He was baptized Aug. 7, 1862, by Knud H. Bruun and emigrated to Utah in 1863, crossing the Atlantic in the ship "B. S. Kimball" and the plains in Capt. John F. Sanders' train. He located at Ephraim, Sanpete county, where he has been a leading citizen ever since. Being ordained an Elder during the winter of 1863-1864 he acted as a counselor to Hans F. Peterson in the presidency of an Elders' quorum for many years. He was ordained a High Priest July 4, 1877,

by John W. Young and set apart as a High Councilor in the Sanpete Stake and was also chosen as a counselor to Bishop Lars S. Anderson of the Ephriam North Ward. Having yielded obedience to the higher law of marriage, he was arrested on a charge of unlawful cohabitation and being convicted, after trial, he spent four months in the Utah penitentiary in 1888. In 1887 he was ordained a Bishop and set apart to preside pro tem. over the Ephraim North Ward, which position he held two and a



half years, after which he again became a member of the High Council. During the Black Hawk Indian war in 1865-1867 he served as a lieutenant in the Utah militia and took an active part in moving the Saints from Sevier county in 1867. Brother Thorpe has also been active in secular matters and has served as policeman, constable, city marshal and city councilman at Ephraim. His principal avocations are farming and fruit raising. In July, 1855, he married Anna Marie Knudsen, who bore him eight children, and in March, 1868. he married Kirsti Maria Sörenson, who bore him seven children

THURMAN, Ray Stewart, a Patriarch and Bishop of Grover Ward (Star Valley Stake), Lincoln county, Wyoming, was born Oct. 30, 1881, at Hyde Park, Cache county, Utah, the son of Edward M. Thurman and Femina B. Stewart. He was baptized Oct. 30, 1889, by his father; ordained a Deacon Jan. 20, 1896, by Andrew P. Andersen; ordained an Elder Feb. 24, 1906, by Morris Hale and ordained a High Priest and Bishop June 2, 1912, by Orson F. Whitney and ordained a Patriarch June 1, 1913, by Hyrum M. Smith. Prior to this he had acted as second assistant superintendent of the Grover Sunday school; president of the first quorum of Elders of the Star Valley Stake; counselor in the Ward Y. M. M. I. A., etc. In 1909 (April 8th) he married Lucy Luvilla McCoombs (daughter of Andrew C. McCoombs and Ellen Grey), who was born Oct. 12, 1888 in Afton, Wyoming. The issue of this marriage is six children, namely, Reita L., Nellie M., Stewart M., Ruth M., Helen L. and Ray McCoombs. Bishop Thurman is a farmer and stock raiser by avocation.

TIETJEN, Alma, second counselor to Bishop Collins R. Hakes jun. of Bluewater, Valencia county, New Mexico, was born Jan. 4, 1891, at Ramah, New Mexico, the son of Ernst A. Tietjen and Emma O. Erickson. He was baptized May 27, 1899, by his father and moved to Bluewater, New Mexico, with his parents. When eight years old (on a certain occasion) he was seriously injured, his head being cut open and his lungs mashed. There was no doctor within reach, so the boy asked his father to pray for him, which he did, and the boy was healed through faith by the power of God. On another occasion (Oct. 25, 1918) he was taken very ill and being a long way from medical skill he was again miraculously healed, through fasting and prayer on the part of his brother's wife and

her children, with whom he was living. In 1913 (Oct. 8th) he married Clarinda Whetten (the daughter of Bishop J. T. Whetton). Bro. Tietjen



was ordained a High Priest June 19, 1914, by President David K. Udall and set apart as second counselor to Bishop Collins R. Hakes jun. of the Bluewater Ward. He held that position until Dec. 12, 1915. Bro. Tietjen was engaged in the cattle business and shipped great quantities of cattle to Kansas City. He died Jan. 31, 1919, the cause of his death being an accident in which a wagon tipped over him. He left a wife and two children (Walma and Wesley).

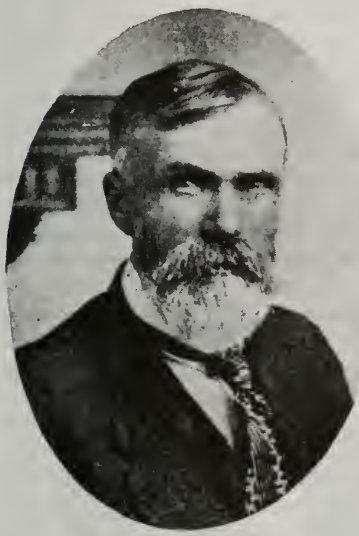
TIETJEN, Joseph Engebert, second counselor to Bishop Collins R. Hakes jun. of Bluewater, Valentia county, New Mexico, was born Aug. 22, 1875, at Santaquin, Utah county, Utah, the son of Ernst Albert Tietjen and Emma O. Erikson. He was baptized Oct. 13, 1883, by Samuel E. Lewis. When a boy his father was called to Arizona on an Indian mission and took his family with him; he settled in the little valley in which Ramah is now situated, and while there Joseph was ordained to the office of a Deacon Dec. 12, 1886, by James E. Ashcroft and to the office of a Teacher May 24, 1896, by Samuel E. Lewis. Later his father moved to Bluewater, New Mexico, and purchased a stock ranch and farm in company with others, and as Joseph E. had prevoiusly had experience in handling stock at Ramah he was placed in charge of the stock purchased by his father and made a success of that particular enterprise. He purchased his father's stock and remained in this kind of business the remainder of his life. He was enabled to render financial aid to many and aid his father in his missionary work among the Indians. Joseph E. also became a great favorite among the Indians and was commonly called "the Big White Chief." He married Maud S. Hunt (daughter of Thomas J. Hunt and Martha Miranda Manuel), who was born Oct. 10, 1880, at Payson, Utah. About 1900 he was ordained a High Priest and set apart as second counselor to Collins R. Hakes jun. and remained in that



position until after he returned from his mission to Mexico. Being called on a mission to Mexico, Bro. Tietjen was set apart as a missionary Dec. 9,

1909, and labored in Mexico until June, 1910, when he was honorably released on account of ill health. After being confined in a hospital for some time he returned to Bluewater. Bro. Tietjen died at Albuquerque, New Mexico, Sept. 20, 1918. His remains were interred at Bluewater, Sept. 22, 1918. The following children were the issue of his marriage: Josephine Maud, Embert Lehi, Volton Sheldon, Ina, Thomas Jefferson and Gladdus Miranda.

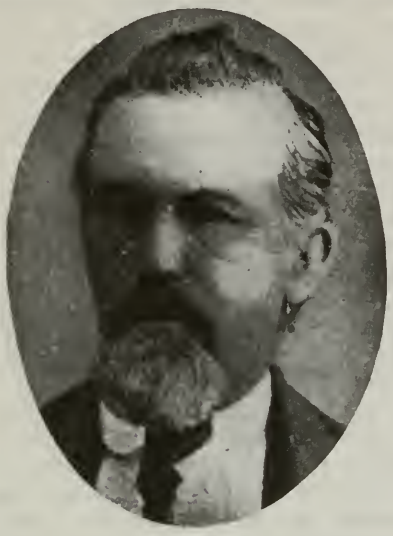
TOLMAN, Benjamin H., the second Bishop of Honeyville (Box Elder Stake), Box Elder county, Utah, was born March 15, 1853, in Brigham



City, Utah, the son of Benjamin H. Tolman and Sarah Jane Angell. His father died in 1857 (twenty-seven years old). Benjamin was baptized July 30, 1865, was ordained an Elder in 1874, and while living temporarily in Salt Lake City, he was ordained a Seventy in January, 1876. Subsequently he became a president of the 16th quorum of Seventy. In 1876-1877 he filled a mission to Great Britain. Before starting on this mission he married Eliza Bell Grant, a daughter of David Grant and Mary Hunsaker, April 24, 1876. This marriage was blessed with eleven children, namely, Sarah Jane, Benjamin H., David Denmark, Abinadi, Jaron G., Jarvis Truman, Nathan, Mary Theda, Emma Angell, Claudius and Twila. After his return from his mission to Europe he located in Honeyville, where he acted as superintendent of the Sunday school and took a most active part in all the public affairs of the Ward. From 1877 to 1889 he served as first counselor to Bishop Abraham Hunsaker and after the demise of Bishop Hunsaker in 1889 he was chosen as Bishop of Honeyville, which position he filled till 1893. His death occurred June 8, 1913, at Honeyville. About nine years before his death, while working as a carpenter on the power house ,at the mouth of Bear River Canyon, he was accidentally burned by electricity. After spending several months in a hospital in Salt Lake City, losing his leg by amputation, he resumed his labors at home and continued active as far as his health would permit till the last. His life was saved after the terrible accident by the power of God, as everybody who saw him at the time believed that almost immediate death was inevitable. Bro. Tolman was highly respected by all who knew him, was a most faithful and ardent Church worker and never faltered in his fidelity to the Church. By his second wife, Mary Neeley, he had two children, namely, Polly Belle and Austin.

TOLTON, Edward, a prominent Church member and pioneer, was born March 2, 1822, at Newbold-upon-Avon, Warwickshire, England, the son of John Tolton and Ann Smith. He emigrated to America with his father's family and married Mary Ann Tomlinson at St. Louis, Missouri, Dec. 24, 1847. The issue of the marriage was fourteen children (five boys and nine girls) whose names, given in the order of their

birth, are as follows: Emily, Louise, Clara Ann, Ellen Maria, Edward Henry, Frances Elizabeth, John Franklin, Walter Smith, Margaret



Esther, Mary Adeline, Guy Herbert, Selena Alice, Nellie Edith and James Percy Walker. The family emigrated to Utah in 1853, crossing the plains in Capt. Moses Clawson's company of 57 wagons. After residing temporarily in Salt Lake City, Bro. Tolton was called to settle at Grantsville, Utah, in 1856; later he was called to settle Willard, Box Elder county, Utah, but before the family reached that place (after having built a home at Willard) they were called to Sanpete county where they located in 1858. Six years later, Bro. Tolton, responding to a call from President Brigham Young, moved to Piute county, and located at Circleville as one of the pioneers of that town. He served as the first probate judge of Piute county. In 1866, when Circleville was abandoned on account of Indian depredations, the Tolton family located in Beaver where they have since resided. Bro. Edward Tolton was county recorder of Beaver county for eighteen years, and died Oct. 23, 1896, leaving a large posterity.

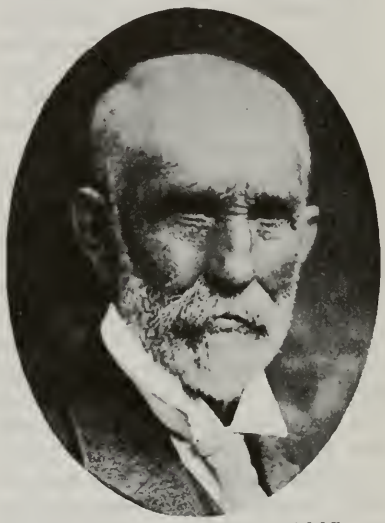
TOLTON, John Franklin, president of the Beaver Stake of Zion and a resident of Beaver, Beaver county, Utah, was born Nov. 14, 1861, at Ephraim, Sanpete county, Utah, the son of Edward Tolton and Mary Ann Tomlinson. He was baptized April 13, 1878, by Thomas Parkinson and spent the first twenty years of his life on a farm in Beaver. At the age of 21 years he attended the B. Y. Academy at Provo and in 1882-1883 he taught school in Beaver. Being called on a mission to Great Britain he left home for Europe April 1, 1884, and labored in Staffordshire, Worcestershire, Hereforeshire and Warwickshire, England. Owing to ill health he was released and returned home Nov. 10, 1885. He then entered upon activities in religious, political and social life and filled many positions of honor and trust. Thus he acted as city councilman at Beaver, U. S. court commissioner, U. S. deputy marshal, county clerk and legislator. In the latter capacity he served four terms and was speaker of the House in 1917. He ran for



Governor on the Democratic ticket in 1912. From 1889 to 1890 he served as a member of the High Council of the Beaver Stake and as

second counselor in the Beaver Stake presidency from 1891 to 1908. In June, 1908, he was called to act as president of the Beaver Stake of Zion, which position he held until April, 1916. During his term of presidency he was also president of the board of the Murdock Academy and succeeded in having erected a $70,000 new building and also the present Stake Administration Building at Beaver. Bro. Tolton has been engaged in operating the Beaver Woolen Mills four years and has followed mercantile business twenty-five years. He was county surveyor ten years, during which time he did much civil engineering work in Beaver county. He also acted as school trustee of the Beaver schools ten years. Notwithstanding his present duties at home, Elder Tolton has traveled much, having visited 38 States of the Union and also Canada and Mexico. During the late war he acted as chairman of the Beaver County Council of Defence and took an active part in several other war activities; thus he conducted two bond drives and other war interests. In October, 1886, Bro Tolton married Caroline Olivia Hales, who was born Nov. 17, 1861, at Spanish Fork, Utah county, Utah. Seven children were the issue of this marriage, namely, Aubrey Franklin, John Carlisle, Irene, Olivia, Grant Hales and Lulu and LaRue, twins, six of whom are still living. His three sons have all filled honorable missions to the United States. Aubrey Tolton, his eldest son, is state bank examiner and his eldest daughter, Irene, is a member of the faculty of the University of Utah.

TUCKER, Charles, a High Councilor in the Morgan Stake, Morgan county, Utah, was born Jan. 14, 1842, at Eastdown, Devonshire, England, the son of John Tucker and Susan Blackmore; he was baptized in 1861 by Thomas Yates, emigrated to Utah in 1863, crossing the Atlantic in the ship "Antarctic" which sailed from Liverpool May 23, 1863, and arrived in New York July 10, 1863, and crossed the plains in Peter Nebeker's company which arrived in Salt Lake City, Sept. 3, 1863. Bro. Tucker was ordained an Elder by John D. T. McAllister in 1864; ordained a Seventy Feb. 17, 1884, by Thomas Grover and ordained a High Priest in 1908 by Wm. Hemming. He acted as superintendent of the Milton Ward Sun-



day school from 1877 to 1885, presided over the Ward Y. M. M. I. A. for a number of years, was president of an Elders' quorum and later president of the 35th quorum of Seventy, and in 1913 became a member of the High Council. In 1873 and 1874 he labored as a missionary in the erection of the St. George Temple and in 1899-1901 he filled a mission to Great Britain, laboring in the Manchester conference. In 1863 (July 23rd) he married Betsey Rawle, (daughter of John Rawle and Nancy Blackmore), who was born July 9, 1832, in Canterbury, England, and died Sept. 28, 1909. In 1882 he married Mary Smith (daughter of William Smith), who was born in 1832 in England and died Jan. 10, 1915. In 1884 (Dec. 12th) he mar-

ried Ann Hardman (daughter of John Hardman and Anna Seddon), who was born Aug. 30, 1866, at Haydock, Lancashire, England. She became the mother of seven children, three boys and four girls. Brother Tucker is by occupation an agriculturist and horticulturist. He has also assisted with his means, at different times, to bring emigrants from Europe to Zion.

TYLER, Frank Newton, Bishop of the Thatcher Ward, St. Joseph Stake, Graham county, Arizona, was born Aug. 26, 1860, at Washington, Washington county, Utah, the son of Oscar Tyler and Harriet Amanda Brown. He was baptized Aug. 26, 1868, by Oscar Tyler, was raised and schooled in Washington, where he also was ordained a Deacon. Subsequently he was ordained an Elder in the St. George Temple and when twenty-two years old he married Mary Adelia Pace, Sept. 20, 1882. She was the daughter of James Pace (of Mormon Battalion fame) and Ann Webb and was born Sept. 18, 1864. The children by this marriage were the following: Amanda Norena, Viola Ann, Lucinda, Frank, James Bliss, Ella, Delbert, Furnando, Jesse Leroy, Flossie and Adelia. Brother Tyler moved to Thatcher, Arizona, in 1882, where he has resided ever since. Here he took an active part in Church affairs, and labored as an officer in the Ward Y. M. M. I. A. Being ordained a Seventy by Seymour B. Young in 1886 he was chosen president of the 89th quorum of Seventy. In 1899-1901 he filled a mission to the Southern States, laboring principally in Florida and Georgia. When Andrew C. Peterson was chosen as Bishop of the Thatcher Ward, Bro. Tyler was ordained a High Priest by Pres. Andrew Kimball and set apart to act as first counselor to Bishop Peterson, which position he held until March 28, 1909, when he was chosen Bishop of the Thatcher Ward and ordained to that office by John Henry Smith. He held that position until Nov. 9, 1919, when the Thatcher Ward was divided into two Wards. Bishop Tyler is a farmer by avocation, but has held many civil offices within the gift of his fellow-citizens. Thus he served for some time as a city councilman at Thatcher. He was one of the promoters and business manager of the Mt. Graham Lumber Co. and was also one of the promoters and president of the Citizens' Bank at Thatcher. He has always taken a most active and efficient part in all public affairs.

WADE, Edward D., a member of the Mormon Battalion, was born in 1822, at Farmersville, Cattaraugus county, New York, the son of Moses Wade and Sallie Maria Bundy. He was raised as a Latter-day Saint and remained with his father's family until 1846, when he, together with his father, enlisted in the Mormon Battalion and marched as a private in Company C to California. After being honorably discharged from the Battalion he came to Utah, in 1851, where he married Belinda Hickenlooper in Salt Lake City. She died in North Ogden Nov. 11, 1894. After his marriage Brother Wade settled in North Ogden, where he resided until the day of his death. The issue of his marriage with Belinda Hickenlooper was ten children, namely: Edward W., James Monroe, Franklin, Sarah Jane, John, Moses, Joseph, Andrew, George and Clarence. By his plural wife, Ellen Page, whom he married about 1854, he had nine children, namely: Daniel D., Henry C., Mary E., Isaac, George, Minerva L., Lucy, Ruth and Jedediah. Brother Wade was called on a mission to China about 1855, but only went as far as San Francisco, California, when he was called back. Bro. Wade died in North Ogden Jan. 2, 1880. His wife, Belinda, died in the same place Nov. 11, 1894. His son, Edward W.,

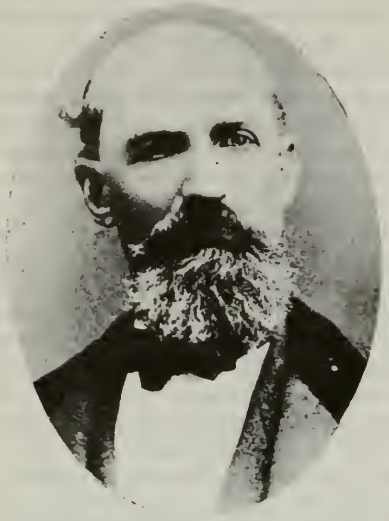
has acted as Bishop of Pleasant View and afterwards as a member of the Weber Stake High Council. Another son, Franklin, acted as Bishop of the Liberty Ward, Weber Stake, and James M. Wade, another son, served as a Bishop's counselor in the Liberty Ward and afterwards in the Warren Ward.

WADE, Moses, a member of the Mormon Battalion, was born July 2, 1792, at Farmersville, Cattaraugus county, New York, the son of Jacob Wade and Sarah Jones. He learned the trade of a dyer and cleaner and also practiced medicine for a number of years. Becoming a convert to "Mormonism," he was baptized April 1, 1837, at Farmersville, New York, and was with the Saints at the time of the exodus from Nauvoo in 1846. Prior to this he had married Sallie Maria Bundy, who was born May 13, 1798, and who bore her husband four children, namely: Mary E., Edward D., Sarah M., and Minerva. In 1846 he and his family journeyed westward with the rest of the exiled Saints, and having arrived on the Missouri river, he enlisted in the Mormon Battalion and marched as a private in Company C to California. While he was still in California his wife died at Council Bluffs, in January, 1848, and his daughter, Minerva, had married Wm. A. Hickman. Bro. Wade arrived in Utah from California in 1850 and established himself as a broom maker in Salt Lake City, where he spent the remainder of his days. Bro. Wade also married a widow lady, Mrs. Armstrong, of Salt Lake City, who bore him one daughter (Jane). He died in Salt Lake City, Nov. 20, 1869.

WALKER, Ezra Brown, Bishop of the Pleasant View Ward (Utah Stake), Utah county, Utah, was born Dec. 9, 1882, in Pleasant Grove, Utah county, Utah, the son of Ezra F. Walker and Laura Brown. Both on his father's and mother's side he is a grandson of original pioneers of Utah (Henson Walker and John Brown). From his early youth he was taught the principles of true religion and was baptized when eight years old by Benjamin Walker. He was raised in Pleasant Grove and after receiving a common schol education in that place he attended the Brigham Young University at Provo about two years. After being ordained successively to the offices of Deacon and Priest he was ordained an Elder in March, 1903, by Ezra F. Walker and filled a mission to the Northern States in 1903-1905, laboring principally in Indiana. After his return home, he became an active worker in the Lindon Sunday school and was ordained a Seventy in February, 1906, by J. Golden Kimball. In 1906 (May 16th) he married Alta Malissa Ercanbrack (daughter of William Thomas Ercanbrack and Ruth Ann Seaberry), who was born Aug. 29, 1882, in Goshen. Utah county, Utah. Three children have been born to them, namely, Melba, Laura and Orvil. In 1908 Bro. Walker located in Pleasant View Ward, where he acted as superintendent of the Mountain View Sunday school and also presided over the Ward Y. M. M. I. A. At present he serves as justice of the peace in the Pleasant View district. In 1919 (April 27th) he was ordained a High Priest and Bishop by Apostle Joseph F. Smith jun. and set apart to preside over the Pleasant View Ward, which position he still holds.

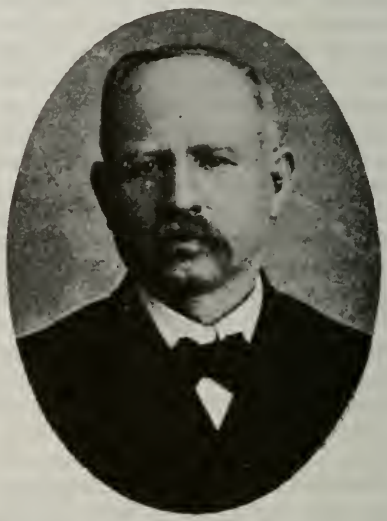
WALKER, James John, presiding Elder at Croyden, Morgan county, Utah, was born July 26, 1830, at Sheerness, Kent, England, the son of Thomas Walker and Mary Ann Mellows. He was baptized as a convert to "Mormonism" at an early day and emigrated to Utah with his mother in 1853, crossing the Atlantic in the ship "Ellen Maria," which arrived at New Orleans March 6, 1853. He

crossed the plains the same year, on which journey his mother died and was buried about three hundred miles from Salt Lake City. After residing



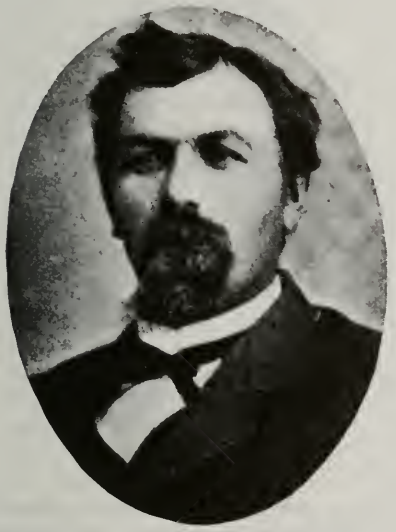
in Salt Lake City about ten years, he moved to Croyden in 1862 where he acted as presiding Elder. In 1869 he settled at Kaysville, Davis county, where he acted as a counselor to Bishop Christopher Layton and in 1880 he moved to Syracuse. In 1856 he filled a short mission to Salmon river, now in Idaho. In 1853 (Nov. 23rd) he married Mary Ann Cox (daughter of Thos. Cox and Ann Harris), who was born Aug. 17, 1828, at Wootten, Northamptonshire, England, emigrated to Utah in 1853, crossing the Atlantic in the ship "Golconda," and arrived at Salt Lake City Oct. 11, 1853. She became the mother of seven children. In June, 1867, Bro. Walker married Alice Townsend, who bore her husband eight children. Faithful and true to the gospel he had espoused in his youth, Elder Walker died June 3, 1896, at Syracuse, Utah.

WALKER, James Thomas, first counselor to Bishop David Cook of the Syracuse Ward, Davis county, Utah, was born Sept. 11, 1854, in Salt Lake City, Utah, the son of James John Walker and Mary Ann Cox. He was baptized in 1864; ordained a Teacher a few years later; ordained an Elder in 1878, by Bishop Peter Barton; ordained a Seventy in 1890, by Seymour B. Young, and ordained a High Priest Dec. 7, 1895, by Geo. Q. Cannon and at the same time set apart as second counselor to Bishop Cook of the Syracuse Ward. Later he was promoted to the position of first counselor. For several years he labored as a Ward teacher. In 1877 (March 5th) he married Martha Alice Layton (daughter of Christopher Layton and Caroline Cooper), who was born Feb. 20, 1860, at Kaysville. She bore her husband two children and died Feb. 2, 1880. In 1890 (Jan. 16th) Bro. Walker married Christine Cook (daughter of Wm. S. Cook and Christine Bowman), who was born Jan. 29, 1866, in South Weber; she is the mother of two children. In 1862 Elder Walker moved to Croyden, Morgan county, Utah, where he lived until 1869, when he moved to Kaysville and



finally settled at Syracuse in 1880. In 1890-1892 he filled a mission to the Southern States, laboring principally in North Carolina.

WALKER, Solomon, Bishop of Minersville (Beaver Stake), Beaver county, Utah, from 1890 to 1894, was born Nov. 20, 1848, at Winter Quarters, Nebraska, the son of John Walker and Elizabeth Wansley. He came to Utah with his parents in 1852 and located in Minersville in 1863. He was baptized when about eight years old by Eli B. Kelsey and ordained a Deacon soon afterwards. Later he was ordained an Elder. In 1887 he filled a mission to the Northwestern States, but returned because of sickness, after filling a short mission. In

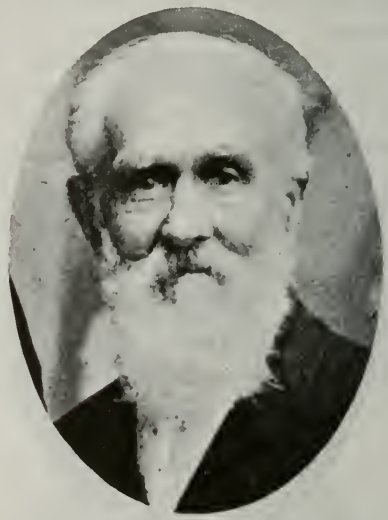


his early youth he acted as president of a Deacons' quorum in Minersville and also as president of the Ward Y. M. M. I. A. He was ordained a Bishop by George Q. Cannon March 25, 1890, and set apart to preside over the Minersville Ward. In 1866 (Jan. 1st) he married Amanda Grundy (daughter of Isaac Grundy and Elizabeth Grundy), who was born March 15, 1848, in Salt Lake City, Utah. Two children were the issue of this marriage, namely, Emma and Elizabeth. In 1875 (Dec. 5th) Bro. Walker married Maria Blackburn (daughter of Elias Blackburn and Nancy Lain), who was born Aug. 25, 1868, in Provo, Utah. Only one child (Lorin) blessed this marriage. In 1888 (May 9th) Bro. Walker married Martha Ann Eyre (daughter of Edwin Eyre and Malinda Myers), who was born Nov. 22, 1870, in Minersville, Utah. This wife bore her husband eight children, namely, Duane S., John O., Della, Edwin V., Karl G., Alberta, Jennie and Reed.

WALSER, George Jasper, Bishop of Miami Ward (St. Joseph Stake), Gila county, Arizona, was born Nov. 14, 1878, in Payson, Utah county, Utah, the son of John Jacob Walser and Annie Elizabeth Louisa Schaerrer. He was the fourth child of a family of eleven children. When twelve years of age he accompanied his mother and family to Colonia Juarez, Chihuahua, Mexico, to join his father, who had gone to that land the previous year to prepare a new home for his family. There he attended school and helped his father on the farm; was ordained a Deacon Oct. 25, 1891, by George W. Sivey; ordained a Teacher April 16, 1898, by Ernest L. Taylor; was called on a mission to the Northern States in November, 1899, being the first missionary from the Juarez Stake Academy; ordained an Elder March 25, 1900, by his father and was ordained a Seventy April 2, 1900, by Apostle Rudger Clawson. While filling his mission he first labored in the Missouri conference, and afterwards in the Lone Star conference, in Texas, and returned to his home in Juarez, Feb. 25, 1902. After his return he labored as a Sunday school missionary in the mountain settlements in Chihuahua and in the colonies in Sonora. He was chosen as one of the presidents of the 99th quorum of Seventy and as a member of the Juarez Stake Sunday School Board. From 1902 to 1909 he labored as a Ward Sunday school teacher; was a member of the Juarez Ward and Stake choir, and a member of the

Juarez brass band, and filled a number of other positions. An an exile he left Mexico with his family July 29, 1912, with the rest of the "Mormon" colonists, and after a temporary residence in El Paso, Texas, he took his family to Miami, Arizona, where he entered the employ of the Miami Copper Company, as a carpenter. In 1913 (Dec. 1st) he was set apart as presiding Elder of the Miami branch of the Globe Ward (St. Joseph Stake). which position he held until March 1, 1914, when the Saints in Miami were organized as an independent branch of the St. Joseph Stake with Bro. Walser as presiding Elder. This position he held until Sept. 3, 1916, when the branch was organized as a Ward with Bro. Walser as Bishop. He was ordained a Bishop Nov. 26, 1916, by Hyrum M. Smith. Under Bishop Walser's administration a beautiful chapel was built in Miami which was dedicated on the day that the Ward was organized. In 1904 (June 29th) Bro. Walser married Nellie Turley (the daughter of Isaac Turley and Clara A. Tolton), who has borne her husband nine children, namely, George Dion, Ruth, Maurice Edward, Gordon Kimberley, Nellie Eva, Robert Eugene, Paul Leroy, Joseph Jasper and Karl Loraine.

WALTERS, Henry B., a faithful Elder in the Church, was born Aug. 2, 1827, in London, England, the son of Reese Walters and Ann Booth. He was baptized in August, 1845, by Elder Edward Creer and confirmed Aug. 31, 1845, by Apostle Wilford Woodruff. He labored as a local missionary in Preston, England, in the early fifties and later was appointed to do missionary work in the Liverpool conference under the direction of Thos. Taylor. In 1849 he married Sarah Smalley who bore him seven children, four sons and three daughters. Six of these were born in Preston, England. In his anxiety to emigrate to Utah he arranged for his family to precede him to America and secured their passage on the ship "Antarctic" in 1863. While crossing the Atlantic the wife gave birth to a child, May 18, 1863, and died the same day and was buried in the ocean. The baby, which was named Sarah Jane Antarctic, after the vessel, died ten days after the mother. One child had died in England. The five surviving children were left with their mother's sister, Jane Smalley, who cared for them while crossing the ocean, but she



was called by death while crossing the plains and buried on Hams Fork. The children arrived in Utah safely, but the youngest child died six weeks after they arrived. The other four children were well taken care of until Bro. Walters himself arrived in Utah in 1865. After the departure of his family to America, Bro. Walters was appointed to preside over the Lancashire conference in 1864. He married Caroline Francis Feb. 19, 1865, and left England for America a few months later, crossing the Atlantic in the ship "Belle Wood" which arrived in New York June 1, 1865. He crossed the plains in Capt. Willey's company which was snowed in at Laramie, Wyoming, but were met by

volunteers who brought food and blankets! The wife left in Capt. Orson Arnold's company, which had been sent by Pres. Young to meet the immigrants, while Bro. Walters remained back with Capt. Thos. Taylor to bring in the freight. Sister Walters' first son was born on Green River, Nov. 11, 1865, the child being four days old when the company arrived in Salt Lake City. Bro. Walters arrived Nov. 29, 1865, finding his wife and baby doing well; also his other four children had been well taken care of. He had driven an ox team all the way across the plains. Bro. Walters was a member of the Nauvoo Legion from the time of his first arrival in Utah until his death. Twelve children, namely, five sons and seven daughters, were born to him by his second wife; eleven of these were born in Salt Lake City. Altogether Brother Walters was the father of nineteen children, nine sons and ten daughters. Bro. Walters was ordained a Seventy about 1871, by Bro. Cahoon and for twenty-two years (1884 to 1906) he acted as secretary and treasurer of the 2nd quorum of Seventy. Finally he was ordained a High Priest March 25, 1906, by Wm. Asper. At the time of his death, which occurred in Salt Lake City, Feb. 23, 1913, he had fifty grandchildren and thirty-five great grandchildren living.

WALZ, Conrad, third Bishop of Burton Ward (Fremont Stake), Madison county, Idaho, was born April 26, 1865, at Waldorf, Switzerland, the son of George L. Walz and Christine M. Walz. He was baptized June 5, 1879, by H. Christensen, having emigrated with his parents to Utah in 1878. He lived in Logan till 1884, when he located in Snake River Valley, at Rexburg. His first ordination to the Priesthood was to the office of a Priest, and while residing in Rexburg he acted as secretary of the Sunday school and president of the Rexburg Y. M. M. I. A. After removing to Burton he acted as superintendent of the Burton Sunday school seven years. In 1898-1901 he filled a mission to Germany, laboring as president of the Hamburg conference twenty-five months. He was ordained a High Priest Nov. 26, 1887, by Henry Flamm and set apart as second counselor to Bishop Casper Steiner in the Rexburg Second Ward, which position he held until 1892, when he moved to Burton. He was ordained a Bishop April 26, 1902, by Abraham Owen Woodruff and set apart to preside over the Burton Ward, which position he still holds. Bro. Walz first married Eliza Miller, by whom he was the father of five children, namely, Conrad L., Eliza S., Reinhart J., Ada F. and Edward M. In 1905 (April 5th) Brother Walz married Lina Wieter (daughter of August Wieter and Julia Tadje), who was born Jan. 25, 1873, in Barsinghausen, Hannover, Germany. The children of this marriage were three in number, namely, Herman, Grace L. and Gladys M. Bro. Walz is a farmer by avocation, but has filled many positions of a secular nature within the gift of his fellow-citizens. Thus he acted as county assessor for Fremont county three terms.

WANDELL, Charles Wesley, president of the Australian mission from 1852 to 1853, was born April 12, 1819, at Courtland, Westchester county, New York. Becoming a convert to "Mormonism," he was baptized Jan. 5, 1837, and ordained an Elder by L. R. Foster, April 6, 1837, at a conference held in New York. He commenced missionary labors soon after his ordination and seemed to be successful in his administration, filling a number of missions to several States. In 1844 he was called on a special mission to the State of New York, being appointed to take charge of the missionary labors in that State, with forty-eight other Elders work-

ing under his direction. Among these were Augustus A. Farnham, Daniel Shearer, Samuel P. Bacon, Joseph B. Noble, Horace S. Eldredge, Cyrus H. Wheelock, David H. Redfield and Charles Thompson. After the martyrdom of the Prohpet he went to St. Louis, Missouri, where he engaged in the local river trade as a steamboat officer. A few years later he went by water to California (doubling Cape Horn) and there became associated with Samuel Brannan and later with Apostle Parley P. Pratt. In 1851 he was called, together with John Murdock, to open up a mission in Australia; the two Elders arrived in Sydney, October 30, 1851, and after laboring under adverse circumstances they succeeded in raising up a branch of the Church at Sydney and making openings to preach in other places. On the departure of John Murdock for home in 1851, Elder Wandell succeeded him in the presidency of the Australian mission, which position he held until April, 1853, when he left Sydney on his return to America. After spending some time in California, he crossed the southern desert to Utah in 1857. In 1873 Brother Wandell joined the "Re-organites" (Josephites), being baptized into that organization July 6, 1873. Soon afterwards he was called by that organization on a mission to Australia, together with Glaud Rodger. On the voyage these two men visited the Society Islands, where they found a number of Latter-day Saints, as a remnant of the work commenced many years before by Elders Addison Pratt and Benjamin F. Grouard. They continued their voyage to Sydney, Australia, where they arrived in January, 1874. Here Charles W. Wandell took sick and died, March 14, 1875. (Reorganized "Journal of History," Vols. 3 and 4.)

WARD, Elijah Barney, famous trapper and pioneer, was born in Virginia about the year 1820. At the early age of fifteen years he left the parental home and went west, where he fell in with trappers and mountaineers. Crossing the plains he reached the Rocky Mountains in 1835. Here he helped to build Fort Hall, on Snake river, now in Idaho, and also worked at Astoria, near the mouth of the Columbia river, Oregon. He was a companion of Kit Carson, Jim Bridger, Baker, Smith and other prominent mountaineers of those early times and he spent many years of his life among the Indians, becoming master of several Indian languages. His life naturally abounds in adventure and thrilling experiences. One day, while in a section infested by hostile Blackfoot Indians, he was discovered and pursued by a number of warriors. As they were noted for their fleetness of foot he knew that he could not outrun them so he left his horse and took to the rocks and timber. He hid in the bushes, jumped from rock to rock, waded in streams, etc., in order to hide his tracks, and finally climbed a tree, concealing himself in its foliage. While here the Indians came so near that he could hear them talking, but they did not discover him. During the night he waded down the creek and next day came in sight of an Indian village. He waited until evening, not knowing to what tribe they belonged, but with all his caution he was discovered by a squaw who had come down to the creek for water. She hurried back to camp and he heard her tell in the Flathead language, which he understood, of seeing a white man. The Flatheads being friendly, he went at once into the village, where he was kindly received and learned from them that a train of emigrants on their way to Oregon were camped near by. The next morning, a Flathead Indian came in and reported that the Blackfoot warriors had attacked the immigrants. Mr. Ward quickly mustered a company of Flatheads and hurried

to their rescue. The emigrants were camped in a canyon and the Blackfoot warriors were attacking them from the higher ground. Ward and his company managed to get in the rear of the hostile Indians, and thus they were completely trapped. After a brief but fierce battle the Blackfeet surrendered, having lost twenty killed and a number wounded. Ward's loss was three killed and several wounded. Having recovered his horse, he accompanied the emigrants until they were out of danger. Mr. Ward is next found journeying to Santa Ana and San Pedro, Southern California, with Kit Carson and others, for the purpose of buying horses and supplies. The party returned to Fort Bridger by the old California route. Here he remained for some time among the Snake Indians. During this period a very dear friend of his, a Mr. Exervid, a Frenchman, died. Just before his death he called Mr. Ward to his bedside and confided to his care his young wife, a handsome Indian girl, and also his little daughter, Adelaide. Mr. Ward accepted the trust and was true to his charge, in time marrying the woman by whom he subsequently had two daughters, Polly and Louisa Jane. He lived with the Indians until the "Mormon" pioneers arrived, soon after which he moved to Great Salt Lake Valley, bringing his family with him. He joined the Church and became an intimate friend of President Brigham Young and others of the Church leaders. Later, he moved to Provo where he acted as Indian interpreter. When Fort Supply was founded by the brethren in 1853, near Fort Bridger, Brother Ward became one of the early settlers of that place, and remained there until the approach of Johnston's army. For a while it appeared as if all the "Mormons" would be wiped out by the soldiers and Indians, so Brother Ward's wife concluded that she would be safer among her Indian relatives. She therefore absented herself from her husband, but while sojourning with a tribe of Indians she took sick and died. Thus Bro. Ward was left alone with his Indian children, to whom he proved a dear and affectionate father and in due course of time they all grew up and married white men. Bro. Ward participated in the battle with the Indians at Fort Utah (Provo) in the spring of 1850, for which the Indians ever after had a grudge against him. At the general move south in 1858 Bro. Ward went as far as Payson, Utah, and located at Fairview, and later at Gunnison, Sanpete county. He resided in the latter place with his two daughters when the Black Hawk war broke out and was still acting as Indian interpreter. Having no fear of the Indians he went unarmed up Salina Canyon April 10, 1865, in company with a young man by the name of James Anderson to search for cows. Not returning that night a searching party was sent out the next morning. They found the bodies of both men, terribly mutilated and scalped, they having met death at the hands of the hostile Black Hawk Indians. The remains were brought to Salina and prepared for burial, theirs being the first bodies to be deposited in what is now the old Salina cemetery. After the killing of Bro. Ward, the two daughters were taken into the family of President Brigham Young, where they remained a number of years, and finally moved to Ogden, where their half-sister, Adelaide, who had married James Brown (a son of the late Capt. James Brown of Mormon Battalion fame), lived. There both Polly and Louisa Jane lived until they were married. Bro. Ward, being a true and devoted friend of President Young, had served as a member of his body guard and accompanied him on several trips through the Territory. While in Salina, shortly before his death, President Young tried to locate the

burial place of Bro. Ward, but for several years it could not be found. When at last it was located, Bishop Jensen of Salina mentioned the matter to President Wm. H. Seegmiller of the Sevier Stake, who informed the First Presidency, and they at once directed that a suitable monument be erected at the expense of the Church, to the memory of Bro. Ward, which was done. Bro. Ward's stepdaughter, Adelaide, who married James Brown, became the mother of nine children, one of these being the late Bishop Moroni Brown of the Ogden First Ward. Adelaide died in Ogden about 1899. Polly, Bro. Ward's oldest daughter by his Indian wife, was born at Fort Bridger July 15, 1847. She afterwards married John Perry Williams of Ogden and bore her husband five children. Her husband died May 12, 1918, and the widow now resides with her son, Frank, in Ganett, Idaho. Bro. Ward's second daughter, Louisa Jane, married James Daly and lived in Ogden. She bore her husband three children and died about 1880 in Ogden.

WARD, George Moroni, third Bishop of Washakie Ward, Box Elder county, Utah, was born Sept. 8, 1873, at Willard, Box Elder county, Utah, the son of Moroni Ward and Eliza Vess. He was baptized Sept. 18, 1881, by his father and ordained a Deacon in 1889; ordained a Priest Jan. 27, 1891, by Oliver C. Hoskins; ordained an Elder Jan. 3, 1893, by Enoch Harris and ordained a Seventy April 11, 1900, by John Henry Smith, and set apart to fill a mission to the Northern States. He labored in the State of Iowa, principally in the cities of Ottumwa, Jefferson, Fort Dodge, Harlan, Des Moines and Council Bluffs. After returning home in 1902, he was ordained a High Priest and Bishop Dec. 12, 1902, by Rudger Clawson and set apart to preside over the Washakie Ward (an Indian settlement), to succeed his father. Prior to this he had acted as a counselor in the presidency of a Deacons' quorum and as an assistant superintendent of the Portage Ward Sunday school. In 1894 (April 19th) he married Mary Ann Morris in the Logan Temple. She is the daughter of John S. Morris and Esther Williams and was born Dec. 25, 1875, at West Portage. This marriage has been blessed with ten children, namely, Mary Arminta, born Jan. 6, 1895;



George Clifford, born Feb. 17, 1896; Esther Eliza, born Aug. 20, 1898; Vida Luvena, born Oct. 12, 1900; John Moroni, born April 22, 1903; Newel Thomas, born March 1, 1905; Isaac Ozene, born March 29, 1907; Glen Morris, born April 13, 1910; Joseph Voss, born Sept. 20, 1912, and Irene Ann, born Dec. 15, 1915. The first, second and seventh child died in infancy, the others are still living. Bishop Ward's principal avocations in life have been farming and stock raising. He has held the office of school trustee for a number of years.

WARD, Richard Alvin, fourth Bishop of Sterling Ward (Blackfoot Stake), Bingham county, Idaho, was born Feb. 10, 1882, on the site of the pres-

ent town of Woodruff, Oneida county, Idaho, the son of George Ward and Eunice Alice Nichols. He was baptized in 1890 by James William Howell; was ordained a Deacon when quite young; ordained an Elder in 1904, by Joseph R. Harris, after having acted as counselor in a Deacons' quorum and also acted as second assistant superintendent in the Woodruff Ward Sunday School. In 1905 he moved into that part of the Snake River Valley which is now included in the Sterling Ward, where he acted as a Y. M. M. I. A. officer and as assistant superintendent of the Sunday school. He was ordained a High Priest April 4, 1910, by Rudger Clawson, and set apart as second counselor to Bishop Oscar E. Nelson, which position he held until Feb. 15, 1913, when he was ordained a Bishop by George F. Richards and set apart to preside over the Sterling Ward, which position he still holds. In secular matters Bishop Ward has also been active for a number of years. Thus he has served as a school trustee, as president of the Sterling Townsite Company and president of the Otis Perchin Horse Company. In 1903 (April 27th) Bishop Ward married Marinda Irene John, daughter of James John and Mary James, who was born in 1884 in West Portage, Box Elder county, Utah. She has borne her husband eight children, namely: Willis R., Harley J., Minnie Hilda, Eunice M., Rose V., Eurilla I., Owen Kenneth and Vyron Lewis.

WARDLE, Junius F., second Bishop of Heman Ward (Yellowstone Stake), Fremont county, Idaho, was born June 9, 1879, at South Jordan, Salt Lake county, Utah, the son of Isaac J. Wardle and Martha Ann Egbert. He was baptized when eight years old, raised in South Jordan, ordained successively to the offices of Deacon, Teacher, Priest, Elder, Seventy, High Priest and Bishop. In his early youth he presided over a Deacons' quorum, afterwards over a Teachers' quorum, and later acted as a counselor in a quorum of Elders, Yellowstone Stake; moved with his parents to Parker, Snake River Valley, in 1900, where he has been an active member of the community ever since. He filled a mission to Australia in 1908-1910, laboring in different field in the New South Wales and Victoria conferences. While a member of the Parker Ward, Idaho, he labored as Sunday school teacher, Ward teacher, etc. After being ordained a Seventy Nov. 3, 1912, by James T. Mason, he acted as superintendent of the Heman Ward Sunday school and in October, 1916, he was ordained a High Priest by Pres. Jos. F. Smith and set apart as a counselor to Bishop Rhodehouse. When Bishop Rhodehouse was released Bro. Wardle was chosen as Bishop of the Heman Ward, June 17, 1917 and was ordained a Bishop by Apostle Orson F. Whitney July 29, 1917.

WARE, James Russell, Bishop of the Monroe Ward (Sevier Stake), Sevier county, Utah, was born Dec.



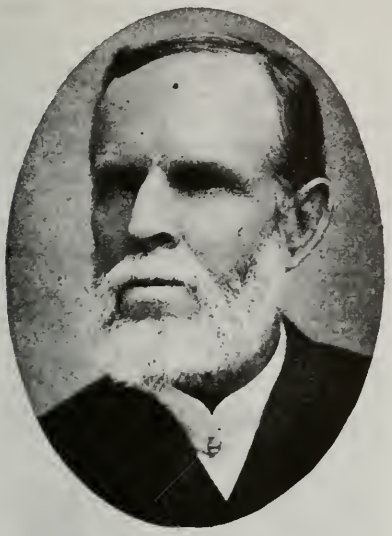
25, 1870 at Manti, Sanpete county, Utah, the son of Samuel G. Ware and Caroline A. Russell. He was bap-

tized May 6, 1878, by James Crawford, ordained a Deacon in May, 1884, and ordained an Elder April 22, 1896, by John B. Maiben. In 1896 (April 22nd) he married Annie S. Willardson (daughter of Christian Willardsen and Annie K. Sorensen), who was born April 23, 1875, in Ephraim, Sanpete county, Utah. This marriage has been blessed with six children, namely, Annie Leah, Samuel Russell, Eva Ardella, Erma Vashti, Annetta and Calvin W. In the spring of 1898 he moved to Elsinore, where he presided over an Elders' quorum and over the Ward Y. M. M. I. A.; he also acted as superintendent of the Brooklyn Sunday school, and when the Brooklyn Ward was organized May 20, 1900, he was ordained a High Priest by Francis M. Lyman and set apart to act as second counselor to Bishop Bryant Jolley of the Brooklyn Ward, which position he held until 1902 when he moved to Monroe. In 1904 (April 24th) he was chosen as second counselor to Bishop Joseph H. Jenson of the Monroe North Ward, which position he held until April, 1910. In 1907-1909 Bro. Ware filled a mission to Scandinavia, laboring in the Christiania conference, most of the time as president of the Christiania branch. In October, 1916, he moved to the Monroe South Ward, where he acted as president of the Ward Y. M. M. I. A. until June, 1919, when he was ordained a Bishop by Anthony W. Ivins and set apart to preside over the Monroe South Ward, which position he still holds. Farming and milling have been the chief avocations of Bishop Ware hitherto.

WARNER, Alvin, second counselor to Bishop Joseph D. Wilkins of the Franklin Ward (St. Joseph Stake), Greenlee county, Arizona, was born Jan. 10, 1875, at Montpelier, Bear Lake county, Idaho, the son of Chas. Alma Warner and Harriet Ellen Lesueur. He was baptized May 3, 1883, by James A. Marfait, ordained a Deacon by Charles W. Smithson when about fifteen years old, ordained an Elder Feb. 5, 1898, by John Henry Smith, ordained a Seventy Sept. 20, 1899, by Christian D. Fjeldsted and filled a mission to the Southern States in 1899-1901, laboring in the South Alabama conference. In 1901 (Dec. 24th) he married Caroline Josephine Chesser who has borne her husband ten children, namely, Evell D., Alvin Chesser, Edna, Lars Alma, Waldo Boyle, Loren Edward, Hattie, Seth Legrand, Lois and Grant T. Bro. Warner came with his parents to Arizona in 1881 and resided for many years in Layton, Graham county, Arizona. In August, 1917, he moved with his family from Layton to Franklin, where he still resides, engaged in farming and also busily engaged in Church activities. He was ordained a High Priest in November, 1917, by John F. Nash and set apart to act as second counselor to Bishop Joseph D. Wilkins, which position he still holds.

WARNER, William Henry, Bishop of Nephi First Ward (Juab Stake), Juab county, Utah, was born Aug. 20, 1827, in Essex county, Massachusetts, the son of Geo. Warner and Mary Salisbury. He was baptized as a convert to "Mormonism" May 8, 1852, by Richard Salisbury, in Illinois, came to Utah in 1853 and settled at Nephi where he resided until his death. He was chosen as superintendent of the Nephi Sunday school in 1871 and held that position for fifteen years. In January, 1883. he was ordained a Bishop and set apart to preside over the Nephi First Ward, which position he held for eighteen years. In 1850 (Sept. 1st) he married Emma Thompson, who bore him six children, namely, Thomas George, Emma J., William H., Mary S., Isabella and Elizabeth S. In 1871 (July 24th) he married Elizabeth Andrews (daughter of William Andrews and

Ann Wright), who was born Nov. 21, 1852, at Packington, Leicestershire, England. The children of this marriage were twelve, namely, Mary Ann,



Sarah E., Ann Eliza, William A., John H., Alfred, Alice M., Samuel, Kate E., Florence A., Mabel and Francis. Bro. Warner was ordained a Patriarch early in 1901 by George Teasdale and died at Nephi July 14, 1901.

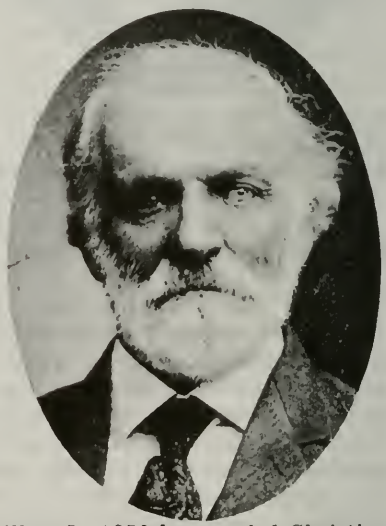
WATKINS, George Wilford, Bishop of the Brigham City First Ward (Box Elder Stake), Box Elder county, Utah, was born Feb. 1, 1871, in Brigham City, Utah, the son of William L. Watkins and Teah J. Johnson. He was baptized Sept. 14, 1879, by Niels P. Hansen, ordained a Deacon Dec. 6, 1885, by David L. Rees and afterwards presided over a Deacons' quorum; ordained a Teacher Dec. 19, 1891, by Rudger Clawson and subsequently presided over a Teachers' quorum; ordained an Elder March 4, 1893, by Charles Kelley and presided over an Elders' quorum; ordained a Seventy Sept. 22, 1899, by John Henry Smith and filled a mission to Wales in 1899-1901. After his return he was chosen as a president of a quorum of Seventy. At home he also labored as president of the Ward Y. M. M. I. A., acted in the superintendency of the Ward Sunday school and also in the superintendency of the Stake Board of Religion Classes and Y. M. M. I. A. Of secular offices he acted as deputy county clerk two years and was county clerk in Box Elder county two years. He also taught school four years, acted as bookkeeper in the First National Bank of Brigham City six years and was manager of the Brigham City Fruit Growers' Association ten years. Bro. Watkins was ordained a High Priest in September, 1906, by Lucius A. Snow and ordained a Bishop Feb. 28, 1909, by Rudger Clawson and set apart to preside over the Brigham City First Ward, which position he still holds. In 1893 (May 3rd) Bro. Watkins married Emeline A. Peters in the Logan Temple. This union has been blessed with eight children, namely, Florence, George Reynold, Eugene Peters, Glendon Wilford, Victor Hughes, Phyllis, Perry Lamont and Edith.

WATTS, Baldwin Harvey, a veteran Elder of the Church and a resident of Kanosh (Millard Stake), Millard county, Utah, was born April 10, 1835, near Raymond, Hinds county, Mississippi, the son of Robert Harris Watts and Elizabeth Heath. He was baptized in the summer of 1843 by Capt. James Brown; arrived in Utah Sept. 6, 1850, after crossing the plains in Aaron Johnson's hundred. After residing in Ogden sixteen years he moved to Beaver in 1865 and in November, 1867, settled in Kanosh. In 1855 he was ordained a Seventy by Lorin Farr and called by the Church authorities on a colonization mission to the Indians in the north and thus became one of the founders of Fort Limhi. He remained in that mission until February, 1858, when Fort Limhi was vacated owing to Indian troubles. In 1874-1875 Brother Watts filled a mission to Great Bri-

tain, laboring in the Bristol conference. Later (Feb. 17, 1895) he was ordained a High Priest by F. M. Lyman. Bro. Watts had charge of the Kanosh Sunday school about five years, served as constable about three years and was president of the Kanosh Co-op store about thirty years. In 1856 (Oct. 26th) he married Barbara Jane Levi (daughter of Frederick Levi and Julia Levi), who was born July 24, 1837, at Toronto, Canada. After bearing her husband seven children she died May 13, 1909. In 1876 April 10th) Brother Watts married (as a plural wife) Emma Wheadon (daughter of John Wheadon and Jane Seal), who was born Sept. 29, 1860, in Broadwindsor, Dorsetshire, England. She became the mother of seven children, was a most active and successful Church worker and was accidentally killed near Fillmore, April 27, 1919. Following are the names of Bro. Watts' children: Baldwin H., Julietta, Charles, ,Barbara J., Charlotte A. Harry F., Etta E., John A., Emma J., Robert, Jeremiah, Eliza E., Lucy M. and Ruby E.

WEBER, Robert, second Bishop of the Etna Ward (Star Valley Stake), Lincoln county, Wyoming, was born July 5, 1879, in Canton Aargau, Switzerland, the son of Samuel Weber and Ferena Goldenberger. He emigrated to Utah with his parents in 1888 and located in Providence, Cache county, Utah; was baptized in Logan when about nine years of age; ordained a Deacon in Providence; located in Freedom, Salt River Valley, together with his parents in 1894; took an active part in Sunday school and Y. M. M. I. A. work in the Fremont Ward and was ordained an Elder and afterwards a Seventy. He was ordained a Bishop by Francis M. Lyman June 1, 1913, and set apart to preside over the Etna Ward, succeeding Bishop Carl Cook. In 1903 Bro. Weber married Alice Louisa Hayes (daughter of Alma Hayes), who was born in Georgetown, Bear Lake county, Idaho, and has borne her husband six children, namely, Iola, Wilford H., Grant Walter, Ferena, Alice and Della. Bro. Weber located on the east side of Salt river in 1903, soon after his marriage, is a farmer and stock-raiser by avocation and has filled a number of local positions of a secular nature, besides those pertaining to his activities in Church matters.

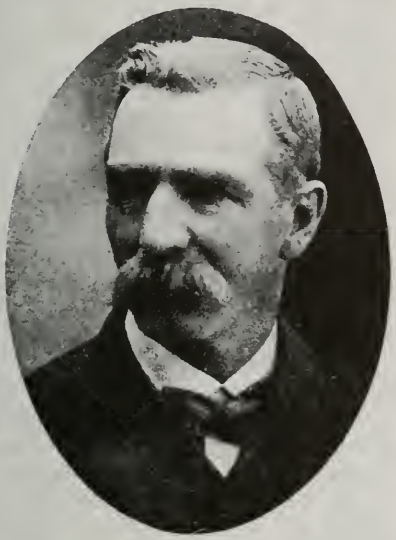
WEBSTER, George William, a veteran Elder of Kaysville, Davis county, Utah, was born May 26, 1838, at Luton, Bedfordshire, England, the son of William Webster and Anna Day. In 1855 he emigrated with his parents to Utah and settled at Kays-



ville. In 1859 he married Christiana Elliott (daughter of Luke Elliott), who died July 22, 1893, after giving birth to two children (Geo. W. and John A.). In 1894 Bro. Webster married Annie Latimer, who was born in 1848 in Ireland. Bro. Webster was ordained to the Priesthood at an early day, having joined the Church as a boy. As a military man he took an active part in the Black Hawk Indian war. He made two trips to his native land to visit his relatives and gather genealogy and was the means

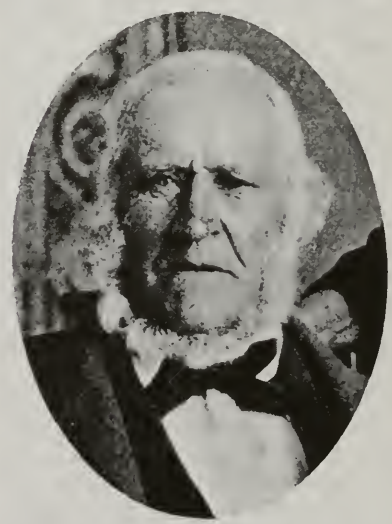
of bringing a number of families from England to Utah. Bro. Webster died as a High Priest, March 7, 1910, at his home in Kaysville. He was a faithful Latter-day Saint throughout his entire life.

WEBSTER, John James Godson, Bishop of the Cedar City East Ward (Parowan Stake), Iron county, Utah,



from 1911 to 1913, was born Nov. 22, 1861, in Cedar City, Iron county, Utah, the son of Francis Webster and Ann. Elizabeth Parsons, who were pioneers of Cedar City. He was born and reared in the Church of which he was a faithful member during his entire life. In his youth he acted as president of the Ward Y. M. M. I. A. for several years and otherwise took a most active part in Ward ecclesiastical affairs. From 1903 to 1909 he served as second counselor to the president of the Parowan Stake and was chosen Bishop of Cedar City East Ward in 1911, being ordained June 25, 1911. He held that position two and a half years and was released on account of failing health. In addition to his activity in Church circles he served in the Utah Legislature as a representative from Iron county during the years 1909 and 1910. His work in the Legislature was done with zeal and ability and he won the respect and confidence of his colleagues. In 1883 (Jan. 30th) at the age of 22 years, he married Miss Eliza Ann Urie, who bore him ten children, namely, Sarah A., John U., Cathleen, Parsons, Wilford, Ruth, Daniel, Gwen, Clara and Echo. Bishop Webster died in Cedar City August 19, 1914, beloved and respected by all who knew him.

WEBSTER, William, a counselor in the High Priests' quorum in the Davis Stake and a resident of Kaysville, Davis county, Utah, was born Nov. 15, 1816, at Mans Grove, Herefordshire, England, the son of Thos. Webster and Mary Bent. He was baptized in 1843 by Thos. Squires, emigrated to Utah in 1855, and settled at Kaysville, where he took a most active part in building up that



section of country. He was ordained a High Priest April 6, 1858, by Elias Morris, and in 1859 he was set apart as a counselor to Edward Phillips, which position he held until the time of his death, which occurred July 14, 1894, at Kaysville. Brother Webster was always prompt and energetic in the discharge of his duties as an Elder in the Church and passed away

in full faith regarding the principles of the gospel.

WHEELWRIGHT, Thos. Bristow, Bishop of the Ogden Twelfth Ward (Weber Stake), Weber county, Utah, was born Dec. 26, 1869, in Ogden, the son of Matthew B. Wheelwright and Catherine E. Farrer. He was baptized June 15, 1879, by David M. Stewart; ordained a Deacon March 22, 1886, by Thomas J. Stevens and labored as a counselor in the presidency of a Deacons' quorum; ordained an Elder Feb. 8, 1891, by Thomas J. Stevens; ordained a Seventy Jan. 12, 1900, by John Henry Smith; filled a mission to Great Britain in 1900-1901, laboring in the Manchester and Leeds conferences; ordained a High Priest Dec. 31, 1908, by David O. McKay and set apart as first counselor to Bishop H. C. Jacobs of the Ogden Fifth Ward, and was ordained a Bishop April 19, 1914, by David O. McKay, and set apart to preside over the Ogden Twelfth Ward which was then organized. Bishop Wheelwright is a modest man, who does not let his left hand know what his right hand doeth, and is a most active worker ecclesiastically and otherwise. He has been in the lumber business for a number of years and is president of the Wheelwright Lumber Company. Due to his untiring efforts a new meeting house has recently been erected in his Ward at a cost of about $30,000. In 1891 (Feb. 11th) Bro. Wheelwright married Eliza Whitear (daughter of Eli Whitear and Annie M. Hall), who has borne her husband five children, namely, Hyrum B., Bertha, Wilford, Grace and Elsie.

WHIPPLE, Edson, one of the original Utah pioneers of 1847, was born Feb. 5, 1805, in the town of Dummerston, Windham county, Vermont, the son of Timothy Whipple and Elizabeth Safford. He married Lavinie Goss Feb. 16, 1832, and, becoming a convert to the restored gospel, he was baptized by Benjamin Winchester in Phialadelphia, Pa., June 15, 1840, and confirmed by Lorenzo D. Barnes. He was ordained a Priest by Orson Hyde, Oct. 17, 1840; ordained a High Priest and set apart as first counselor to Benjamin Winchester in Philadelphia by Hyrum Smith, April 6, 1841, and removed to Nauvoo, Ill., in September, 1842. Bro. Whipple writes: "I was called at the general conference held in Nauvoo in April, 1844, to go on a mission to Pennsylvania, in company with David Yearsley, to canvass that State and present to the people Joseph Smith's views on government, and also to advocate his candidacy for the presidency of the United States. I left Nauvoo, May 4, 1844, and returned the following November. During my absence the Prophet had been murdered in Carthage. I assisted in building the city of Nauvoo and the Temple and was among the defenders of our homes against the mob. I was present at the laying of the capstone of the Temple and received my endowments in that sacred edifice. During the winter of 1845-1846 I worked under Captain Charles C. Rich, making wagons, and was organized for traveling in his ten. I crossed the Mississippi river May 15, 1846, on my way to the Rocky Mountains with a family of four, consisting of myself, wife and child and my mother. We stopped at Garden Grove, Iowa, two weeks and then continued the journey to Council Bluffs, overtaking Bishop Hale's company on the way. We arrived at the Bluffs about the middle of July, but before arriving there we met Pres. Brigham Young returning from the Bluffs to raise volunteers for the Mormon Battalion. On our arrival on the Missouri river we were counseled to locate for the winter on Pony creek, down the river about 30 miles, but on our arrival there we found the place very unhealthy and thus unfit

for habitation. My mother (Basmath Hutchens Whipple) died Sept. 9, 1846. She was born Sept. 7, 1769, in Massachusetts. A few days later (Sept. 13, 1846) my wife died. She was born July 7, 1811, in Dummerston, Vermont. Of the whole camp consisting of 14 families all but two persons were sick, and while there we buried some whole families. We finally moved to another place, about four miles distant. My little girl (Maria Blanch), when twenty-two months old, died at our new location, Dec. 8, 1846, and her remains were taken to the place where her mother was buried. She was born Feb. 15, 1845; her remains were placed in a coffin made of split plank (bugswood tree). Driven from our comfortable homes in Nauvoo to be exposed as we were to the heat and storms, and deprived of all comforts of life, was more than our people could endure. Thus my whole family died as martyrs for the cause of Christ. In the spring of 1847 I was called, in company with 142 others, to lead the way to the wilderness in search of a new home for the Saints. I left Winter Quarters April 9, 1847, and traveled in the first ten of the second division under Captain Appleton M. Harmon, in which company Pres. Heber C. Kimball also traveled. I took my turn to guard the camp every third night, half the night. When the pioneers returned from their temporary stay in the Salt Lake Valley I was called to remain to take charge of the property left by the pioneers and also the family of Heber C. Kimball and other families which followed the pioneers. Having buried my whole family on the journey, I farmed for Heber C. Kimball the first season and raised some four hundred bushels of grain for him. I was a member of the first High Council organized in Salt Lake City. Oct. 13, 1848, I started, in company with eleven others, for the States on business for myself and the discharged members of the Mormon Battalion. While in the States Elder Wilford Woodruff was sent back east with an epistle of the Twelve containing instructions to gather out the saints from the East. I was called to assist him in visiting the saints and help gather them. I had been laboring in Maryland, where I baptized several and organized a branch of 16 members. Visiting Bro. Woodruff in Boston, I was requested to cross the plains in his company in the summer of 1850. I met him at Bethlehem, at the crossing of the Missouri river, where his company was organized with captains of tens, fifties and hundreds. I was appointed captain of fifty. Each fifty traveled separate, but sometimes we camped together on Sundays. Captain Leonard W. Hardy had charge of the first fifty in which Bro. Woodruff started. I had a blacksmith in my company, and when we arrived at Ash Hollow, he (having ten wagons loaded with merchandise and machinery which required repairing) moved them and his family wagons into my fifty and traveled with me the rest of the way. We arrived in Salt Lake City Oct. 13, 1850. I had then been absent from the Valley over two years. Soon after I arrived I married again, having remained single from the time I buried my companion in the Pottawattamie lands in 1846. I was now called to go with George A. Smith to settle Iron County. Consequently I left Salt Lake City Dec. 9, 1850, with about a hundred wagons and we all arrived at the place where Parowan now stands in January, 1851. When Iron County was organized Geo. A. Smith was appointed county judge and I was chosen as associate justice. In the military organizations I was chosen as captain of the company organized to do home guard duty. Geo. A. Smith requested the brethren to present plans for laying off a fort and for building our houses. I,

among others, presented a plan, and mine was accepted and adopted, and Parowan was built up according to my plan. Bro. Brimhall and I built a thrasher and a water power, getting a grant from the Parowan City Council to use the water of the creek. We threshed the first crop raised in Parowan. I was elected a member of the Parowan city council in May, 1851. When Pres. Young and company visited Parowan in 1851 Pres. Kimball advised me to move north, and consequently I settled in Provo." Edson Whipple died May 11, 1894, at Colonia Juarez, Mexico.

WHITE, Edward, a Patriarch in the Granite Stake of Zion (Salt Lake county), Utah, was born Feb. 8, 1831, at Bosham, Sussex, England, the son



of Henry White and Anna Arnold. His father was a fisherman which avocation he followed for about twenty years, having a fishing vessel of his own in which he made trips to the fishing banks on the southeast coast of England and also over to France. On one of the latter trips his brother Matthew was lost overboard. Bro. White joined the Church in the early fifties, was ordained an Elder by Elder Hunt, and emigrated with his family to America in 1864, in a company of nine hundred Saints, crossing the Atlantic on the ship "Hudson." The ship arrived in New York in July and Bro. White and his family crossed the plains in Capt. Warren Snow's company, arriving on Weber river Oct. 29, 1864. The following winter was exceptionally severe, and food being scarce flour was sold at $24 a sack. Late in the winter of 1864 Bro. White secured a contract to build a canal and moved with his family to Salt Lake City and in 1866 took up a quarter section of land in Mill Creek, where he become known as one of the most successful farmers of Salt Lake county. He was ordained a High Priest March 3, 1872, by Reuben S. Miller and a Patriarch Feb. 14, 1904, by John R. Winder. He made three trips to his native land, each time spending from six to seventeen months in actual missionary labor. While in England Bro. White married Eliza Howick, daughter of William Howick and Charlotte Carter. Eleven children were the issue of this marriage, namely, Kesia, Katura, Edward, Eunice, John William, Hannah, Henry H., Matthew and Eliza E. (twins), Joseph A. and Mahonri M. Bro. and Sister White also adopted one son, Eugene B. In secular matters Bro. White has been a leading and energetic citizen and has assisted in many different business enterprises.

WHITTIER, Eli Frank, first counselor to Bishop Joseph E. Robbins of the Peterson Ward, Morgan county, Utah, was born March 13, 1857, at Farmington, Davis county, Utah, the son of Eli Whittier and Maria Brooks. He was baptized when a boy and ordained successively to different positions in the Priesthood. He came to Morgan county with his parents and after residing a number of years at Milton he settled permanently at Peterson in 1892. In March, 1879, he married Melissa Rich, daughter of John Rich and Lydia Pond, who was born Oct. 31, 1859, at Farming-

ton, Davis county, Utah, and died Oct. 15, 1879. In 1893 (June 21st) he married Sarah Alice Boyden, daughter of Chas. Boyden and Mary Horsefield, who was born Sept. 29, 1862, in Peterson, Morgan county, Utah. Four children were born as the result of this marriage, namely, Charles B., born June 24, 1894; Frank L., born Feb. 27, 1897; Robert E., born Nov. 1, 1898, and Mary J., born March 1, 1901. Brother and Sister Whittier were the first couple from Morgan county married in the Salt Lake Temple. Sister Whittier acted as counselor in the Ward Relief Society for a number of years and is now (1916) secretary of said society. In 1898 Bro. Whittier was sustained as first counselor to Bishop Joseph E. Robbins of the Peterson Ward of the Morgan Stake, which position he held at the time of his death, which occurred Oct. 28, 1900.

WHITING, Francis Marion, Bishop of the Vernon Ward (St. Johns Stake), Apache county, Arizona, was born May 3, 1885, in Colonia Diaz, Chihuahua, Mexico, the son of Charles Whiting and Verona Snow. He was baptized May 1, 1893, by his father and from his early youth he became a diligent and faithful Church worker, being ordained successively to the offices of Deacon, Teacher and Elder. In Colonia Diaz he acted as president of a Deacons' quorum, second assistant in the Sunday School superintendency, first counselor in the Y. M. M. I. A. presidency, etc. In 1912 he was exiled from Mexico, together with his co-religionists, and moved to Arizona, where he continued his Church activities and was chosen as first assistant to George H. Crosby jun. in the Stake superintendency of Y. M. M. I. A. (St. Johns Stake, Arizona). Later he was ordained a High Priest and set apart to act as first counselor to Bishop W. D. Rencher of St. Johns. In 1919 he was called to act as Bishop of the Vernon Ward, to which settlement he moved soon afterwards and is now helping to develop the resources of that new colony. In 1910 he married Winnie Johnson, who has borne him three children, namely, Francis Marion jun., Verona and Monita.

WHITNEY, Elizabeth Ann (familiarly known as "Mother Whitney"), first counselor to President Emma Smith in the initial organization of the Relief Society at Nauvoo, Illinois, was born Dec. 26, 1800, in Derby, New Haven county, Connecticut. She was the eldest child of Gibson Smith and Polly Bradley, and received in early life the most judicious training, being carefully educated according to the customs of that early period. When about eighteen years of age she went with a maiden aunt to Ohio, and subsequently became acquainted with Newel K. Whitney, a young merchant at Kirtland, to whom she was married Oct. 20, 1822. Some time after their marriage they both joined the Campbellite Church, and remained members of it until converted to the true gospel of Christ, through the preaching of Oliver Cowdery and other Elders, who came to Ohio on their way to Missouri. Mother Whitney was baptized in November, 1830, and from that time to her death was a faithful and devoted member of the Church. In its early days she was designated by the Prophet Joseph Smith as "the sweet songstress of Zion." She was among the first members of the Church to receive the gift of tongues, which she always exercised in singing. The Prophet said that the language was the pure Adamic tongue, the same that was used in the garden of Eden, and he promised that if she kept the faith, the gift would never leave her. It never did, and many who heard her sing never forgot the sweet and holy influence that accompanied her exercise of this heavenly gift. The

last time she sang in tongues was on the day she was 81 years old. It was at the home of Sister Emmeline B. Wells, the latter having arranged a party in honor of Mother Whitney's birthday. At a meeting held in the Kirtland Temple, Sister Whitney sang in tongues and Parley P. Pratt interpreted, the result being a beautiful hymn descriptive of the different dispensations from Adam to the present age. She is said to be the second of her sex to receive the endowments, being a High Priestess in the House of the Lord, in which capacity she served until a short time before her death, or until she was obliged to relinquish her labors on account of ill health. In that position it became her privilege to bless hundreds, perhaps thousands, of the daughters of Zion. Bishop Newel K. Whitney and family left Kirtland for Missouri in 1838, but hearing that the Saints were being driven from that State, they remained in Carlton, Illinois, during the winter, and in the spring of 1839 went up to Commerce (afterwards Nauvoo). There Mother Whitney endured much hardship and privation, but never a murmur escaped her lips. She was always cheerful and looked on the bright side of life, ever encouraging her husband in the performance of his duty, even when it left her destitute and alone. In March, 1842, when the first Relief Society was organized, Sister Whitney was chosen and set apart as first counselor in its presidency, which office she filled with honor and credit. At the time of the exodus from Nauvoo, in 1846, she crossed the Mississippi river on the ice with a family of little children, and from sleeping on the ground she contracted a cold which settled in her limbs, causing rheumatism, from which she never entirely recovered. Her youngest son, Newel M., was born at Winter Quarters, and she passed through such scenes of sorrow and suffering as no pen can portray. Her two eldest sons, Horace and Orson, were among the original Utah pioneers of 1847. Bishop Whitney and family arrived in Salt Lake Valley, October, 1848, having crossed the plains in Heber C. Kimball's company. Bishop Whitney died Sept. 23, 1850, leaving Sister Whitney with a family of nine children. She resided in the 9th Ward, Salt Lake City, where she died Feb. 15, 1882. Her death was caused by general debility, incident to old age. She was the mother of eleven children (seven sons and four daughters), six of whom survived her. At the time of her decease she had 32 grandchildren and 13 great-grandchildren. Sister Whitney was gifted with many of the most amiable qualities of womanhood—patience, meekness, humility and the power of self-sacrifice being among them. The spirit of peace seemed ever to rest upon her. She was often alluded to as "the comforter," so powerful were her blessings upon those needing such help. Her ministrations among the sick and afflicted endeared her to the community at large and made her truly a mother in Israel.

WILHELMSEN, Niels, president of the Scandinavian Mission, and the first Elder from Zion who died while filling a mission in Scandinavia, was born April 21, 1824, at Feuling, Denmark, the son of Wilhelm Christensen and Else Nielsen. Becoming a convert to "Mormonism" he was baptized by Frederik Phister in Copenhagen, Denmark, Aug. 30, 1854, labored as a local missionary in Denmark about six years, during which he occupied some of the most important positions in the mission among which was that of counselor to Pres. Carl Widerborg; he emigrated to Utah in 1861, and after residing at different places settled at St. Charles, Bear Lake county, Idaho. In 1865-1867 he filled a mission to Scandinavia, laboring as a traveling Elder in the whole mission. On his

return to America he led a large company of emigrating Saints to Utah. Having been called on a second mission to Scandinavia in 1879, he



presided over the Scandinavian mission until his death, which occurred in Copenhagen, Denmark, Aug. 1, 1881. He was buried at Copenhagen, but twenty years later his body was removed to St. Charles, Bear Lake county, Idaho. Elder Wilhelmsen married two wives; his first wife was Anna Christine Nielsen, whom he married May 5, 1854; his second wife was Kirstine Margrethe Stephensen, who was married to him June 27, 1868; the names of his children by these two wives are: Eliza Wilhelmina, Christian William, Joseph Jabez, Dan Nephi, Annima Theresia, Benjamin, Anna Eleanore, Nelson Edward and Orson. Bro. Wilhelmsen was ordained a Deacon Nov. 27, 1854, a Priest Jan. 29, 1855, and an Elder April 27, 1855. During most of his life he followed the occupation of a mason and farmer. Among the many civil offices held by him may be mentioned that he was county commissioner, justice of the peace, school trustee, etc. Elder Wilhelmsen was one of the most successful missionaries that ever labored in Scandinavia and was up to the time of his death highly respected and beloved by all who knew him.

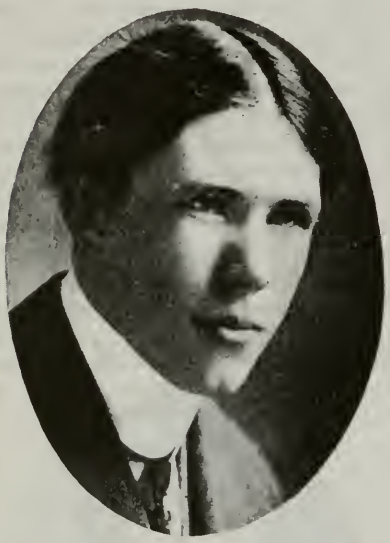
WILHELMSEN, Benjamin Everett, a Latter-day Saint Elder who died in the missionary field, was born Sept. 25, 1893, at St. Charles, Idaho, the son of Benjamin Wilhelmsen and Ida Viola Gheen. He was baptized in September, 1901, by Hosea Berg; ordained a Deacon Sept. 1, 1907, by Bishop A. J. Cannon; ordained a Teacher Feb. 20, 1911, by Ephraim E. Marshall, and ordained an Elder June 7, 1914, by Bishop John Clayton. He acted as first counselor in the St. Charles Deacons' quorum for some time, received a good school education and spent four years in the L. D. S. University. While still attending this school, he was called on a mission to Scandinavia, where he labored in the Trondhjem conference for some time, until he, on account of the war, was transferred to the Southern States Mission and appointed to labor in Kentucky. While in the discharge of his duties there as



a faithful missionary, he was taken sick with pneumonia and died March 27, 1915, at Louisville, Kentucky. His remains were shipped to Salt

Lake City, and there interred April 3, 1915.

WILKES, Albert Lester, a faithful Elder in the Church who died while laboring as a missionary in the Sandwich Islands, was born May 14, 1894, in Salt Lake City, Utah, the son of Albert Wilkes and Josephine Simmons. His father is a well known photographer in Salt Lake City, where the son received a good common school education and took an active part in Church work from his early youth. He was baptized May 22,



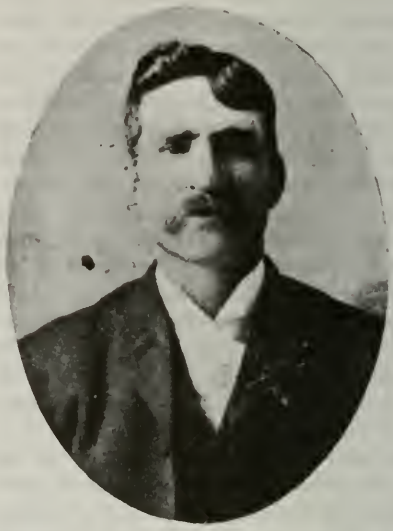
1902, by Charles W. Worthen, confirmed May 24, 1902, by Charles R. Savage, and ordained an Elder May 1, 1913, by Merrill Nibley. When lacking one week of being nineteen years old he left home to fill a mission to Hawaii, May 8, 1913. On his arrival there he quickly mastered the Hawaiian language and showed great zeal and energy in his work, being appointed to various positions of trust and responsibility. After laboring nine months at Hilo, he was appointed president of the Kauai conference, where he labored for one year, and was then appointed to labor in the Waikiki branch. Every week he wrote to his parents and other loved ones at home, and his letters always told of his excellent health and the joy he was taking in his missionary labors. While in the discharge of his duties as president of the Waikiki branch he was stricken with sickness and died from blood poisoning Aug. 28, 1915, at Honolulu. His remains were shipped to his home in the Ensign Ward, Salt Lake City, and interred in the Salt Lake City cemetery. Elder Wilkes was a bright and promising young man, and while on his mission he wrote several articles which were published in the "Improvement Era." In one of these published in the issue of that paper dated Jan. 19, 1917, he gave an interesting description of the volcano Kilauea on Hawaii. Just prior to his death, he wrote a very interesting letter to his younger brother, Joseph, who later entered the service of his country and gave his life for the cause of liberty, being killed on the battle fields of France, June 8th, 1918. This young man was cited for conspicuous gallantry in action and was awarded the Croix de Guerre by the French government. The first American Legion Post of Salt Lake City has been named "The Joseph Simmons Wilkes Post No. 2," in his honor. The letter which Albert Lester wrote to his brother was printed in the "Improvement Era" of July, 1917.

WILLES, William Sidney Smith, a member of the Mormon Battalion, was born March 18, 1819, in Jefferson county, New York, the son of Eleazer Willes and Achsah Jones. He was the sixth child of a family of seven children (five sons and two daughters). His ancestors in the direct line emigrated from England to New England prior to the Revolutionary war. He and his brother, Ira, were the only ones of his father's family who joined the Church of Jesus Christ of Latter-day Saints. William was baptized July 16, 1846, by Par-

ley P. Pratt. They were with the Saints when the call was made upon the Church for a battalion of men to go and fight in the war with Mexico. They volunteered and were mustered as privates in Company B of the Mormon Battalion and made the long and perilous journey overland to California. Arriving in California, Sidney, as he was commonly called, secured work at Sutter's Mill at the time that gold was first found there. Later, he dug gold at Mormon Island with the "Mormon" boys. A great deal has been said among his friends to the effect that he was actually the first discoverer of gold, instead of James W. Marshal. The facts as related by him are as follows: He found some particles of yellow metal and suspected their true character, but decided to say nothing until he could verify his suspicions, thinking he would put them to the test after his day's work was ended. In the meantime Marshal had also found some of the same metal and confided his belief that it was gold to Henry W. Bigler and others, and thus the great discovery was made known to the world. Being urged, at different times, by his friends to press his claim to the honor of being the first discoverer of gold in California, he invariably answered: "What matters who the discoverer was, just so that the gold was discovered." He made the scales on which the first gold was weighed in California. In 1852 (April 23d) he married Alzina L. Lott, daughter of Cornelius P. and Permelia Darrow Lott, in Lehi, Utah, Brigham Young performing the ceremony. They established their home in Lehi, where were born to them nine children, two sons and seven daughters, and their house was the first one in Lehi with a board floor. With the assistance of a hired man, Bro. Willes sawed the lumber with a pit saw, first taking off a slab which he used for the roof; next, a board for the floor, while the balance of the log was used in the construction of the walls with the sawed side inside. March 10, 1855, he was commissioned, under the hand of Governor Brigham Young, captain of Company A, Lehi Post, of Utah Military District of the Nauvoo Legion (Utah Militia), having been elected to this office May 11, 1854. On the organization of the 68th quorum of Seventy, Nov. 28, 1862, he was appointed one of its presidents. In 1863 he was called on a mission to England and assigned to labor in the Norwich district; he was absent nearly three years. Returning home in the fall of 1865, he was captain of an ox-train which brought a company of immigrating Saints across the plains, and arrived in Salt Lake City Nov. 29, 1865. In December, 1866, he was elected major of the Second Regiment, First Brigade, Second Division, Nauvoo Legion (Utah Militia). His commission was issued by Governor Durkee March 27, 1868. He participated in the various Indian wars of the Territory, except the Black Hawk war, being absent in England during the greater part of this war. He took part in the so-called Echo Canyon war in 1857, and was captain of a company which, in 1858, left Lehi to go to the relief of settlers on Salmon River. He brought the first bees to Lehi, consisting of three hives, one for himself and one each for two other men. He was several times elected to the city council of Lehi. Although his opportunities for an education were meager he was an ardent supporter of education. Bro. Willes was a man well adapted to pioneer a new country, because he was able to turn his hand to almost any line of work, being an excellent gunsmtih, carpenter, machinist, etc. In fact, he was what is generally called a natural born genius. He surveyed the Spring Creek ditch in Lehi from the old mill pond to the lower field and, not having a

spirit level, he made one out of a piece of wood with a groove cut in the top which he filled with water. This incident shows his aptitude in contriving things to meet an emergency. He made jewelry for his daughters from the gold which he brought from California, and he could repair any kind of machine from a clock to a steam engine. Bro. Willes was noted for his kindness of heart, cheerfulness, generosity, bravery and coolness in times of great danger. These qualities won for him the respect and love of all who knew him. He was of a modest, retiring disposition, never caring for prominence or position among men; yet his strict integrity, mature wisdom, and large experience placed him in the front ranks among his associates. In the winter of 1870-1871, while working as a sawyer at a mill in American Fork Canyon, he was caught in the saw, which resulted in injuries from which he died Feb. 3, 1871, cutting short a useful career in the fifty-second year of his age.

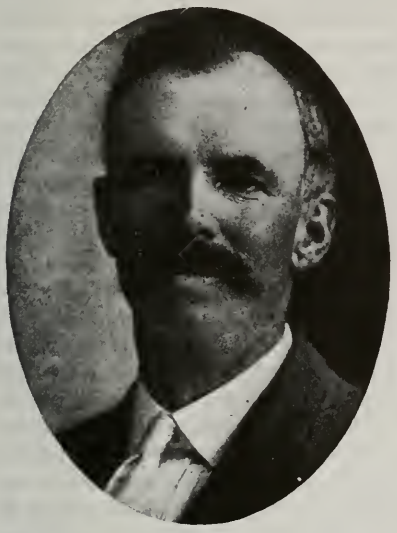
WILLIAMS, David James, sixth Bishop of Greenville (Beaver Stake), Beaver county, Utah, was born March 3, 1869, at Greenville, Utah, the son of David E. Williams and Margaret Reese. He was baptized when about eight years of age by Thomas Reese and ordained a Deacon when a mere youth. From his earliest years he took an active part in Church matters, was ordained an Elder in February, 1892, by John D. T. McAllister and ordained a High Priest by John F. Tolton in 1909 and set apart as second counselor to Bishop William Edwards of Greenville. From 1913 to 1915 he served as second counselor to Bishop John A. Horton of Greenville. He was ordained a Bishop July 22, 1915, and set apart to preside over the Greenville Ward. In 1892 (Feb. 8th) he married Margaret T. Singleton (daughter of Wm. Singleton and Mary Ann Edwards), who was born July 22, 1859, in Pennsylvania. She died Nov. 7, 1902, after bearing her husband six children. In 1903 (April 28th) Bro. Williams married Mary Emma Barton (daughter of Alma Barton and Sarah M. Horton), who was born



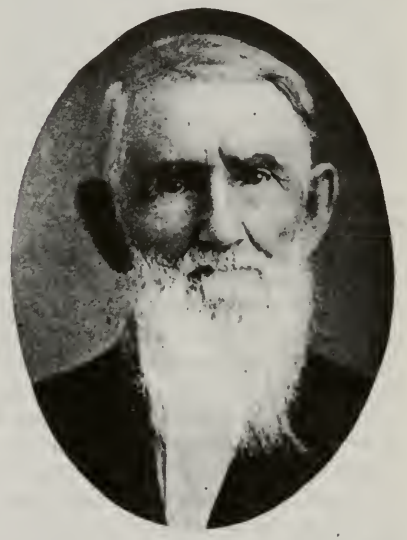
Jan. 24, 1881, in England. She also became the mother of six children. The names of Bishop Williams' children follow: Nettie G., Mary A., Clifford E., Margaret T., Charles, Gertrude, Lavera, David James jun., Alice, Ruby, Pauline and Elma.

WINN, William Lucellus, Bishop of the Smithfield Second Ward, (Benson Stake), Cache county, Utah, was born Oct. 13, 1866, at Smithfield, Cache county, Utah, the son of Thos. G. Winn and Elizabeth Nelson. He was baptized July 25, 1875, by John J. Plowman; ordained a Deacon Dec. 19, 1878, by Bishop Samuel Roskelly; ordained a Teacher March 21, 1882, by Geo. L. Farrell; ordained a Priest June 10, 1883, by Geo. L. Farrell; ordained an Elder Nov. 11, 1888, by Preston T. Morehead and ordained a Seventy Jan. 11, 1890, by Lyman O. Littlefield. He was set apart as a president in the 17th quorum of Seventy in June, 1900. and

later (Nov. 11, 1906) ordained a High Priest and Bishop by Orson F. Whitney. In 1898-1899 he filled a mission to the Northern States, laboring in the South Illinois conference. At home he has acted as an officer in the Smithfield Ward and as superintendent of the Ward Sunday school. He also labored as a Ward teacher for some time and had charge of the ordained Deacons; served one term in the Smithfield city council and has been city marshal and road supervisor. Bro. Winn was raised on a farm and followed the vocation of a farmer for many years, but later he engaged in merchandizing. In 1888 (Nov. 14th) he married Edith Weeks (daughter of David Weeks and Hannah Riches), who was born Sept. 5, 1870. This marriage has been blessed with twelve children, namely, William Frank, Wallas Weekes, George Thomas, David Griffin, Fred Milton, Glenn Riches, Wesley, Parley Nelson, Edith Stella, Leonard, Elva and Blanche.



WINSOR, Anson Perry, Bishop and Patriarch, was born Aug. 19, 1818, at Elliotville, New York, the son of Abraham Winsor and Sophia Bigelow. Being converted to "Mormonism," he was baptized May 15, 1842, and gathered with the Church at Nauvoo, Illinois, where he became intimately acquainted with the Prophet Joseph Smith and acted as one of his body guards. In 1842 (March 20th) he married Emeline Zenatta Brower (daughter of John Brower and Delight Smith), who was born March 2, 1824. This marriage was blessed with nine children, namely, Walter J., Ida R., Margaret E., Anson P. jun., Samuel A., Emeline G., Phoebe P. and Lucy D. Bro. Winsor emigrated to Utah in 1852 with his family and soon afterwards located in Provo, where he in 1855 married Mary Nielsen (daughter of Peter Nielsen), who was born in Denmark. The children by this marriage were the following: Joseph F., Andrew N. and Mary J. In Provo Bro. Winsor served as city councilman, and in 1857 he was appointed wagon master of President Brigham Young's Express Company. He was sent to the States in charge of a company and arrived at Fort Leavenworth May 1st, 1857. From that place he wrote a letter to President Brigham Young, notifying him that Johnston's army had started for Utah. This letter was sent with



Abraham O. Smoot, who delivered the same to President Brigham Young July 24, 1857, at the memorable celebration in Big Cottonwood Canyon. Bro. Winsor was sent to Echo Canyon in October, 1857, to guard against the invaders and to assist in making fortifications. The following spring (1858) he was again sent into Echo Canyon, this time with 300 men to release those who had been on duty during the previous winter. In 1861 he was called on a colonization mission to southern Utah and settled at Grafton on the Rio Virgen river, where he in 1863 was appointed to preside as Bishop. In the spring of 1869 he was appointed to build a fort as a protection against the Indians at Pipe Springs and to collect tithing cattle and take charge of them. He was with the parties who went out to secure the bodies of Dr. James M. Whitmore and Robert McIntyre, who had been killed by Indians. Previous to this he had been appointed colonel in the Third Regiment of Militia under General Erastus Snow, and participated in several battles with the Indians. In 1877 he was called to St. George to labor as an ordinance worker in the Temple, and he remained active in this work as long as his physical strength would permit him to do so. He was one of the first ordinance workers in the St. George Temple and performed baptism for the dead for more than 100,000 people. For a number of years he acted as first counselor to Bishop Charles A. Terry of the St. George Third Ward. In 1880 (Jan. 29th) he married Martha N. Knight. Bro. Winsor died at St. George June 17, 1917, 98 years and 10 months old. He was quite active until within two days of his death and retained his faculties until the last. He was able to read without glasses and right up to the day of his demise his mental faculties were so well preserved that he could converse freely upon all phases of the great world's war.

WINSOR, Andrew Nielsen, Bishop of the St. George Third Ward (St. George Stake), Washington county, Utah, was born Feb. 16, 1866, at Grafton, Washington county, Utah, the son of Anson P. Winsor and Mary Nielsen. He was baptized April 1, 1877, by his father; was ordained a Deacon Nov. 29, 1879; ordained a Teacher Feb. 24, 1884; ordained a Priest June 27, 1886; ordained an Elder (by his father) Feb. 30, 1887; ordained a Seventy Dec. 24, 1887, by Lorenzo Clark, and ordained a High Priest and Bishop Sept. 15, 1890, by John Henry Smith, who also set him apart to preside over the St. George Third Ward. He held that position until 1896, when the four St. George Wards were consolidated into one. Bishop Winsor has also acted as president of a Deacons' quorum, assistant superintendent of the Saint George Third Ward Sunday school, second assistant superintendent of the Saint George Fourth Ward Sunday school; clerk of the 99th quorum of Seventy (1892-1894), Stake secretary of Y. M. M. I. A. (1901-1906), superintendent of the Saint George West Ward Sunday school, etc. In September, 1903, he was chosen as second counselor to Bishop James McArthur of the St. George West Ward, which position he still holds. He labored eight months as a volunteer Temple worker, served as a city councilman in St. George from 1891 to 1895, acted as justice of the peace in 1900-1901, road supervisor, chief probation officer of Washington county, etc. In 1888 (April 26th) he married Agnes Macfarlane (the daughter of John Macfarlane and Agnes E. Heyborne), who was born Dec. 9, 1869, in St. George. The children by this marriage are the following: Tillie, Andrew L., John H., Marion M., Mary, Ruth and Karl F. Bishop Winsor is a farmer and

stock raiser. From 1870 to 1877 he resided at Pipe Springs.

WOODARD, Jabez, president of the Italian and later of the Swiss and German mission, was born Oct. 27, 1821, at Debro, Aldenham Parish, Hertfordshire, England, the son of James Woodard. Becoming a convert to "Mormonism," he was baptized in 1849 and soon afterwards ordained a Priest. Later he was ordained an Elder and called to assist Lorenzo Snow in missionary work in Italy. He arrived at La Tour, Sept. 18, 1850, and commenced missionary labors among the Waldenses in the Piedmont Valley. He was one of the four Elders who ascended Mount "Brigham" when they organized themselves into the first branch of the Church in Italy, Sept. 19, 1850, and was also present when the first baptism by divine authority was performed in Italy, Oct. 27, 1850. In 1852 he accompanied Lorenzo Snow on a mission to the island of Malta and remained there five months, assisting in organizing a branch of the Church on that island. He then returned to Piedmont, Italy, and presided over the Italian mission until he emigrated to Utah in 1854, crossing the Atlantic in the ship "John M. Wood," which sailed from Liverpool, England, March 10, 1854, and arrived in New Orleans May 2, 1854. Bro. Woodard crossed the plains the same year and became a resident of Utah. Three years later, in 1857, he was called on a mission to Europe, and to fill that mission he crossed the plains with hand-carts, together with many other missionaries bound for different part of the world. On his arrival in Europe he was called to preside over the Swiss and German mission, which position he held until the spring of 1861, when he returned to America, crossing the Atlantic in the ship "Monarch of the Sea," which sailed from Liverpool May 16, 1861, with a company of nearly one thousand Saints of various nationalities in charge of Elder Woodard. Soon after his return to Utah he was called on the Dixie mission and made his home in St. George. In the latter part of 1869, leaving his family in southern Utah, he went to Morgan county to spend the winter of 1869-1870 with Geo. W. Thurston at Milton. Early in February, 1870, he met with the misfortune of freezing one of his feet quite severely, which accident led gradually to other ailments, from the effect of which he died at Milton, March 2, 1870. Dying away from his family made his demise doubly sad. Bro. Woodard was a talented writer and poet, some of the sweetest and most impressive songs of Zion being from his pen. From the time he first joined the Church, Bro. Woodard was a faithful and true Latter-day Saint.

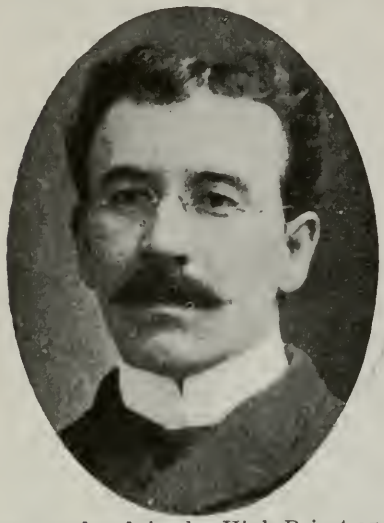
WRIGHT, Alexander, one of the first Latter-day Saint misssionaries who introduced the fulness of the gospel into Scotland, was born Jan. 27, 1804, in the parish of Marnoch, Banffshire, Scotland. In 1835 he emigrated to Canada, where he became a convert to "'Mormonism," being baptized in 1836. Soon afterwards he moved to Kirtland, Ohio, and was ordained to the Priesthood. Early in 1839 he was called on a mission to Scotland. Complying with this call he left Springfield, Ohio, March 14, 1839, accompanied by Henry C. Jacobs, Jesse Haven and others. Their destination was New York and they traveled on foot at the rate of twenty or twenty-five miles a day, preaching and visiting by the way. Arriving in New York late in the summer, they waited there for the arrival of some of the Twelve coming from the west. About this time Samuel Mulliner joined Elder Wright, having just arrived from the headquarters of the Church. Before sailing, they labored in the regions around about New York, visiting both Saints and strangers,

until they had obtained sufficient means to enable them to pay their passage across the water. They sailed from New York Nov. 6, 1839, and arrived in Liverpool Dec. 3, 1839. After visiting the brethren and Saints in Liverpool and Preston, and conferring with Willard Richards, Joseph Fielding and others, they left Liverpool for Scotland Dec. 19, 1839, arriving in Glasgow the following day. On the 21st they went by canal-boat to Edinburgh, where Elder Mulliner's parents lived. After a brief stay there, Elder Wright became desirous of visiting his parents, who lived in Banffshire, in the north of Scotland. Being unable to find a boat leaving for the north (the boats having been withdrawn for the season), he set out on foot, crossing the Firth of Forth to Kirkcaldy. He persevered on his journey, visiting Dundee on the road. Being exposed to the weather, and finding shelter where he could, he was taken sick, but did not fully realize what ailed him until he reached Aberdeen, where he consulted some druggist friends and found that he was suffering from smallpox. Nothing daunted, he proceeded, after resting a day or two, to his father's house, sick as he was. Once there he rested, and in the course of a few days he was well again. Elder Wright visited his friends and relatives in that part of the country and also in the city of Aberdeen, preaching wherever he could find a place to do so, and bearing testimony of the restoration of the gospel through Joseph Smith. In the meantime Elder Mulliner had been laboring at Bishopton, near Glasgow, and had there baptized Alexander Hay and his wife Jan. 14, 1840; they were the first to embrace the fulness of the gospel in Scotland in this dispensation, being the first fruits of the Elders in that land. At this time Elder Mulliner wrote to Elder Wright, requesting him to join him at Bishopton. Elder Wright very shortly left the north to join his companion, traveling all the way south to Edinburgh, as he had done north to Banff, on foot. He used every opportunity to proclaim his mission on the way, at Dundee and elsewhere. When he reached Edinburgh he found Elder Mulliner there, visiting his parents. They remained in that city a brief season, during which they became acquainted with two men (Gillispie and McKenzie) at Leith, who were both baptized Feb. 2, 1840. Elders Wright and Mulliner then started for Glasgow by canal-boat and arrived at Bishopton the following day. Their conjoint labors now commenced in earnest, and they held meetings in Kilpatrick, Bishtopton, Bridge-of-Weir, Paisley, Kilmarcomb, Johnstone, Houston, Kilbarchan, Glasgow and other places. It appears that their presentation of the gospel brought a ready response, for a number of persons were soon afterwards baptized. In fact baptisms soon became a daily occurrence, and by the close of April, 1840, upwards of sixty persons had been led into the waters of baptism. Early in May, 1840, Elder Orson Pratt arrived in Paisley and on May 8, 1840, the Paisley branch (the first branch of the Church of Jesus Christ of Latter-day Saints in Scotland) was organized with Robert McArthur as president. The work now spread rapidly, additional branches being organized at Bridge-of-Weir, Bishopton and Greenock. Soon after organizing the Paisley branch, Elder Orson Pratt went to Edinburgh, accompanied by Elder Mulliner, and established a branch of the Church there. Elder Mulliner returned to America in the fall of 1840, but Elder Wright continued his work and was the means of bringing many into the Church. In August, September and October, 1840, he labored in Aberdeen, Banff, Macduff, Portsoy and other places, endeavoring to spread a knowledge of the gospel among his relatives and among the people generally, but the work of in-

troducing the gospel into this northern part of Scotland was slow. Much difficulty was experienced in obtaining places to hold meetings, except where extortionate prices were asked, which Elder Wright was unable to pay. When he arrived in Aberdeen he had only 13½ pence in his pocket. He persevered diligently, seeking conversations everywhere, loaning books for the people to read, maintaining himself as best he could, traveling continuously. From sheer necessity he occasionally sought labor where he could find it, in order to buy himself a pair of shoes or to buy books, etc., with which to enable him to persue his labors. On one occasion he slept in a field on some shocks of grain; on another he slept on some rocks on the sea shore. Returning from the north in October, he immediately resumed his labors in the Paisley district, working there during that winter and until the next summer, baptizing converts every few days. In the summer of 1841 he returned to the north, taking up labors there again and covering the country pretty much from Aberdeen to Inverness. Many friends were made and some interest manifested, but results were slow at that time. The people were very excited just then over religious differences and difficulties existing among them, which shortly after culminated in the disruption of the Church of Scotland, when the Free Church of Scotland drew away from the established Church. Elder Wright spent the winter of 1841-1842 and the following spring in the north. Early in the summer of 1842 his father's family concluded to emigrate to America; most of the family were enquiring after truth and were favorably disposed toward the restored gospel. Later a number of them joined the Church. Elder Wright arranged for seventeen passages for his relatives and with them he sailed from Liverpool Sept. 17, 1842, on the ship "Sydney." After a long voyage, during which several deaths occurred, they arrived at the mouth of the Mississippi, whence they proceeded up the river on the steamboat "Alexander Scott," and were much delayed by the boat going aground. At last they reached Altoona, Dec. 19, 1842, where they stayed temporarily. Elder Wright was thus some two years and nine months away on this mission. He soon afterwards became a resident of Nauvoo, Ill., where he married Hannah Butterfield, May 25, 1844. A daughter, who died soon afterwards, was born to them; the wife died in childbirth. Brother Wright passed through the persecutions in Illinois and became an exile, together with his people, in 1846. In 1847 he crossed the plains to Great Salt Lake Valley, driving a team for President John Taylor on the journey. In January, 1851, he married Hannah Leigh in Salt Salt Lake City, by whom he had two children, Mary Elizabeth and Hannah Ann. After living for some time near Pioneer Square, Salt Lake City, he moved out into the country in the spring of 1853, locating near where Wandemere Park now stands. He lived there until he went south on a colonization mission to Dixie, where he settled on the Rio Virgen, at Virgen City. In 1856 (Nov. 23d) Elder Wright married Hannah Walters, by whom he had six children, namely, Sarah Ann, Alexander, Elizabeth Jean, William Walters, Hannah May and John Edmond. Bro. Wright continued a resident of Virgen City until the time of his death, which occurred Aug. 3, 1876, at Virgen City, after an illness of about seven years. He left a wife and six children.

YATES, James Maxwell, fourth Bishop of E T Ward, Tooele county, Utah, was born Aug. 27, 1875, at Lake Point, Tooele county, Utah, the son of Joseph Yates and Elizabeth Maxwell. He was baptized in September, 1883, by his father; ordained

successively to the office of Deacon, Teacher and Priest; ordained an Elder in March, 1892, by Wm. F. Moss; ordained a Seventy in 1896, by Jos.



Dunn and ordained a High Priest and Bishop Oct. 3, 1909, by Francis M. Lyman and set apart to preside over the E T Ward. In 1892-1894 he filled a mission to the Southern States. At home he acted as assistant superintendent of the Lake Point Sunday school one year, was counselor in the Ward Y. M. M. I. A. two years and Ward clerk ten years. In 1895 (Nov. 22nd) he married Mary J. Shandrew (daughter of Henry Shandrew and Annie Jenson), who was born April 9, 1887; four children (Oswald C., Zell J., Lyman S. and Ula M.) are the issue of this marriage.

YATES, Thomas, Bishop of Scipio (Millard Stake), Millard county, Utah, was born June 6, 1840, at Bath, Sommersetshire, England, the son of William Yates and Hannah Howes. He was baptized May 29, 1853, by Dorr P. Curtis at Bath, England, ordained a Deacon June 8, 1856, by Jesse B. Martin, ordained an Elder Oct. 6, 1856, by Ezra T. Benson, labored as a traveling Elder in Great Britain from the latter date until May 23, 1863, when he emigrated to Utah. He located in Scipio, Millard county, in 1864, and in 1877 (July 22nd) was ordained a High Priest by Erastus Snow and set apart to act as second counselor to Bishop Daniel Thomas of Scipio. He was ordained a Bishop in May, 1882, by Apostle Francis M. Lyman and set apart to preside over the Scipio Ward, which position he held until the time of his death. His first wife was Elizabeth Francis, whom he married July 22, 1863, at Florence, Nebraska. She was the daughter of John Francis and Susan Mallet. Five children (Hannah E., Sarah L., Emily F., Thomas J. and Maud M.) blessed this union. Sister Yates died Dec. 31, 1910. In June, 1880, Bro. Yates married Susan I. McArthur, (daughter of Henry McArthur and Sarah Elizabeth Ivie), who was born Nov. 14, 1860, in Mount Pleasant, Sanpete county, Utah. She bore her husband five children, namely, Eva, Ella, Henry M., Dora and Viola. Having married two wives Bishop Yates was arrested, convicted under the Ed-



munds law and imprisoned in the Utah penitentiary in 1899-1900. Bishop Yates died at Scipio, Feb. 21, 1903, faithful and true till the last.

YOUD, John Pickles, Bishop of the Lake Shore Ward (Nebo Stake), Utah county, Utah ,was born Jan. 18, 1860, in Spanish Fork county, Utah the son of Thomas Youd and Elizabeth Pickles. He was raised and educated in Spanish Fork, and after being baptized when eight years of age by Charles A. Davis, he became an active Church worker. He was ordained a Priest and subsequently an Elder. Still later he was ordained a Seventy by George Reynolds, and filled a mission to Great Britain in 1891-1893, laboring in the Liverpool conference. In 1886 he changed his residence from Spanish Fork to Lake Shore, where he again took an active part in Church affairs. After being a member of the 149th quorum of Seventy for some time, he was ordained a High Priest and Bishop May 25, 1913, by Hyrum M. Smith, and set apart to preside over the Lake Shore Ward, which position he still occupies. In 1889 (Sept. 25th) he married Sörine Sörensen, who has borne her husband eleven children, namely, Annie Elizabeth, Florence Lorella, Thomas Leslie, John Ivan, Wilford Joseph, Alice Sörine, Nellie, Arthur S., Stella, Ruby and Loa. Bishop Youd is a farmer and stock-raiser by avocation.

YOUNG, Lorenzo Sobieski, the only survivor of the orginal company of Utah pioneers of 1847, was born March 9, 1841, in Winchester, Scott county, Ill., the son of Lorenzo Dow Young and Persis Goodall. He arrived in Salt Lake Valley with his parents in July, 1847. In 1872 he married Sarah A. Black, who bore him 12 children. He now lives at Shelley, Idaho.

YOUNG, Willard, superintendent of Church building activities, was born April 30, 1852, in Salt Lake City, Utah, the son of President Brigham Young and Clarissa Ross. His mother died when he was six years of age and he and his three sisters, Mary, Maria and Phebe, were placed in charge of Sister Zina D. H. Young, who proved a real mother to them. Willard was baptized April 30, 1860, by James Works, and was ordained an Elder and received his endowments in the Endowment House, Salt Lake City, Dec. 28, 1868. He was ordained a Seventy in October, 1891, by Moses Thatcher, and in the fall of the same year he labored for several months as a Mutual Improvement missionary in Davis, Weber and Box Elder counties. From 1891 to 1893 he was president of the Young University and from 1906 to 1915 president of the L. D. S. University. He was appointed a member of the General Church Board of Education Oct.



18, 1888, and a member of the Church Board of Examiners in 1906, serving in the latter capacity until June 30, 1915. He was ordained a High Priest by John T. Caine March 26, 1907, and set apart as an alternate member of the High Council of the Ensign Stake; later he became a regular member of that organization. He was appointed and set apart as assistant to the president of the Logan Temple Jan. 3, 1916, and labored in that capacity until July, 1917. In 1919 (Nov. 1st) he was appointed superin-

tendent of Church building activities, a position which he still holds. In 1882 (Aug. 1st) he married Harriet Hooper (daughter of Wm. H. Hooper and Mary Ann Knowlton), who was born May 3, 1861, at Cummingsville, Ohio. Their children are Mary, Harriet, Anna, Claire, Alice and Sidney Hooper. Sidney is a graduate of the U. S. Military Academy and now (1920) a captain of infantry in the U. S. army. Bro. Young commenced his military career in 1871, when he entered the U. S. Military Academy at West Point as a cadet, graduating therefrom in 1875 with the rank of second lieutenant (Corps of Engineers). He was with the Engineer Battalion at Willets Point, N. Y., from Oct. 1, 1875, to Aug. 17, 1877, and acted as assistant engineer under the orders of Lieutenant Wheeler in the geographical survey west of the 100th meridian from Sept. 13, 1877, to Aug. 28, 1879. Returning to West Point he was appointed instructor of civil and military engineering Aug. 28, 1879, and acted as assistant professor in that department from Aug., 1881, to August, 1883. Later he acted as assistant to Captain Powell and to Major Jones and had local charge of the construction of the Cascade Locks, Oregon, from Oct. 4, 1883, to July 16, 1887, being appointed captain of a corps of engineers Oct. 12, 1886. From July, 1887, to October, 1889, he was in Portland, having charge of various river and harbor improvements and surveys in Oregon, and from October, 1889, to June, 1890, at Memphis, Tenn., in charge of the Third District of the Mississippi River. At the request of President Woodruff, he resigned from the army in 1891 (Feb. 22nd) to accept the presidency of Young University. On April 5, 1896, he was appointed brigadier-general of the National Guard of Utah and held that position until the breaking out of the Spanish-American war in 1898 when, after having assisted in organizing the Utah volunteers, he was appointed a colonel of the Second Regiment, U. S. Volunteer Engineers, and served in the United States and in Cuba until May 16, 1899. During the world's war he was appointed U. S. agent under the chief of engineers, U. S. army, Sept. 1, 1897, and was stationed at Kansas City, Mo., in charge of the Kansas City Engineer District, Western Division, and engaged in improvements of the Missouri, Osage, Gasconade and Kansas rivers, and also on work for the preservation of the bank line of the Republican River, in front of Fort Riley (Kansas), Military Reservation, in which capacity he served until July 1, 1919. In a civil capacity Brother Young served as city engineer of Salt Lake City from 1893 to 1895 and was the first state engineer of Utah, serving in that capacity from March, 1897, until the outbreak of the Spanish-American war. From 1889 to 1902 he served as general manager of the National Contracting Company in New York City, on large works, such as the drainage of the city of New Orleans; the construction of one of the great wheel pits for electric power development at Niagara Falls, N. Y.; the building of the great intercepting sewer in Boston; construction of the tunnel under the bay between Boston and East Boston, the building of a large dam for electric power development on the Hudson river, near Glenn's Falls, N. Y., etc. From 1902 to 1905 he engaged in private engineering practice in the city of New York and from 1905 to 1906 he was engaged in private engineering practice in Salt Lake City. From such an experience in life he is well qualified for his present position as superintendent of Church building activities. Wherever his lot has been cast among his fellowmen he has always been a valiant defender of the faith and his whole life a worthy example of one of Utah's distinguished sons.

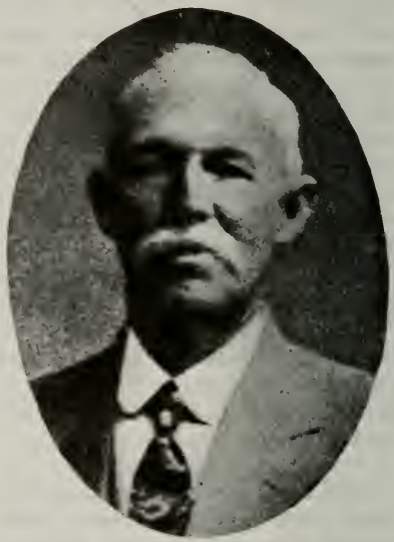
ABEL, Elijah, the only colored man who is known to have been ordained to the Priesthood, was born July 25, 1810, in Maryland. Becoming a convert to "Mormonism" he was baptized in September, 1832, by Ezekiel Roberts and, as appears from certificates, he was ordained an Elder March 3, 1836, and a Seventy April 4, 1841, an exception having been made in his case with regard to the general rule of the Church in relation to colored people. At Nauvoo, Illinois, where he resided, he followed the avocation of an undertaker. After his arrival in Salt Lake City he became a resident of the Tenth Ward, and, together with his wife, he managed the Farnham Hotel in Salt Lake City. In Nauvoo he was intimately acquainted with the Prophet Joseph Smith and later in life was the especial friend of the late Levi W. Hancock. In 1883, as a member of the Third Quorum of Seventy, he left Salt Lake City on a mission to Canada, during which he also performed missionary labors in the United States. Two weeks after his return he died, Dec. 25, 1884, of debility, consequent upon exposure while laboring in the ministry in Ohio. He died in full faith of the gospel.

ADAIR, Thomas Jefferson, an Elder who died away from home, filling a mission for the Church, was born May 28, 1884, at Nutrioso, Apache county, Arizona, the son of Samuel Newton Adair and Helen J. Brown. His grandparents on his father's side were among the noted residents of Nauvoo, Illinois, and his grandparents on his mother's side were associated with the Church in Kirtland, Ohio, where his grandfather Brown assisted in the erection of the Kirtland Temple. His parents were among the early settlers in Apache county, Arizona, and were staunch Latter-day Saints. Thomas J. was baptized Sept. 1, 1892, by his father and was ordained successively to the offices of Priest and Elder. He was set apart for a mission to the Southwestern States April 1, 1904, and was appointed to labor in Arkansas, where he spent twenty-eight months as a faithful, energetic missionary. While thus engaged he contracted a disease and being released from his mission he started for home and arrived at St. Johns, Arizona, July 23, 1904. His parents, who lived about seventy-five miles from St. Johns, were notified, but when they arrived at his bedside he was unable to travel further, and getting gradually worse, he died Aug. 1, 1906, at St. Johns. Elder Adair was greatly respected by all who knew him. He had received a good education, had attended the Stake academy at St. Johns, and taken the missionary course prior to going on his mission. He was noted for his exceptionally energetic and lively disposition and ever showed the greatest loyalty and devotedness to the Church.

ADAMS, Barnabas L., one of the original Utah pioneers of 1847, was born August 28, 1812, near Pearth, Upper Canada, of Vermont parents and was educated in the Methodist faith, several of his immediate relatives being preachers in that denomination. He became a convert to "Mormonism" when about twenty-three years of age and afterwards gathered to Missoui, traveling to that State in what was known as the Canada Camp, led by Elder John E. Page. Together with his co-religionists he was expelled from the State of Missouri by mobocratic violence, and settled with the Saints in Illinois. There he afterwards became subject once more to the ruthless hand of persecution, and during the general exodus in 1846 he came west, having lived for some time in Montrose, Lee county, Iowa. In June, 1846, he married Julia Ann Bawker at Montrose. She was a native of the State of New York. When President Brigham Young made

up his company of pioneers in the spring of 1847 at Winter Quarters, Barnabash L. Adams was chosen as one of them and traveled with the rest of the pioneers to Great Salt Lake Valley. He returned to Winter Quarters the same season. In the fall of 1848 he arrived in Salt Lake Valley the second time and located in Mill Creek. Afterwards he settled at the mouth of Little Cottonwood Canyon, Salt Lake county. While engaged in getting out logs for President Brigham Young's saw mill in City Creek canyon, he had occasion to lift the bed of a wagon whereby he seemed to have injured himself internally, and while in the act of eating his dinner June 2, 1869, he expired suddenly, although he up to that time seemed to posses the best of health. Bro. Adams was universally known as a faithful, kindhearted, unobtrusive, industrious man and was much beloved by a large circle of friends. He left a large family.

ADAMS, Hyrum, an active pioneer and Church worker, was born May 28, 1855, at Layton, Davis county, Utah, the son of Elias Adams and Belinda Raileigh. His father was a soldier in the Revolutionary War of 1812, and, becoming a convert to "Mormonism," he emigrated to Utah with his family in 1850. Hyrum Adams was baptized June 20, 1866, by Richard Pilling and later ordained to the different offices in the Priesthood. As a boy, he worked on his father's farm and experienced the hardships and adventures of a pioneer. He enjoyed hunting and was well known for his shrewdness and excellent marksmanship, which was proven in many instances. He was captain and first baseman in the baseball team that won credit throughout Davis county for many years. In 1877 (Jan. 15th) he married Rosa R. Higgs (daughter of David Higgs and Eliza Dodwell), who was born April 25, 1858, in Cheltenham, England. This union was blessed with six children, namely, Hyrum Rufus, Eliza Selecta, Elias Andrew, Alma John, Lottie Rosa, and Emery David. Sister Adams died Dec. 25, 1887, at her home in Layton, Utah. Four of her children preceded her to the "great beyond." In 1889 (June 13th) Brother Adams married Annie Laura Penrod (daughter of William H. H. Penrod and Lucene Bird Bybee), who was born April 29, 1870, in Mountain Green, Morgan county, Utah. This marriage has been blessed with eight children, namely, Delbert Hyrum, Frank David, Bird Belinda, Clay Quincy, Annie Blanche,



Blaine William, Bessie Amanda and Bonnie Catherine. Frank D. has filled a successful mission in the Eastern States and later served as a lieutenant and an aviator in the late World War. Bro. Hyrum Adams has been prominent in the building up of Davis county and has followed the occupation of farming and stock raising. In the early eighties he entered the sheep industry, which he still pursues; he was also one of the first dry farmers in Davis county, using oxen to plow the sod, as horses were unavailable at that time. He has also filled many positions of trust and responsibility in the community. Thus he acted as

school trustee, director and manager of Holmes Creek Irrigation Co. for many years, manager of a threshing machine company for 25 years, and superintended the building of the Layton Ward chapel. He was the prime mover in establishing the Layton water system, of which he is now a director. and was associated with the building of the first reservoir (now known as the Adams reservoir), in Davis county. It is the largest and most important reservoir in that county, being supplied with water from a small mountain stream entering the valley through Adams Canyon (thus named in honor of the Adams family). For his family Hyrum Adams has built a beautiful home, and has always been a liberal provider. Through his patience and affection he has won the esteem of all his associates in life and many have shared his unbounded hospitality. He is a man of strong physique and at the age of sixty-four he indulged in a buffalo hunt on Antelope Island, on which he was successful in killing two buffalos. Bro. Adams is now a High Priest in the Church, having been ordained to that office by Joseph A. Clark.

ADAMS, Annie Laura Penrod, wife of Hyrum Adams, was born April 29, 1870, at Mountain Green, Morgan county, Utah, a twin daughter of William H. H. Penrod and Lucene Bird Bybee. Being born of Latter-day Saint parents, she was baptized when ten years of age and took an active part in Church activities from her early youth. She moved with her parents to Arizona in 1883 and later returned to Layton, Davis county, Utah, where she was married to Hyrum Adams June 13, 1889. She has borne her husband eight children, all of whom are still living. Sister Adams has achieved great success as an artist and has acquired local fame as a painter of animals and landscapes, both in oil and pastel. Her paintings have been on exhibition many times and received unstinted praise from the judges. She is a resourceful, industrious, amiable wife and mother. Among her many Church activities, we may mention that she labored as a Stake aid in the Davis Stake Relief Societies for eight years and has served as a Ward teacher in Relief Society work upwards of



twenty years. She now acts as second counselor in the presidency of the North Davis Stake Primary Association. During the late World War she acted as chairman of the Layton Red Cross Auxiliary and chairman of the local farm bureau association of Layton.

ADAMSON, William Lennox, Bishop of Carey Ward, Idaho, was born Feb. 11, 1882, at Heber City, Wasatch county, Utah, the son of John Adamson and Margaret Murdock. He was baptized July 5, 1891, by Henry L. McMullen, attended school at Heber City, and Park City, Utah, moved to Carey, Idaho, with his parents, in April, 1898, attended the Cassia Stake Academy in 1905, worked at ranching and riding after cattle for ten years, was ordained an Elder by his father, and filled a mission to Great Britain in 1906-1908, laboring in the Scottish

and London conferences. At Carey he acted as president of the Ward Y. M. M. I. A. for four years and was ordained a High Priest and Bishop



by Apostle Rudger Clawson Nov. 3, 1913, and set apart to preside over the Carey Ward. Under his direction a new meeting house, costing $11,000, was built in the Carey Ward in 1915. Bishop Adamson served as chairman of the county board of commissioners of Blaine County, Idaho, in 1912-1913, and was elected a member of the Idaho State Legislature in 1916. Otherwise he has been engaged in many successful enterprises.

ALDER, Godfred, an Elder who died in the missonary field, was born July 20 1848, in Schwelbuum, Appenzell, Switzerland, and was the son of John Ulrich Alder, and Susanna Barbara Zuberbubler. He was baptized Feb. 1, 1862, by John Huber and emigrated to America in 1869. Soon after his arrival in Salt Lake City he married Anna R. Ruesch, who had emigrated in the same company with him. Afterwards they made their home at Manti, Sanpete county, Utah, where they had born to them four sons and three daughters. Elder Alder was set apart for a mission to Germany, April 22, 1898, by Brigham H. Roberts, and was a faithful missionary. At the time of his sickness and death he was laboring alone in Chur, the most remote part of the Swiss Mission. During this sickness he had his home with Brother Braun and family of that district, who gave him all the kindly care he could have had in his own family. When the symptoms became unfavorable, medical aid was called and a letter sent to President Bowman at Bern, who immediately wrote to Elder Keller to go and see Brother Alder forthwith, he being near him. Besides being old and warm friends, they were raised, emigrated and lived in Manti together, and sent on their mission at the same time. March 13, 1898, brought a telegram, that Brother Alder's case was critical, when Brother Bowman started immediately, reaching the bedside of the sick man some time before Brother Keller, his absence from home when the letter arrived being the cause of his delay. The disease had developed into pneumonia, one lung and half the other being clogged, and a high fever resulting so that sleep had been out of the question; yet, after administration, Brother Alder rallied and for some time seemed so much better that Elder Bowman returned to Bern, assured of his ultimate recovery. However, relapse set in, and on Saturday, March 18, 1898, at 10 a. m., he peacefully passed away. The remains were placed in a hermetically sealed casket and every thing was done in accordance with the legal requirements of the country, so that removal could be made, if desired. At a later date the remains, as well as those of other Elders who had died in the European countries, were removed to the homes of the deceased in the land of Zion.

ALLEN, Albern, a member of the Mormon Battalion, was born May 22, 1802, in Cornwall, Litchfield county, Connecticut, the son of Daniel and

Clarissa Allen. Becoming a convert to "Mormonism," he was baptized in Cattaraugus county, New York, in 1835. The next year (1836) he moved to Missouri with his family and located in Caldwell county, where he passed through the persecutions and hardships which befell the Saints at that time. Thus he was with his brethren at Far West when they were betrayed into the hands of their enemies and laid down their arms. When the Saints were expelled from Missouri, in 1839, he located temporarily in Adams county, Illinois, and became a resident of Nauvoo, Hancock county, in 1840. In Nauvoo he was ordained an Elder and afterwards a Seventy and filled a short mission to the South. As a military man he served as a lieutenant in one of the companies of the Nauvoo Legion. In 1846 he became an exile, together with his co-religionists, after sharing in the sufferings of the Saints at Nauvoo. He went with the body of the Church to Council Bluffs, Iowa, where he enlisted in the Mormon Battalion, leaving his family sick in a wagon on the prairie. He marched with the Battalion to California, and, having been mustered out of service, he made his way to Great Salt Lake Valley in the fall of 1847, expecting to meet his family there. In this, however, he was disappointed, as his family did not arrive in the Valley until the fall of 1848. During his absence from his family, serving in the Battalion, he lost two of his younger children by death. Locating in Ogden, he was chosen as senior president of the 33rd quorum of Seventy, and later he served two terms in the Utah legislature as a member from Weber county. In the spring of 1857, being called on a mission to Canada, he crossed the plains, together with a company of other missionaries with hand-carts. On arriving on the Missouri, he was detained there to preside over a small branch of the Church. After his return to Ogden, in 1858, he acted as a counselor to Bishop Edward Bunker of the Ogden Third Ward. As a faithful and exemplary Latter-day Saint, he died at Ogden June 2, 1867, leaving quite a large family of children, he having married several wives. Brother Allen was known universally as a liberal and broad-minded man, always willing to render both financial and spiritual aid whenever it was needed.

ALLEN, Elijah, was born Feb. 7, 1826, in the town of Burton, Cattaraugus county, New York, the son of Andrew Lee Allen and Clarinda Knapp. Becoming a convert to "Mormonism," he was baptized in Kirtland, Ohio, in 1836, and confirmed a member of the Church by Sidney Rigdon. He afterwards shared with the Saints in their persecutions and trials in Missouri and Illinois. Early in February, 1846, he left Nauvoo for the west, driving a team for President Brigham Young. On his arrival on the Missouri river he enlisted in the Mormon Battalion and marched as a private in Company B to California. After his discharge in that State, July 16, 1847, and after passing through a siege of sickness, he obtained employment at the San Gabriel Mission, where he worked until 1848. In February of that year, together with about a dozen other men, he started for Great Salt Lake with about two hundred head of cattle, purchased for the Church, and after a difficult journey he arrived in Salt Lake Valley in the latter part of May, 1848, and commenced farming at the mouth of Red Butte Canyon. He paid a Brother Fuller $5 for half a bushel of seed corn to plant and the same amount for half a bushel of buckwheat, and he also paid 25 cents per pound for flour. The crickets, who destroyed his growing crops, saved him the trouble of harvesting. Later in the year (1848) he started for the States with Mr. Miles Goodyear, with a band of horses. On Sweetwater they met

President Brigham Young and his company en route for the Valley. Continuing his journey eastward, he finally reached the States, crossing the Missouri river Oct. 23, 1848. There again he met his parents, brothers and sisters, from whom he had been absent two years and three months. When Bro. Allen returned to Utah, he became a resident of Provo, Utah county, where he was identified with the 21st quorum of Seventy. He died in Herriman, Salt Lake county, Utah, April 12, 1866.

ALLEN, Joseph S., a member of Zion's Camp, was born June 25, 1810, in Oneida county, New York, the son of Daniel Allen and Nancy Steward. He moved with his father to Thompson, Geauga county, Ohio, where he became a convert to "Mormonism" and was baptized in February, 1831. Soon afterwards he was ordained a Teacher. He remained in Ohio till the spring of 1834, when he marched to Missouri as a member of Zion's Camp, led by the Prophet Joseph Smith. After Zion's Camp was disbanded, Bro. Allen remained in Clay county, Missouri, where he was married Sept. 2, 1835. In the spring of 1838 he moved to Far West, Caldwell county, and in the summer of the same year he was ordained a Seventy by the Prophet Joseph Smith and became a member of the first quorum of Seventy. In February, 1839, being driven from Missouri, he moved to Illinois and settled in the town of Lima, Hancock county. In June following he went on a preaching mission to Indiana and was absent four months. After his return home he was chosen as a member of the High Council at Lima. In consequence of mob threatenings he, in company with Isaac Morley, went to Nauvoo to consult the Prophet Joseph. While returning home with horse and buggy they were waylaid and assaulted by three armed men, one of whom seized the horse's bit. Bro. Allen took out one of his pistols and ordered the mobbers to desist, which they did. According to the Prophet's council, Bro. Allen moved to Nauvoo, where he took a prominent part in defending the lives and property of the Saints. Early in 1846 he left Nauvoo with his family for the west. After stopping for a short time at Mount Pisgah, Iowa (where he put in a crop), he went on to Council Bluffs and passed the winter herding Church stock up the Missouri river, together with ten other men. In the spring of 1847 he moved to the so-called Summer Quarters where he raised a crop and acted as a counselor to Bishop Houston. While thus staying on or near the Missouri river he buried four of his children. In 1848 he migrated to the mountains in President Young's company and wintered in Salt Lake Valley. In October, 1849, he was called, together with Isaac Morley and others, to settle Sanpete Valley. Thus he became one of the founders of Manti and was appointed a member of the High Council at that place. In 1854 he moved back to Salt Lake Valley and located on the Little Cottonwood, where he put in a crop, which was destroyed by crickets. Later he located at Santaquin, Utah county, where he remained three years and acted as counselor to Bishop Holman. Next he became a settler at Glenwood, Sevier county, where he passed through many hardships and dangers during the Black Hawk war. In 1866 he moved to Moroni, Sanpete county, where he on a certain occasion was involved in a fearful fight with three Indians, while standing guard. The savages rushed on the guards with clubs and knives, and while Bro. Allen's companion fled for his life he stood his ground and with his six shooter killed two of the Indians on the spot and wounded the other in the foot as he ran away. The latter was captured the next day. In the struggle Bro. Allen lost several of

his teeth through a blow from a rack stake in the hands of one of the Indians. His hat and vest were cut full of holes by knives and other sharp weapons. In the latter part of 1866 he went to the Muddy, now in Nevada, with his whole family. Here he took an active part in building up settlements in that part of the country. In due course of time he returned to Utah and remained active in the Church until his death, which occurred at Huntington, April 25, 1889. He died a faithful Latter-day Saint and was 80 years and ten months old at the time of his demise.

ALLEN, Rufus, one of the original Utah pioneers of 1847, was born March 22, 1814, in Litchfield county, Connecticut, the son of Gideon and Rachel Allen. He became a convert to "Mormonism" at an early day and suffered considerable persecution through mob violence. When strong and valiant men were chosen for pioneers to the Rocky Mountains in 1847, he was selected as one of them and thus he journeyed to Great Salt Lake Valley under President Brigham Young. He returned to Winter Quarters the same fall and after his arrival in the Valley the second time he became a resident of Ogden, Weber county, where he died during the winter of 1888-1889.

ALLRED, James, a member of Zion's Camp and presiding Elder of the Allred settlement (now Spring City, Sanpete county, Utah), in 1852-53, was born Jan. 22, 1784, in North Carolina, the son of William Allred and Elizabeth Thresher. He became a member of the Church at an early day, being baptized Sept. 10, 1832, in Missouri, by Geo. M. Hinkle and was a member of Zion's Camp in 1834, and served as a body guard to the Prophet Joseph Smith. He passed through all of the persecutions of the Saints in Missouri and Illinois, and he was ordained a High Priest by the Prophet Joseph Smith. In 1851 he arrived in Utah and was one of the founders of Spring City in 1852. Bro. Allred, or "Father" Allred, as he was known by his associates, was always a faithful member of the Church. He raised a large family and died in Spring City, Sanpete county, June 10, 1876.

ALLRED, James Riley, a member of the Mormon Battalion, was born Jan. 28, 1827, in Bedford county, Tennessee, the son of Isaac Allred. He joined the Church at an early day and gathered with the Saints at Nauvoo, Ill. In 1846 he became an exile, together with his co-religionists, from Illinois and started for the Rocky Mountains. On the journey from Nauvoo to the Missouri river he served as a guard in Pres. Brigham Young's company. At Council Bluffs, Iowa, he enlisted in the Mormon Battalion in July, 1846, and marched with that body as a private in Company A. He was honorably discharged in California, when his term of enlistment had expired in July, 1847. Agreeable to council received from Pres. Brigham Young, he remained in California the following winter (1847-48), together with a number of his Battalion companions. During his stay there gold was discovered. In 1848 he went to Salt Lake Valley where he remained about a year and then returned with Charles C. Rich and others to Upper California. When he later again went to Utah, his constitution was greatly impaired; he located in Spring City, Sanpete county, which then became his permanent home. In 1861 he went to the Missouri river as a night guard in one of the companies sent out to bring poor Saints to the Valley. In 1863 he made a similar trip. After that he suffered with ill health until the time of his death which occurred in Spring City April 14, 1871. He died in full faith of the gospel and was highly respected by all who knew him.

ANDERSEN, Andrew K., an Elder who died while filling a foreign mission, was born Aug. 6, 1859, in Hovlbjerg parish, Viborg amt, Denmark, the son of Johan Andersen and Anna Nielsen. He became a convert to the restored gospel and was baptized by Christian Jensen May 5, 1880. After emigrating to Utah he located in Ephraim, Sanpete county, where he was ordained a Seventy and became a member of the 47th quorum of Seventy. In 1888 (Oct. 9th), Elder Andersen was set apart for a mission to Scandinavia by Apostle Lorenzo Snow. He was accompanied by his wife on this mission, and after laboring for one year in the Aarhus conference as a traveling Elder, he was appointed to preside over the Aalborg conference, which position he held till Jan. 5, 1890, when he died in the city of Aalborg of lung disease, after only a few days' sickness. The remains were interred Jan. 12, 1890, at Hovlbjerg, by the side of his parents. Elder Andersen, who was called hence in his youth and in the midst of a useful career, was much beloved by all who knew him, both at home and abroad.

ANDERSEN, Oluff Bernhard, Bishop of the North Morgan Ward (Morgan Stake), Morgan county, Utah, was born July 29, 1848, in Nakskov, Maribo amt (Lolland), Denmark, the son of Andreas L. Andersen and Margrethe Frederiksen. He received a common school education in the city of Nakskov and served five years as an apprentice to learn the trade of a tailor. Becoming a convert to "Mormonism" he was baptized Aug. 11, 1867, by Rasmus Rasmussen and soon after ordained to the lesser Priesthood and appointed to labor as a local missionary on the islands of Lolland, Falster and Möen. In 1868 (July 19th), he was ordained an Elder by Christian D. Fjeldsted and continued his missionary labor with zeal, until October, 1868, when his field of labor was changed to the island of Fyen. Subsequently he became president of the Odense branch. In the latter part of 1871 he was appointed traveling Elder in the Aarhus conference. Altogether he spent five years and three months as a local missionary in Denmark. He emigated to Utah in 1873, crossing the Atlantic in the steamship "Wyoming," and located in Scipio, Millard county, where he engaged in farming. Three years later (1876), he moved to Morgan, where he was ordained a High Priest June 1, 1877, by Lorenzo Snow and set apart to act as first counselor to Bishop Wyman M. Parker. Later he acter as first counselor to William B. Parkinson, which position he held until 1884, when he was ordained a Bishop by Albert Carrington and set apart to preside over the North Morgan Ward, which postion he held until 1905, when he was chosen as second counselor in the presidency of the High Priests quorum of the Morgan Stake; since 1911 he has acted as president of said quorum. In 1873 (June 29th), Bro. Andersen, while on the voyage across the North Sea, married Henriette Frederiksen, who was born April 28, 1844, in Odense, Denmark. This marriage was blessed with seven children, namely: Nancy Henrietta, Olga Josepha, Hannah Margaret, Ida Zina, Oluff Bernhard junior, John Henry and Agnes Frederikka. Brother Andersen acted as county surveyor from 1888 to 1919 and has filled many other positions of honor and responsibility.

ANDERSON, Gustave Theodore, an Elder of the Church who died while filling a foreign mission, was born June 22, 1881, at Billaberg, Skaraborg lån, Sweden, the son of Anders Peter Swenson and Stina Kisa Peterson. He emigrated with his parents to Utah and afterwards became a resident of Taylorsville, Alberta, Canada. He was baptized Sept. 2, 1906,

and later ordained to the Priesthood. In 1913, he was called on a mission to Sweden and on his way was set apart for that mission in Salt Lake City, Jan. 7, 1913. He arrived in Stockholm, Sweden, Feb. 2, 1913, and was appointed to labor in the Sundsvall conference; he spent most of his time in the ministry in the Härnosand and Luleå branches. While diligently engaged in his missionary work he complained of pain in the bowels and when medical aid was secured it was found that he suffered with an attack of appendicitis. The sickness had already gone too far for him to become subject to an operation and, continuing to grow worse, he finally died Dec. 11, 1913, at Luleå. His remains were placed in a metal coffin and shipped to his home in Canada in care of Mathias Erickson, a returning missionary.

ANDERSON, Marcus Conrad, an Elder who died while filling a mission, was born Feb. 4, 1898, at Hyrum, Cache county, Utah, the son of Joseph Willard Anderson and Carrie Ann Thoresen. He was educated in the grade schools of Hyrum and also attended the South Cache High School. He was baptized July 7, 1906, by David O. Nielsen and afterwards ordained an Elder. He was set apart for a mission to the Central States Sept. 3, 1918, and after arriving at mission headquarters (Sept. 6, 1918), he was assigned to labor in the South Texas conference. Later, on account of ill health, he was transferred to the West Texas conference and died Jan. 11, 1919, at San Antonio, Texas, after an illness of eight days. Brother Anderson was a very faithful missionary and labored earnestly to proclaim the truths of the gospel, ever diligent in bearing testimony of the divine mission of the Prophet Joseph Smith. His earnest testimony and exemplary life impressed many people with the divinity of the cause he represented.

ANDERSON, Walter H., an Elder who died in the missionary field, was born May 31, 1897, at Pima, Graham county, Arizona, the son of Hakon J. Anderson. He was baptized as a boy, ordained to the Priesthood later, and resided with his parents in Pima, when he was called on a mission to the Northern States. Arriving at mission headquarters in May, 1918, he was assigned to the Wisconsin conference, and on his arrival in Milwaukee, he was appointed to labor on the south side of that city; later he was transferred to Racine, where he did country work in near-by cities and towns, and after that he was transferred again to the south side of Milwaukee, where he was stricken with sickness and died with pneumonia, following influenza, Oct. 31, 1918, at the age of 21 years. From the time he arrived in the missionary field he magnified his calling as an Elder to the entire satisfaction of those placed over him, rendering able and valiant service in the cause of the Master. He was an inspiration to all who knew him and was loved and respected for his agreeable disposition, his clean and sincere manhood, and his love for right and righteousness of life. His sister Nora, also a missionary of exceptional ability, was at his bedside at the time of his death, and accompanied the body of her brother to their home in the west.

ANDRUS, Milo, a Patriarch and a most successful missionary, was born March 6, 1814, in Pleasant Valley, Essex County, New York, the son of Ruluf Andrus and Azuba Smith. In 1818 he moved with his parents to Huron county, Ohio. His parents were adherents to the Calvinistic creed, but Milo dissented from that faith at the age of fourteen and for several years after that he was studying religion, without being able to decide which sect to join, but as soon as he heard the doctrines of the restored gospel preached, he became

a convert and was baptized March 12, 1832, by Gideon H. Carter. About two months later he was ordained an Elder and performed a number of short missions. In 1834 he marched to Missouri in Zion's Camp. After his return to the East he was appointed to preside over the Florence branch, New York, which position he held until 1837. He was ordained a Seventy and became a member of the first quorum of Seventy. He also attended grammar school in Kirtland and received his blessings in the Kirtland Temple in 1836. When the Kirtland Temple was dedicated he beheld a glorious vision and saw cloven tongues of fire descending upon the brethren, until the whole house was filled with the glory of God. A number of the saints spoke in tongues and prophesied. In 1837 he was appointed to lead the saints of the Florence branch to Missouri; they arrived in Far West in the spring of 1838. Here Bro. Andrus became subject to the terrible persecutions which the saints had to endure in Missouri and was finally compelled to leave the State with his co-religionists in 1839. He then became one of the early settlers of Commerce (afterwards called Nauvoo), Hancock county, Illinois. In 1840 he went on a mission to the State of Ohio; later he was sent to Canada on a mission and in the spring of 1844 he was sent on a mission to Ohio. While filling that mission the Prophet Joseph and his brother Hyrum were murdered in Carthage. After his return to Nauvoo, Milo Andrus was set apart as a president of the tenth quorum of Seventy and labored diligently, together with many others, on the erection of the Nauvoo Temple, in which he, after receiving his own blessings, became an ordinance worker. After enduring the persecutions to which the saints in Illinois were subjected he started with the rest of his people for the Rocky Mountains, arriving at Council Bluffs, Iowa, in the fall of 1846. He was then called on a mission to England and crossed the sea with Apostle Orson Pratt. After his arrival in Liverpool, he attended a general conference of the British Mission and was appointed to preside over the Liverpool conference, which position he occupied until he returned home in 1850. During his presidency four hundred and sixty souls were added to the Church by baptism. Returning to America, he crossed the Atlantic in the ship "Argo," which arrived in New Orleans March 8, 1850. He reached the frontier in May, when he was appointed captain of fifty-six wagons and five hundred souls, with which he crossed the plains and arrived in Salt Lake City Aug. 31, 1850. His wife, Sarah Ann Miles, had accompanied him on this mission to Great Britain. Brother Andrus remained in the Valley until the spring of 1854, acting a part of the time as a counselor to Bishop David Brinton of Big Cottonwood. In 1854 he was appointed by the general conference of the Church to preside over the St. Louis conference. He responded to the call, crossed the plains once more and attended to his duties in Missouri until 1855, when he was appointed to bring another company of saints across the plains. He arrived in Salt Lake City in October of that year with his company. After his return he labored for sometime as a home missionary and as acting Bishop, but in the fall of 1860 he was called to take another mission to England. On his arrival at mission headquarters he was appointed to travel in the south part of England and in the Welsh principality. Later he presided over the Birmingham district, which embraced a number of conferences. Returning home he was placed in charge of seven hundred saints, who crossed the Atlantic on the ship "Underwriter," which arrived in New York, May 22, 1861. From New York he and his com-

pany journeyed inland to Florence, Neb., where he helped fit out the emigration for the plains and finally led a company of saints to the Valley. After his return home he located on Dry Creek and he was again appointed to labor as a home missionary. In 1869-70 he filled a short mission to the States. In the winter of 1873 he went to St. George, southern Utah, and the following year he moved a part of his family to St. George, where he later tried to work in the United Order. In 1874 he was appointed a member of the High Council in the St. George Stake, and held that position until 1881, when he was called to take charge of a mission to Green River in Emery county. This mission, however, did not succeed, and he therefore returned to Salt Lake City. In the fall of 1882 he was appointed chaplain of the council of the Utah Legislature. In 1883 he moved to Cache Valley and located in Oxford in 1884. When the Oneida Stake of Zion was organized in 1884, he was chosen as a member of the High Council of that Stake and also appointed to preside over the High Priests' quorum. He was ordained a Patriarch in 1884. Ripe in years and faithful and true to his Church to the last, Patriarch Andrus died at Oxford, Oneida county, Idaho, June 18, 1893, leaving a large posterity. Brother Andrus was universally known among the saints as an eloquent expounder of the gospel; he possessed the gift of speech to a marvelous extent and exercised influence for good wherever he associated with other men. He was one of the most successful missionaries known in the Church. His missionary activities are summed up in the following: Southern Ohio (1833), five months; Zion's Camp (1834), six months; Temple worker at Kirtland (1834), six months; State of New York (1835), five months; Canada (1841), six months; Ohio (1844), seven months; Nauvoo Temple (1845, eight months; Great Britain (1848), two years; St. Louis, Mo. (1854), nine months; Salmon River, Idaho (1856), two months; Great Britain (1859), two years, and Ohio (1869), five months.

ANDRUS, Silas Terry, an Elder who died while filling a mission, was born Oct. 8, 1883, at Franklin, Oneida county, Idaho, the son of Laron A. Andrus and Rosannah P. Terry. He was baptized Oct. 28, 1891, by Albert N. Clements, was ordained an Elder, and resided at Oxford, Bannock county, Idaho, when he was called on a mission to the Southern States. Responding cheerfully to the call, he was set apart for his missionary labors, Feb. 3, 1903, but after being engaged in the ministry a few months he was stricken with sickness and died at Waycross, Ga., May 27, 1903. Elder Andrus died an unmarried man, being less than twenty years of age at the time of his demise.

ANGELL, Harvey Leon, an Elder who died while filling a foreign mission, was born March 5, 1883, in Salt Lake City, Utah, the son of Theodore J. Angell and Kate Willie. He was baptized in 1891, and moved with his parents to Butte, Montana, where he still lived when he was called on a mission to Great Britain, being set apart for the same Oct. 2, 1907. On his arrival in Liverpool, England, Oct. 18, 1907, (having crossed the Atlantic on the steamship "Cymric"), he was assigned to the Leeds conference and appointed to labor in Halifax. He was somewhat run down through hard work before he left home and appeared to be unwell very soon after reaching Halifax, and in consultation with a physician his case was pronounced typhoid fever. He was removed to the fever hospital at Halifax, where every attention possible was given him and he lingered until Sunday, Dec. 1, 1907, when he died. The remains were properly clothed in linen

robes, embalmed, encased in a suitable casket, and sent in care of Elder Jonathan R. Pugmire, to the home of the dead Elder in Montana.

Archibald, Andrew Leavitt, one of the Elders of the Church who died while filling a foreign mission, was born April 27, 1897, at Cardston, Alberta, Canada, the son of Andrew R. Archibald and Martha E. Leavitt. He was baptized when eight years old, ordained to the Priesthood when quite young, and resided in the Cardston First Ward, when he was called on a mission to Samoa in 1914. He was set apart for this mission Nov. 18, 1914, and the next day started for his field of labor. On his arrival in Samoa, he took hold of the work of the ministry with diligence and zeal, and labored faithfully until he was stricken with typhoid fever, with which he died March 21, 1917.

ARCHIBALD, Roy G., an Elder who died while laboring in the missionary field, was born Feb. 11, 1898, at Cardston, Alberta, Canada, the son of Thomas H. Archibald and Rachel Gregson. He was baptized Oct. 7, 1906, by Joseph Steed and resided with his parents at Glenwoodville, Alberta, when he was called on a mission to the Northwestern States. Being set apart for his mission Jan. 8, 1918, he arrived in the mission in which he had been assigned to labor Jan. 11, 1918. After laboring faithfully in the British Columbia conference about a year, he was attacked with Spanish influenza, and died in Victoria, on the island of Vancouver, British Columbia, Jan. 10, 1919. Bro. Archibald was known among his fellow-missionaries, as a valiant, sterling character and a most energetic Elder. He was highly respected by those who knew him. His remains were shipped to his home in Alberta, in care of his father, who had come to visit him and who stayed by his side till the last.

ARMSTRONG, William, Bishop of the Eleventh Ward (Ensign Stake), Salt Lake City, Utah, was born March 12, 1870, at Ashfield, New South Wales, Australia. His parents joined the Church in his childhood and he was baptized when about eight years by Fred J. May, a missionary from Salt Lake City. Emigrating to America, he arrived in Salt Lake City, May 16, 1888. Six months later he was followed to Utah by the rest of the family, consisting of his



mother, a brother and four sisters. Soon after his arrival in Utah, William was ordained a Priest by Bishop James Watson of the 19th Ward, Salt Lake City, and labored for some time as a Ward teacher. He also acted as one of the officers of the Ward Y. M. M. I. A., and later as a teacher in the Sunday School. Afterwards he was ordained an Elder and subsequently a Seventy and chosen as one of the presidents of the 30th quorum of Seventy. He spent one year in the L. D. S. High School in Salt Lake City and during the winter of 1893-1894 he was called to take the M. I A. course at the Brigham Young Academy in Provo. About this time he worked as a line man for the old

Deseret Telegraph Company, served as a clerk in Hardy Young and Co's. store on Main Street, Salt Lake City, and spent two or three years in the photographic business, principally with Charles R. Savage of Salt Lake City. Later he went to work as a bookkeeper, etc., for Barton & Co., clothiers. After filling a successful mission to Australia) where he presided over the Queensland conference for nearly two years), he was called to go to Mercur, a mining camp in Tooele county, to hold meetings with the Saints who were located there, and in the winter of 1898-1899 he filled a mission to Sanpete county in the interest of the M. I. A. cause. After this he took charge of the mining department of the "Deseret News" and was thus employed until 1901, when he married Emma L. Armstrong (daughter of Francis Armstrong of Salt Lake City) and went to work in the Utah Commercial and Savings Bank. Eighteen months later he became secretary and treasurer of the Taylor, Romney & Armstrong Co., which position he held until January, 1906. When the Ensign Stake was organized in 1904 Bro. Armstrong was ordained a High Priest and set apart to act as a High Councilor in that Stake. In 1906 he was called on a second mission to Australia, this time to preside over the Australian mission; he was accompanied by his wife and two small children. After spending three years in Australia, he returned to Utah and identified himself with the old firm of Asper, Noall & Co., through the purchase of the interest of the late William Asper. He was ordained a Bishop Oct. 13, 1912, and set apart to preside over the Eleventh Ward. Bishop Armstrong has a family of six children, two boys and four girls. The names of his children are Helen, Marion, William, Louise, Robert and Kathryn.

ARNOLD, Henry, presiding Elder at Herriman, Salt Lake county, Utah, and otherwise a prominent man in the Church, was born Feb. 15, 1822, at Kenchester, near Hereford, England, the son of Henry Arnold and Elizabeth Monk. He was baptized by William Kay, Feb. 4, 1841, and soon afterwards ordained to the Priesthood, after which he commenced a useful career in England as a local missionary. In the spring of 1842 he was called on a mission to Wales, and thus, together with his missionary companion, Elder Wm. Allen, was one of the first Latter-day Saint Elders who preached the gospel in South Wales. They raised up a branch of the Church consisting of 17 members in Pembrokeshire. Subsequently Elder Arnold presided over several branches in Herefordshire, England, and later was appointed to labor as a traveling Elder in the Mars Hill (formerly Froomes Hill) conference, under the direction of Elijah F. Sheets, whom he subsequently succeeded as president of the conference. He also organized a branch of the Church in the city of Hereford. In 1848 he emigrated to St. Louis, Mo., where he presided over the 2nd Ward or district of the St. Louis conference, and four years later he journeyed to Utah, crossing the plains in Capt. John Parker's company, which arrived in Salt Lake City Aug. 28, 1852. He located in the Fifteenth Ward. Oct. 8, 1852, he was ordained into the 17th quorum of Seventy, and in the spring of 1853 called on an Indian expedition to the southern settlements in Utah, where he assisted the people to fort up as a means of protection against the savages. Elder Arnold served the entire summer in Capt. L. W. Hardy's rifle company, under the command of Cols. Geo. A. Smith and Wm. H. Kimball. In the fall of that year he located with his family in the Butterfield Settlement, subsequently known as Fort Herriman, Salt Lake county. There he took a very active part in opening up the canyons, making water ditches, building forts, etc. In

the winter of 1857-58 he participated in the Echo canyon expedition as first lieutenant in Capt. Elijah Allen's company, remaining out until the greatest danger was over and the majority of the brethren returned to their homes. When the general move of the Saints south took place in 1858, he took his family to Pondtown (Salem), Utah county, but returned to Herriman as soon as peace was established. Shortly afterwards he was ordained to the office of a High Priest, under the hands of A. O. Smoot and L. W. Hardy, and set apart to act as second counselor to Bishop Alexander F. Barron at Herriman. He filled that position from 1858 to 1861, after which he had charge of the Saints in Fort Herriman under the presidency of Bishop Archibald Gardner of the West Jordan Ward until 1866, when he removed to Salt Lake City, and during the following ten years had charge of the Warm Springs bath-houses under the direction of the Salt Lake City council. During that time the present bath-house buildings were erected. In 1877 he purchased the Globe Bakery from the administrators of the late Richard Golightly, where he carried on quite an extensive business for many years. In the spring of 1870 Elder Arnold was set apart to act as second counselor to Bishop A. H. Raleigh of the 19th Ward, Salt Lake City. Subsequently he acted as a counselor to Bishop R. V. Morris, and in June, 1882, he was called to act as first counselor to Bishop James Watson, this position he held until his death which occurred in Salt Lake City Sept. 24, 1888. Since he first became identified with the 19th Ward, Bro. Arnold took an active part in all local affairs. For a number of years he officiated as a Ward teacher, and served several terms as a school trustee, taking a leading part in the erection of public buildings and improvements of a general nature. In 1885 he was called on a mission to Great Britain. As an active and zealous Elder in the Church he won the confidence and good will of the Saints generally wherever he was known. His fidelity to the cause of truth was well established by his teachings and example. During his eventful life Brother Arnold married six wives, all of whom bore him children. At the time of his demise he had nineteen living sons and daughters and a host of grandchildren. In consequence of his family relations he was exiled from his home for several years and passed through many hardships.

ASHBY, Nathanial, jun., one of the missionaries of the Church who died in the missionary field, was born May 25, 1835, in Salem, Massachusetts, the son of Nathaniel Ashby and Susan A. Hammond. He emigrated to Nauvoo, Illinois, with his father's family in 1843, passed through the persecutions of the Saints in Illinois and participated in the exodus of 1846. After residing temporarily with his parents in Winter Quarters, the family migrated to Great Salt Lake Valley in 1848, where Nathaniel lived with his mother until her death in 1851. After that he lived with Briant Stringham and was employed by the Church to take care of stock, etc. He participated in the Echo Canyon campaign in 1857 under Col. Robert T. Burton. In 1861 he was called on a colonization mission to Southern Utah and became one of the pioneers in founding the settlement of St. George. Here he served for a number of years as Bishop of the St. George Fourth Ward, being ordained a High Priest. In 1881 he was called on a mission to the Hawaiian Islands. He was set apart for that mission Dec. 13, 1881, and left for the islands, accompanied by his wife, Martha Ann, and his son, Benjamin Franklin. He had expected to improve his health from the change of climate, but finding no relief from his sufferings he started on his return journey homeward, but died of consumption on the Pacific ocean,

March 19, 1882, about two days' voyage from San Francisco. His remains were brought home to St. George for burial. In 1858 (Feb. 11th), Brother Ashby married Mary Garr, who bore him ten children, and in 1870 (Aug. 11th), he married Martha Ann Truman (daughter of Jacob Micah Truman and Elizabeth Boice), who bore him six children. Elder Ashby was in delicate health when he left for his mission to the islands, the hope of recuperating being partially the object of his going there.

ATKINSON, Charles H., an Elder of the Church who died in the missionary field, was born July 10, 1867, at South Bountiful, Davis county, Utah, the son of William Atkinson and Sarah Ann Tingley. He was baptized July 22, 1876, by William Brown and soon afterwards ordained to the Priesthood. When he was called on a mission to the Northwestern States in 1900 he was a member of the 74th quorum of Seventy and a resident of South Bountiful. He was set apart for his mission Oct. 10, 1900, and on his arrival in his appointed field of labor, he entered into the work of the ministry with zeal, but took sick with la grippe and died at Billings, Montana, Jan. 29, 1901.

ATKINSON, Thomas, one of the Elders of the Church who died while away from home on a mission, was born Sept. 9, 1810, in Mansfield, Burlington county, New Jersey, the son of Collin and Nancy Atkinson. He received the gospel in 1845 and was baptized by Elder Wm. I. Appleby. Having been ordained to the Priesthood, he was set apart under the hands of Apostles John Taylor and Wilford Woodruff, March 1, 1863, for a mission to the Sandwich Islands and left for his field of labor with Elder Hiram S. Kimball the following day. They were both killed while on board the steamer "Ada Hancock" in the harbor of San Pedro, by the explosion of the ship's boiler, April 27, 1863, on the way to the steamer "Senator," which was in deep water, five miles from the shore. At the time of his death Elder Atkinson was a member of the 13th quorum of Seventy.

ATWOOD, Leslie C., an Elder of the Church who died while filling a foreign mission, was born Nov. 10, 1877, at Spanish Fork, Utah county, Utah, the son of Charles B. Atwood and Louisa Brown. He moved to Vernal, Uintah county, Utah, with his parents, received a common school education and was baptized when about eight years of age. Subsequently he was ordained an Elder and in 1900 he was called on a mission to New Zealand. To fill this mission he left Vernal Aug. 20, 1900, was ordained a Seventy Aug. 29, 1900, by George Teasdale in Salt Lake City and set apart for his mission. On his arrival in New Zealand Sept. 25, 1900, he was appointed to labor among the English-speaking Maoris of the Wairua conference one year and then went to Christchurch, where the Elders were attacked by mobs in September, 1901. Elder Atwood was, on that occasion, struck with stones and sticks and roughly handled. He labored continuously in Christchurch until he was stricken with the disease which cost him his life. His first symptom of sickness were violent headaches, which occurred about three weeks before his death. While suffering severely, medical skill was secured and the sick Elder was sent to Auckland, where he arrived July 18, 1902. Here he was placed in a private hospital, but continued to grow worse until July 21, 1902, when he died. His body was embalmed and shipped home in care of returning Elders. Elder Atwood's character was above reproach. He was a zealous and faithful missionary, possessed a kind and willing disposition

and won the esteem of all with whom he was associated.

BACHMAN, Emuel, the third Bishop of Harrisville (North Weber Stake), Weber county, Utah, was born August 17, 1862, in Bern, Canton Bern, Switzerland, the son of Jacob Bachmann and Elizabeth Suter. He emigrated with his parents from Switzerland to America as an infant and located with them in Liberty, Ogden valley, Weber county, Utah; later the family moved to Eden in the same valley. Emuel was baptized when about eight years old; later he was ordained a Deacon and subsequently an Elder, still later was made president of an Elders quorum. He took an active part in Church affairs from his early youth. In December, 1884, he married Mary Jane Henniger (the daughter of Rees T. Henniger and Frances Jane Southern), and the next year (1885) he moved with his family to Lewisville, Bingham county, Idaho, where his first and only child (Emuel jun.) was born, Nov. 1, 1885, and his wife died, Nov. 6, 1885, in childbed. In 1888 (Oct. 31st) he married Elizabeth Taylor, of Farr West, Weber county, Utah. Soon afterwards he was ordained a Seventy and subsequently chosen as a president of the 106th quorum of Seventy. In 1893-1895 he filled a mission to the Northern States, laboring in West Virginia, Pennsylvania and Maryland. After his return from this mission he was chosen as president of the Lewisville Y. M. M. I. A. and also labored as a home missionary for a number of years. In 1897 (Jan. 3rd) he was appointed Stake superintendent of religion classes in the Bingham Stake of Zion, which position he held until June, 1904, when he again (responding to call) left home to fill a mission to Great Britain. He returned in 1906. During the time of his residence in Idaho he was a farmer and canal builder; he served a number of times as a director and president of board of directors of canal companies, was also water master and filled other positions of responsibility in Bingham county. In April, 1907, he moved to Harrisville, Weber county, Utah, where he soon afterwards was appointed superintendent of the Harrisville Sunday School, and when the North Weber Stake of Zion was organized, in 1908, he was chosen as a member of the High Council of said Stake. In 1909 he was ordained a Bishop by David A. Smith and set apart to preside over the Harrisville Ward, which position he held for nearly five years. During the time of his administration he spent nearly six months in Nevada, doing missionary work. Being released from his Bishopric in 1913, because of other duties, he was again appointed a member of the High Council. This position he held until September, 1919, when he moved to Salt Lake City to do Temple work. Since that time he has been busily engaged in performing Temple ordinances for the dead. He is now a resident of the Second Ward, Salt Lake City, and acts as Ward genealogist, home missionary, etc.

BADGER, Rodney, one of the original pioneers of Utah, was born Feb. 4, 1823, at Waterford, Caledonia county, Vermont, the son of Rodney Badger and Lydia Chamberlain. Being converted to the fullness of the gospel, he was baptized in Iowa Territory in 1839 and ordained an Elder in 1845. He came west with the exiled Saints in 1846 and the following year (1847) was selected as one of the 143 pioneers sent out to seek a new home for the saints in the Rocky Mountains. After locating permanently in the Valley he acted as a counselor to Bishop Nathanial V. Jones of the Fifteenth Ward, Salt Lake City, and, as a special agent of the Perpetual Emigrating Fund Company, to gather up and preserve stray stock. He also served as constable

and deputy sheriff of Salt Lake county and was captain of a company in the Life Guards of the Nauvoo Legion. He was finally drowned April 29, 1853, in the Weber river, into which he fearlessly plunged to save the lives of a California emigrant family.

BALDWIN, Nathan Bennett, a member of Zion's Camp, was born Jan. 27, 1812, at Augusta, Granville county, Upper Canada, the son of Aaron M. Baldwin and Julia Bishop. Becoming a convert to the restored gospel, he was baptized April 28, 1833, by John Gould, and ordained a Priest Oct. 24, 1833. Soon afterwards he went to Kirtland, Ohio, and in 1834, as a member of Zion's Camp, traveled from Kirtland to Missouri, on which journey he became intimately acquainted with the Prophet Joseph Smith. Early in 1835 he was ordained a Seventy by Sidney Rigdon and became a member of the first quorum of Seventy. Later, at Nauvoo, Illinois, he was set apart as a president of the 21st quorum and he afterwards became senior president of that quorum. After his arrival in Utah, he was advised by Pres. Brigham Young to locate in Fillmore, Millard county, where he resided until his death. When the 21st quorum of Seventy was located in Millard county, Brother Baldwin was continued as senior president of the same, which position he held until the time of his death, which ensued from general debility Nov. 1, 1891, at Fillmore. Brother Baldwin was a faithful, humble man, possessing the love and respect of all who knew him, and died in full faith of the gospel. Only a few days after his death, his aged wife, the partner of his youth, followed him to the other side.

BALLARD, Henry William, Bishop of the Benson Ward (Cache Stake), Cache county, Utah, was born Sept. 20, 1864, at Logan, Cache county, Utah, the son of Henry Ballard and Margaret McNiel. He was baptized by his father, Henry Ballard, when about eight years old, and ordained a Deacon June 30, 1877, in which capacity he later presided over a quorum of Deacons in the Logan Second Ward. He was ordained an Elder Oct. 1, 1884, by his father and the next day (Oct. 2nd), married Elvira Davidson (daughter of Bishop Robert Davidson and Ada Hemmingway), who was born in 1865 in Logan. This marriage has been blessed with six children, namely: Ada, Heny W. jun., Margaret E., Melvin Joseph, Robert LeRoy and Leona. Bro. Ballard was ordained a Seventy Jan. 4, 1876, by his father and labored as a Ward teacher, Sunday School teacher and



M. I. A. officer in the Logan Second Ward until March 9, 1891, when he was ordained a High Priest and Bishop by Moses Thatcher and set apart to preside over the Benson Ward, which position he held until 1912, when he was honorably released. Since that time he has presided over the local organization of High Priests and been a very diligent Sunday School teacher and otherwise taken a most active part in Church

affairs. He has also labored as a home missionary in the Cache Stake and assisted in the building of the Logan Temple. Among the many civil offices held by Bishop Ballard at different times may be mentioned that he has acted as constable, justice of the peace, road supervisor, school trustee, etc. Bishop Ballard ranks as a most successful farmer. He was one of the chief promotors of the West Cache Canal which taps Bear river immediately below the Riverdale bridge, near the junction of Mink creek with Bear river. Together with Jacob Jörgensen Bro. Ballard built the upper three miles of that canal which represented the most difficult job on the whole canal line. This canal irrigates an extensive strip of land on the west side of Cache Valley.

BARNEY, Lewis, one of the original Utah pioneers of 1847, was born Sept. 8, 1808, in Niagara county, New York, the son of Charles Barney. At the age of three years Lewis moved with his father's family to Knox county, Ohio, and later they resided in Fayette county, Ohio. In 1825 the family moved west to Sangamon county, Illinois, where they resided until 1839, when they moved to Henry county, Iowa, where they secured title to 2000 acres of land. Here they learned of the "Mormon" persecutions and began to investigate the principles of the gospel, which led to their conversion. Lewis was baptized in the spring of 1840 and was confirmed by the Prophet Joseph Smith. He at once became an active member of the Church, furnished a team and wagon to haul rock for the Nauvoo Temple and donated liberally also for the Nauvoo House. He bought 160 acres of land near Carthage and bought two city lots of Hyrum Smith in Nauvoo, where he spent his winters, while he worked on his farm in the summer. After the completion of the Temple, he received his endowments and in February (1846), he crossed the Mississippi river with two wagons and teams to assist the Twelve and others on their way to the Rocky Mountains. On Sugar Creek, Iowa, Lewis was organized into the Pioneer camp under Col. Stephen Markham. After traveling west as far as Garden Grove, he returned to Nauvoo after his family and again joined the camps of Israel on the Missouri river, soon after the Mormon Battalion had left. He spent the winter of 1846-1847 hauling provisions from Missouri to the Saints in the wilderness, and in the spring of 1847 he crossed the Missouri river to see the Twelve at Winter Quarters, and he was then chosen as one of the pioneers to hunt a new resting place for the Saints. To this call he responded cheerfully and made the famous march with the pioneers to Great Salt Lake Valley, arriving there in July, 1847. In Utah Brother Barney became an active citizen, moved his residence a number of times, and died Nov. 5, 1894, in Mancos, Colorado.

BARNUM, Charles Davids, one of the original Utah pioneers of 1847, was born near Brockville, County of Leeds, Canada, May 9, 1800, and was baptized by John E. Page July 25, 1836. He subsequently acted as a Teacher and a Priest in the North Crosby branch of the Church. In 1838 he sold out his property in Canada and removed to Indiana. The following spring he made a visit to Missouri and assisted in removing the Saints from Far West to Quincy, Ill. He returned to Indiana, where he left his family and removed to Nauvoo in the fall of 1839. There he was ordained to the office of an Elder. Three years later his family consented to join him in that place. He did the first rock quarrying for the Nauvoo Temple, served as captain in the Nauvoo Legion, joined the 6th quorum of Seventy in the fall of

1844, and received his endowments in the Nauvoo Temple in the winter of 1845-46. That same winter he labored in a wagon shop preparing traveling outfits for the Saints who were about to go into exile. He left Nauvoo in the spring of 1846, his family refusing to follow him. The following winter, having arrived at Winter Quarters, he married again, and in 1847 came to G. S. L. Valley as one of the pioneers under the direction of Pres. Brigham Young. He returned to Winter Quarters the same year, after which he spent three winters in Missouri and came to the Valley a second time in 1850, crossing the plains in Wm. Snow's company. He located in the Fifteenth Ward, Salt Lake City, where he resided the remainder of his life. Having previously been ordained to the office of a High Priest, he acted as a counselor to Acting Bishop Andrew Cunningham in 1852-53. For many years after that he labored as a Ward teacher. Bro. Barnum died Sept. 9, 1894, in Salt Lake City, having been feeble (owing to old age) for a number of years. He was the father of ten children, four of whom survived him.

BARRON, Alexander Franklin, fourth presiding Elder at Herriman, Salt Lake county, Utah, was born in Giles county, Tennessee, Oct. 4, 1813, the son of Alexander and Elizabeth Barron. He embraced the gospel in the year 1850, emigrated to Utah in 1853, resided at Herriman Fort, Salt Lake county, until the year 1865 when he was called to the Dixie Mission and located at Panaca, where he lived until released in the year 1877. He then removed to Washington, southern Utah, where he resided until his death, which took place at that town April 3, 1885. Bro. Barron was a faithful, consistent Latter-day Saint and left a large family and numerous friends.

BARTON, Walter H., one of the Elders of the Church who died in the missionary field, was the son of John Barton and Sarah Flint, and was born in Kaysville, Davis county, Utah, April 15, 1869. He was baptized Aug. 5, 1877, by Elder Thomas F. Rousche and later ordained to the Priesthood. He was set apart Dec. 15, 1893, for a mission to the Southern States and left the following day, being previously ordained a Seventy. Elder Barton arrived at Chattanooga, Tennessee, on the 22nd of December and was assigned to labor in Pike county, Mississippi, with Elder J. M. Phelps, of Idaho. For the next two weeks immediately following he appeared to be in the best of health and numerous remarks were made concerning his robust condition. There was an extraordinary circumstance, however, in connection with his condition and that was that he was gaining flesh at an unusual rate. His rapid increase to corpulency was the occasion of numerous good-natured remarks and jokes at his expense, and he was frequently heard to state that unless there was a change his clothes would all be too small for him. One day he stepped onto a pair of scales and made the rather astonishing discovery that he had not increased in weight. That disclosure was the occasion of apprehension on the part of his friends and he was asked if he was ill and he repeatedly replied in the negative. But the swelling of his body continued and dropsical symptoms developed. Finally he complained of not being well and was obliged to take to his bed at the residence of John Crane, a member of the Church. There he received every possible attention. On the 8th of February, 1894, a letter reached the Chattanooga office, announcing his illness. Particulars were immediately telegraphed for and on the 10th a dispatch was received conveying the alarming information: "We fear he will not improve." Elder Geo. Albert Smith then took the next train from Chattanooga to McComb City, a dis-

tance of 450 miles, arriving at the bedside of the sick Elder the day following. He thought he found him improving, as he was assured by the attending physician, Dr. Grattin, that he had passed the danger line and that all that was necessary to his complete and speedy recovery was careful nursing. On the 16th Elder Smith returned to Chattanooga, the doctor again informing him that the patient would recover unless he should become the victim of a relapse. At noon on the 18th he received a telegram to the effect that Elder Barton had died that morning at 8 o'clock. He immediately wired to have the body embalmed, a process that was promptly attended to by a competent undertaker, and forwarded in an air-tight casket. The preliminary arrangements were all attended to and the body brought home in charge of Elder Geo. Albert Smith. Elder Barton's labors were characterized by zeal and energy, and he was faithful in the fulfillment of the exexalted calling whereunto he had been chosen.

BEECHER, William Joseph, one of the Elders of the Church who died in the missionary field, was born Oct. 25, 1842, in Nauvoo, Hancock county, Ill., the son of Ransome Asa Beecher and Sylvia D. Wheeler. He was baptized in the fall of 1854, after emigrating to Utah, and made his home in Willard, Box Elder county, where he became a member of the 59th quorum of Seventy. On the 16th of May, 1900, he was set apart for a mission to California and left for that mission the following day. He had been in the city of Los Angeles a little over one week when, on the morning of Sunday, May 27, 1900, he was found dead in his room. Elder John Garner went to the room to call Brother Beecher to come to morning prayers, but failed to get a response. A few minutes later, Elder Garner returned to the room and looking through the window saw Elder Beecher kneeling at his bedside as if in prayer, his head leaning slightly to one side. Bro. Garner's first thought was that he was dead, so he ran at once for another Elder. The two, on returning, burst open the door, and on entering found the fumes of gas so strong as to almost stifle them; the gas jet was nearly wide open and the room was full of the deadly fumes. Bro. Beecher had evidently been on his knees at prayer by the bed and while in that attitude was apparently overcome and sank down, his chin catching on the edge of the bed, and thus he hung. It appears that about daylight he got up and went into the bathroom and took a bath. Elder Garner, who slept across the hall and adjoining the bathroom had heard him taking his bath, after which he returned to his room. The Elders called a physician and for some time worked over the prostrate body, but without effect. The body was forwarded in charge of an Elder to his grief-stricken wife in Willard.

BELL, James F., president of the Malta Mission, was born in England, where he became a convert to "Mormonism," about the year 1847. Soon after his baptism he was ordained to the Priesthood, and labored as a local missionary in the Birmingham and Staffordshire conferences. In 1853 he was called to labor as a missionary on the island of Malta and after the departure of Thos. Obray in April, 1853, Elder Bell was left in charge of the Malta mission, which position he held until he emigrated to America in 1855. He crossed the Atlantic ocean in the ship "Juventa", which sailed from Liverpool, England, March 31, 1855, and arrived at Philadelphia, May 5, 1855, and while preparing for the journey across the plains, he died with cholera at Mormon Grove, near Atchison, Kansas, June 8, 1855, six days after the death of his wife, Mary Jane. They were both on their

way to Zion. While presiding over the Malta mission, Bro. Bell kept an accurate mission record in the shape of a private journal, which is now among the precious documents at the Historian's office.

BELL, Thomas H., one of the Elders of the Church who died in the missionary field, was born May 9, 1864, at Glenwood, Sevier county, Utah, the son of Thomas Bell and Mahala Blood, and was baptized by J. K. Peterson, July 3, 1873. Later he was ordained to the Priesthood and in 1899 (April 10th), he was set apart for a mission to the Southern States. According to his appointment, he began his labors in the State of Georgia. He was taken sick with malarial fever the 12th of August, 1899, but the case was not considered dangerous until the day before he died. The immediate cause of death was heart failure, which carried him off Aug. 20, 1899, only a short time after his arrival in the field. Pres. Ben. E. Rich of the Southern States mission wrote a letter of condolence to the faithful and bereaved wife and sent the body home in charge of an Elder. Brother Bell was a faithful and consistent Latter-day Saint and at all times desired to do the will of God.

BENNION, John, presiding Elder in the West Jordan Ward, Salt Lake county, Utah, from 1853 to 1863, was a son of John Bennion and Elizabeth Roberts, and was born in the parish of Hawerden, county of Flint, North Wales, July 9, 1820. He joined the Church in 1841, married Esther Wainwright, Feb. 15, 1842, and emigrated to America that year, crossing the Atlantic in the ship "John Cummings," which sailed from Liverpool, England, Feb. 20, 1842. He arrived at Nauvoo, Ill., May 7th. There he labored as an acting Teacher under Bishop John Murdock. In the fall of 1844 he was ordained into the 14th quorum of Seventy, received his endowments in the Nauvoo Temple shortly afterwards and left Nauvoo for the wilderness in 1846. He wintered with his family at Garden Grove, Iowa, but worked part of the time in Missouri, where he suffered considerably from exposure and sickness. His father died of bilious fever Sept. 24, 1846, and was buried beside Samuel Bent at Garden Grove, under a large oak tree. That same year John Bennion left Garden Grove and crossed the plains in Bishop Edward Hunter's company, which arrived in G. S. L. Valley in October, 1847. In the spring of 1848 he located with his family west of the Jordan river and was one of the first settlers in that locality, now known as Taylorsville. In 1853 he was appointed assistant counselor in the Bishopric of the West Jordan Ward. Subsequently he was ordained to the office of a High Priest by Patriarch John Young. In 1859 he was appointed presiding Elder of the North Jordan branch of the West Jordan Ward, acting under the direction of Bishop Archibald Gardner. He occupied this position until Sept. 27, 1863. In 1868 he was called on a mission to Dixie (southern Utah). After a brief stay in Long Valley, he removed to the Muddy and subsequently to Panaca. Finally, he settled more permanently at Eagleville, where he filled the position of presiding Elder. About the year 1873 he returned to North Jordan, where he died Sept. 1, 1877.

BENNION, Samuel, Bishop of the North Jordan Ward, Salt Lake county, Utah, is a son of John Bennion and Elizabeth Roberts, and was born in the parish of Harwerden, County of Flint, North Wales, Dec. 11, 1818. In 1840 he saw the first Latter-day Saint missionaries (Elders John Taylor and Joseph Fielding) in a chapel in Liverpool, where Elder Bennion at that time carried on business as a

baker. He was baptized Sept. 30, 1842. Having made the necessary arrangements to gather to the Saints' headquarters in America, he sailed from Liverpool, together with a few saints, March 30, 1845, on board the ship "Parthenon," landed in New Orleans May 12th, and continued up the Mississippi river to Nauvoo, Ill., where he arrived May 23rd. He bought a farm (85 acres) of Daniel H. Wells, about seven miles east of Nauvoo, on the La Harpe road, where he built a two-story brick building. The following spring (May 19, 1846), he was forced to vacate his possessions because of the persecutions. Together with a small company of Saints he crossed the Mississippi river at Fort Maddison, stopped at Garden Grove, Iowa, where he raised a crop and remained there the following winter. Early in the spring of 1847 he proceeded to the main camp of the Saints on the Missouri river, and after having made a trip to Missouri after provisions, he crossed the plains in Bishop Edward Hunter's company, arriving in Salt Lake City in October, 1847, with Capt. Jos. Horne's fifty. Early in 1849 he located himself and family on the west side of the river Jordan, and thus became one of the first settlers in that section of the country. In February, 1850, he went to Provo, in George D. Grant's company of minute men and participated in the battle with the Indians under Big Elk, Feb. 8th and 9th. The winter of 1855-56 he spent in Rush Valley, together with Luke S. Johnson and others. In 1857 he participated in the Echo Canyon expedition, and on Sept. 27, 1863 he was appointed to reside over the North Branch of the West Jordan Ward, which position he occupied until the branch, June 17, 1877, was organized as a Ward, when he was ordained a High Priest and set apart to act as Bishop of the same. He held this position until the time of his death, which occurred in Taylorsville, Sept. 9, 1889. Bishop Bennion occupied many positions of honor and trust. For a number of years he acted as justice of the peace, served as selectman of Salt Lake county, was president of canal companies, and was throughout one of the leading men in Salt Lake county.

BEVAN, James, a member of the Mormon Battalion, was born in Herefordshire, England, Oct. 18, 1821, baptized October, 1840, emigrated to America in 1842, crossing the Atlantic in the ship "Hope," and arrived at Nauvoo, Ill., May 14, 1846. He enlisted as a private in Company A of the Battalion, at Council Bluffs, and on account of sickness became a member of Lieutenant W. W. Willis' detachment, which wintered at Pueblo. He arrived in G. L. S. Valley the following summer under Capt. James Brown. After remaining in the Valley about fourteen months, Bevan returned to the States, in company with Howard Egan and others, but came back to the Valley in the spring of 1852 as a married man, and located in Tooele, Tooele county, Utah, where he resided the remainder of his life. He died Oct. 26, 1894 at Tooele.

BIGELOW, Moroni, one of the Elders who died in the missionary field, was born Sept. 1, 1840, in Mercer county, Illinois, the son of Nahum Bigelow and Mary Gilles. He was baptized into the Church of Jesus Christ of Latter-day Saints in 1849. Some years later he was ordained to the office of a Seventy and made his home in Provo, Utah. In October, 1869, he was set apart by Pres. Geo. A. Smith for a mission to the Eastern States, where he performed a faithful labor. On the night of April 13, 1870, as he was on the steamer, "Mary McDonald," on the Mississippi river, homeward bound, he accidentally fell over board and was drowned.

BIGLER, Henry William, a member of the Mormon Battalion, was born Aug. 28, 1815, in Harrison county, West Virginia, the son of Jacob Bigler and Elizabeth Harvey. Becoming a convert to "Mormonism," he gathered with the saints at Nauvoo, Illinois, and shared in the expulsion of the saints from Nauvoo. He was one of the heroic 500 who enlisted in the famous Mormon Battalion in 1846, and marched from the Missouri river to the Pacific coast during the war with Mexico. He was mustered out in Los Angeles in July, 1847, and with other members of that command was proceeding northward, on his way to the Valley of the Great Salt Lake, when word was received from the authorities of the Church advising all who could not bring provisions for the winter to remain in California until the following spring, A number of these men, described by a California historian as "sober, orderly, peaceful and industrious," found employment at New Helvetia or "Sutter's Fort," with Captain Sutter, who was building a flour mill near the Fort, also a sawmill in Coloma valley, 45 miles distant. About half a dozen of the Battalion boys were sent, in charge of James W. Marshall, Sutter's partner in the sawmill venture, to Coloma to build the sawmill, young Bigler being one of them. At one stage in the proceedings ,the mill having been practically completed and the water having been turned into the race by way of test and to wash out the loose dirt, etc., Mr. Bigler took occasion to make this historic entry in his diary: "Monday, January 24 (1848). This day some kind of metal was found in the tail race that looks like gold, first discovered by James Marshall, boss of the mill." Six days later, he made the next entry in his journal as follows: "Sunday, 30—Clear and has been all the last week. Our metal has been tried and proves to be gold. It is thought to be rich. We have picked up more than a hundred dollars worth last week." In a most interesting article written for the "Century Magazine" of February, 1891, by Mr. John S. Hittell, a photographic reproduction of this page of the Bigler diary is given, together with pictures of Mr. Bigler, Azariah Smith (another Battalion member of the party) and also the author of a diary which is confirmatory of Bigler's entries), Marshall, Sutter and other persons connected with the great event. Hittell says that Mr. Bigler's is not only the first record that was made of the discovery, but the only one made on the actual date of its occurrence, and from it Marshall's own account was corrected, he having variously given the date as about the 18th, 19th or 20th of January. Mr. Hittell adds that the Bigler journal, "kept during his service in the Mormon Battalion and his subsequent stay in California, is one of the most valuable historical documents of the State." After spending a short time in Utah, Henry W. Bigler once more went to California, whence he was called on a mission to the Sandwich Islands, in 1850, together with Geo. Q. Cannon and others. While some of the missionaries became discouraged because the whites on the islands would not embrace the gospel and left, Bro. Bigler and others decided to remain and preach to the natives, a decision which resulted in the harvest of thousands of human souls. Later, Brother Bigler filled two missions to the United States. He was called on a colonization mission to southern Utah and thus became one of the pioneer settlers of St. George, where he resided until his death, which occurred at St. George Nov. 24, 1900. Bro. Bigler was a faithful worker in the St. George Temple during the latter years of his life. He was an honest, unassuming, humble, useful man, beloved by everyone who knew him, and died as a faithful Latter-day Saint.

BINGHAM, Brigham Heber, the first Bishop of the Wilson Ward (North Weber Stake), Weber county, Utah, was born Dec. 15, 1841, at La Harpe, Hancock county, Illinois, the son of Erastus Bingham and Lucinda Gates. With his parents he shared in the persecutions of the Saints in Illinois and came west with his father's family at the time of the general exodus in 1846. After wintering at Running Water in what is now the State of Nebraska, he crossed the plains in 1847 in Daniel Spencer's hundred, located in Salt Lake City and spent the winter in the Old Fort. After that the family became pioneer settlers in the Second Ward, Salt Lake City. As a boy Brigham H. passed through all the hardships occasioned by grasshoppers, crickets and Indians and often went short of food. Still a member of his father's family he settled in Weber county in 1850 and was among the first settlers in Bingham's Fort, Weber county. He was baptized in December, 1850, by Chas. Hubbard in Farr's mill pond, was ordained to the different grades of the Priesthood and belonged to the Nauvoo Legion (or Utah militia). In 1858 he participated in the move south and on Dec. 24, 1861, he married Angeline Theresia Aldous (daughter of Robert Aldous and Mary Ann Parkin), who was born Dec. 27, 1844. She bore her husband eleven children, namely: Brigham Heber jun., Edwin Aldous, Angeline Maria, Robert, Elijah N., Edna, Joseph, Georgianna, Mary Ann, Lucinda and Erastus. In 1886 (June 23rd) Bro. Bingham married Mary Alice Lomax (daughter of Joseph Lomax and Matilda Wignal), who was born Dec. 10, 1861. She bore her husband six children, namely: Ethel Exile, John Brigham, Minerva Alice, Maude Ellen, Dora Jane, and Mary Elizabeth. About 1860 Bro. Bingham moved to Huntsville and became one of the founders of that place. In 1868 he worked on the Central Pacific Railroad as a subcontractor under Benson, Farr and West, doing about three miles of grading. In 1869 he located in what is now the Wilson Ward and took an active part in building up that part of the country in the construction of canals, the building of school houses, etc. In his early youth he was ordained an Elder and afterwards a Seventy, becoming a member of the 38th quorum of Seventy. He also acted as president of the Ward Y. M. M. I. A. and was active in all Church affairs. At one time, when he acted as a Ward teacher, he had a teacher's beat in his charge seven miles in length. When the Wilson Ward was organized in 1882 he was ordained a Bishop by Franklin D. Richards and set apart to preside over said Ward. Having married a plural wife in 1886 he was forced to take the "underground" and in 1890 he removed with part of his family to Mexico, where he resided twenty-two years, most of the time in Colonia Pacheco and Colonia Garcia. In the latter place he was one of the founders and assisted in erecting school houses in Garcia, Pacheco, Diaz and Dublan. At the time of the general exodus of the Saints from Mexico in 1912 he located temporarily at Tucson, where he resided for seven years and helped to build a meeting house and make many other improvements. He finally returned to Utah in 1919 and located again in Wilson, where he still resides.

BINGHAM, Erastus, Bishop of Lynne, Weber county, Utah, was born March 12, 1798, in Concord, Essex county, Vermont, the son of Elisha Warner Bingham and Sallie Perry. He married Lucinda Gates, daughter of Thomas Gates and Patty Plumly, which marriage was blessed with nine children, namely, Mary, Sanford, Erastus junior, Thomas, Lucinda, Maria Louisa, Willard, Edwin and Jacob. Bro. Bingham's father died when Erastus was about four years

old and he had to work on the farm while quite young to help maintain the family. He did not affiliate with any religious denomination until the spring of 1833, when the restored gospel was preached to him by Elder John F. Boynton. He read the Book of Mormon, was converted and was baptized November 11, 1833, together with his wife, in St. Johnsbury, Vermont. Erastus was the only one of his father's family who ever joined the Church. In the spring of 1836 he sold his farm and in the following June he started with his family (accompanied by Willard Snow and others) for Kirtland, Ohio. Here they remained until September, 1836, when they continued the journey to Far West, Missouri, where they arrived Nov. 4, 1836. Soon afterwards Bro. Bingham rented a farm on Shoal Creek, about two and a half miles from Far West, where he built a log house, into which he moved his family. The following spring he fenced his farm, which he cultivated until the fall of 1838, when the exterminating order of Governor Lilburn W. Boggs was issued, and he and the rest of the Saints had to leave the States in 1839. He was appointed a member of a committee at Far West to dispose of what furniture and other property the exiled Saints could not take with them. Leaving Far West in the latter part of March, 1839, Brother Bingham arrived in Hancock county, Ill., in April, 1839. He rented farms in the neighborhood of La-Harpe until the spring of 1845, when he bought a farm a few miles nearer Nauvoo, where he resided during the summer, but the next year, when the saints were compelled to leave the State, Brother Bingham sold his farm for a very small sum, in order to get a team with which to depart with his family into the wilderness. He left Nauvoo May 6, 1846, and wintered among the Ponca Indians, near Running Water, about one hundred and fifty miles above Winter Quarters. In the spring of 1847 he went back as far as Winter Quarters and made trips to Missouri to buy provisions. In June, 1847, he joined the general emigration, and crossed the plains and mountains as a captain of ten in Ira Eldredge's fifty and Daniel Spencer's hundred, arriving in Salt Lake Valley Sept. 19, 1847. Early in April, 1850, he moved to the Weber river and made a farm, but when President Young located the city of Ogden where he had chosen his farm, he sold his claim and moved to what was called Farr's Fort, north of the Ogden river, where he built a house, in which he and his family spent the winter of 1850-1851. In 1851 (Jan. 26th) he was ordained a Bishop and set apart to preside over the saints who had located on the north side of Ogden river, his Ward extending as far north as the present north line of Weber county. In the spring of 1851 he located on a parcel of land northwest of Farr's Fort; this new location was afterwards called Bingham's Fort in his honor, but is now called Lynne. Brother Bingham continued as Bishop, discharging his duties to the best of his ability, and to the satisfaction of the authorities of the Church until the fall of 1868, when all the Bishops of Weber county were released, except Chauncey W. West, who at that time was chosen Bishop of the whole Stake. Bishop Bingham held different positions of a civil nature in the community and served one term in the Territorial legislature as a representative from Weber county. As a faithful and true Latter-day saint he died at Lynne, Weber county, May 2, 1882. Bishop Bingham was an honest, truthful and temperate man, who never indulged in profanity nor drank liquor or used tobacco, either before or after he joined the Church. He was also industrious and cautious in his financial affairs.

BJØRKLUND, Pehr A., a Latter-day Saint Elder who died while filling a foreign mission, was born Jan. 30, 1833, in Ønnestad parish, Christianstad län, Sweden, the son of Anders Pehrson and Elner Anderson. He was converted to "Mormonism" in 1879 and was baptized by Lars P. Nielson at Ljungby, July 7, 1879. After emigrating to Utah in 1880, Brother Björklund settled in Provo, Utah, where he was living in the year 1891, when he received a call to perform missionary labor in Scandinavia. He was set apart Nov. 20, 1891, by George Reynolds, arrived in the missionary field the following month, and was appointed to labor in the Skåne conference. For several years Elder Björklund had not enjoyed the best of health, and after arriving in the missionary field he did not improve, yet, filled with the spirit of his calling, he was determined to press on in the gospel work. For nearly two years he labored successfully, many times at a disadvantage because of his advanced age and failing constitution. On Aug. 20, 1893, while he and a companion were holding meetings in the country, Brother Björklund was taken seriously ill and was forced to remain where he was until the 23rd, when he felt sufficiently strong to return to his lodgings in Helsingborg. On his arrival there he again broke down, and decided to go to the hospital for treatment. It is supposed that while there the doctor advised him to undergo an operation, which was performed on Sunday, Aug. 27, 1893. Such was the information received by his companion who had made an unsuccessful call for the purpose of seeing him. On Monday, Aug. 28th, this companion again called and was told that Elder Björklund had died that morning from the effects of the operation. After some difficulty the Elders obtained the body and properly clothed it for burial, but had more trouble with the Lutheran priest who demanded to see the dead Elder's baptismal certificate before they could inter the remains. But the burial finally took place on the morning of Sept. 2, 1893, in a pleasant plat which had been procured by the brethren.

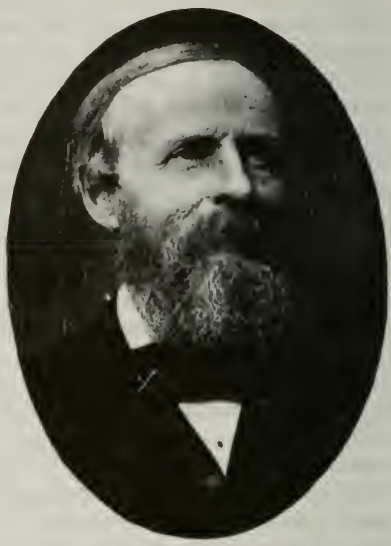
BJØRKMAN, Andrew, a Latter-day Saint Elder who died while filling a foreign mission, was born Jan. 22, 1838, in Björklinge, Upsala lan, Sweden, the son of Pehr and Christina Pehrson. Having become a convert to "Mormonism" he was baptized May 18, 1864, by Carl Björkman. In 1869, Bro. Björkman emigrated to Utah and made his residence in Salt Lake City. On June 7, 1895, he was set apart by Apostle John Henry Smith for a mission to Scandinavia. He arrived in Copenhagen, Denmark, on the 29th of the same month, and was appointed to labor in the Stockholm conference. Arriving in Stockholm he was appointed to labor in the Solfvarbo branch, where he remained till the time of his death, which occurred very suddenly on Aug. 19, 1896. On that day Brother Björkman was with a family of Saints in Solfvarbo, and was in his usual health. After eating a heavy dinner he went with friends out into the field for a short walk, A few minutes later, he fell to the ground. Those who were with him tried to arouse him, but in vain. A doctor was sent for, who, when he came, stated, after having examined the prostrate man, that the cause of death was the breaking of a blood vessel in his head. His companion, Emanuel F. Lennberg, was at the time some twenty-four miles away, and before the news reached him Elder Björkman had been dead nearly two days. The Elders purchased a lot in the cemetery, had him properly clothed and buried at the place before mentioned (Solfvarbo), about one hundred and twenty-five miles northwest of Stockholm, on Tuesday, Aug. 25, 1896.

BLEAK, George O., an Elder who died while filling a foreign mission, was born Feb. 10, 1887, at Manti, Sanpete county, Utah, the son of T. N. Bleak and Elizabeth Olson. He was baptized in 1895 by Alma Johnson, and lived with his parents in the 22nd Ward, Salt Lake City, in 1910, when he was called to perform a mission in Switzerland and Germany. He was set apart for that mission June 1, 1910, left Salt Lake City, June 2, 1910, and arrived in Zurich, Switzerland, June 25, 1910. While laboring in the Breslau conference, and later in the Dresden conference, Germany, he gained many friends. In July, 1911, he was placed in charge of the St. Gallen branch in the Zurich conference, Switzerland, and finally he was called to fill a most important position in the Hamburg conference, Germany, but he took a slight cold while en route to his new field, and the ailment developed into typhoid fever, from which he died in Hamburg, April 18, 1912. His remains were sent to Utah in care of William W. Owens (of Willard, Utah), a returning Elder, and impressive funeral services were held in the 22nd Ward chapel, Salt Lake City, May 12, 1912.

BODILY, Robert, a faithful and philanthropic member of the Church and a resident of Kaysville, Davis county, Utah, was born Dec 30, 1815, at Blakesley, Northamptonshire, England, the son of Daniel Bodily and Ann Page. In December, 1845, he emigrated to Cape Colony, Africa, with his wife and two children, landing at Cape Town, Easter Sunday, 1846. Here he followed the business of an engineer in the royal service for about two years, sometimes having one hundred men working under him. During that time most of the batteries in Cape Castle were rebuilt and every gun reset in the vicinity of Capetown. Mr. Bodily then moved to Port Elizabeth, where he carried on building business and acted as a contractor; he also bought a fine farm about forty-eight miles east of Port Elizabeth, where he was living when the gospel found him in 1857. Becoming a convert, he was baptized with his family by John Stock in the Bushman river, May 3, 1857. Before his baptism he was opposed to emigrating to America, he being the owner of one of the finest farms in the country, but as soon as he was baptized, he told the Elders that he desired to emigrate to Zion. He also carried on blacksmithing and wagon making, being on the main road between Port Elizabeth and Graham Town. He sold his farm and business in 1860 for about six thousand dollars. Ever since he joined the Church his home had been a regular rendezvous for the Elders who frequently partook of his hospitality for months at a time. Emigrating to America he crossed the Atlantic in the ship "Electric," Captain Cooper, sailing from Port Elizabeth and landing in Boston. From Boston he traveled inland to Florence, Nebraska, and thence crossed the plains as captain of the Saints emigrating from Africa. The African Saints had fifteen wagons. With Nephi Johnson as captain of the whole train and Wm. Budge as chaplain, the company arrived in Salt Lake City Oct. 5, 1860. Throughout the long and arduous voyage and overland journey by ox teams he showed his generosity on numerous occasions by aiding his poor brethren and there was probably not one of that company who did not hold him in grateful remembrance. On one occasion while at Florence he contributed a thousand dollars to aid the emigration. Brother Bodily spent the winter of 1860-1861 in Salt Lake City, and in June, 1861, he bought a farm in Kaysville, Davis county, where he resided until the time of his death. Here he acted as a ward teacher and

as a counselor in the presidency of the High Priests quorum. Brother Bodily died in Kaysville April 15, 1892. His character was beautiful in its rugged simplicity and honesty, stern and uncompromising in the presence of evil, pleasant and genial in the society of friends; he was a man whom to intimately know was a pleasure, and to possess his esteem was an honor. One of his characteristics which harmonized with the beauty of his life was his love of flowers. He was often heard to say jocularly that if he could not have a flower garden in heaven, he did not care to go there. After joining the Church, he followed almost literally the Savior's injunction, "Sell all that thou hast and give to the poor and follow me." After he had become an aged man he met with financial reverses and had to make a new home under new conditions and circumstances, but he went to work with phenominal energy and until his last sickness the history of his life was one of great labor under circumstances which to many others would have been discouraging. Through all he remained consistent; prosperity could not spoil him, and adversity could not swerve him. His course was straight forward, his objects the glory of God and his own salvation. Bro. Bodily left a family of eleven children, seventy grandchildren and nine great-grandchildren.

BOHN, Jacob Johannes Martinus, Scandinavian Elder, missionary and poet, was born, April 27, 1823, in Aalborg, Denmark, of religious parents. He joined the Baptists as a youth, but became a convert to "Mormonism" and was baptised as the first convert to the restored gospel in Randers, Denmark, Oct. 28, 1851, by Elder Chr. Christiansen, together with his wife A few days later he was ordained a Priest and sent out to labor as a local missionary in Jylland, in which capacity he became the first "Mormon" preacher to testify of the divine mission of the Prophet Joseph Smith in many of the cities, towns and villages of Denmark, where large branches of the Church subsequently were raised up. He was ordained an Elder Aug. 12, 1852, by John E. Forsgren. Being a natural poet, he composed most of the hymns which constituted the first edition of the Latter-day Saints hymn book in the Danish language. In 1853-1854 he emigrated to Utah, and was ordained a Seventy in 1861 by John Tidwell; later he was ordained a High Priest. Elder Bohn died as a faithful member of the Church at his residence in South Cottonwood, Salt Lake county, March 14, 1900.



BOOTH, Richard Thornton, jun., one of the Elders of the Church who died in the missionary field, was born Jan. 6, 1862, at Alpine, Utah county, Utah, the son of Richard T. and Elsie Edge Booth. He was baptized by his father, July 9, 1870, and afterwards was ordained an Elder. Elder Booth was set apart for a mission to the Northwestern States June 29, 1887, by Apostle Franklin D. Richards and at once left for his field of labor. On arriving at the mission

headquarters he was assigned to labor in the State of Kansas. This he did faithfully, at all times defending the truth and spreading the principles of salvation, until he was taken ill with a fever. As he was not able to obtain the attention and necessary rest in a private home, he decided to go to the hospital and was received in the City Hospital at Kansas City, Mo., in a very sick condition. At times he was delirious and unconscious, but for a while seemed to improve. While at the hospital he wrote a letter, desiring to be released to go home, and as soon as his condition was made known, the necessary funds were forwarded to a missionary companion, Elder F. T. Gunn, to defray Brother Booth's expenses on the journey home. But before this could be accomplished he was overcome by the hand of death and passed away Nov. 25, 1887, after spending five months in the missionary field. The body was given into the hands of an undertaker in Kansas City, who imbalmed it and placed it in proper shape for transportation; it was taken to the home of Elder Booth's family at Alpine in the care of Elder C. N. Porter of Orderville, Utah. After the departure of Elder Booth for his mission his only child died, and three days before his lifeless body arrived at the home, his second child was born—six days after the father's death. Elder Booth was a conscientious and faithful missionary.

BORUP, Peter, junior, Bishop of the Eureka Ward (Tintic Stake), Juab county, Utah, was born Nov. 15, 1869, at Goshen, Utah county, Utah, the son of Peter Borup and Christine Christensen. He removed with his parents to Panguitch in 1878, where he was baptized by Bishop J. C. Davis when nine years old. He received considerable schooling in Goshen and Panguitch. His father died in October, 1878, in Panguitch, after which Peter returned to Goshen, where he resided until 1885, when he located in Eureka. In 1897 (May 12th) he married Laura Mattinson, who has borne him five children, namely, Leta L., Klea Louise, Carl M., Fern and Helen. He worked as an engineer for the Bullion Beck Mining Co. for fifteen years. Bro. Borup's first office in the Priesthood was that of a Deacon; afterwards he was ordained an Elder and filled a mission to Norway in 1906-1908, laboring in the Bergen conference, part of the time as president of the same. Before going on his mission he acted as second counselor in the Eureka Ward Y. M. M. I. A. In 1908 (Aug. 30th), soon after his return from his mission, he was ordained a High Priest by Rudger Clawson and set apart to preside over the Eureka Ward, which position he still holds. Bishop Borup has taken an active part also in secular affairs and now acts as a member and treasurer of the Carnegie Library Board of Eureka.

BORROWMAN, John, a member of the Mormon Battalion, was born May 13, 1816, in Glasgow, Lanarkshire, Scotland, the son of William and Marian Hannah Borrowman. Having emigrated to Canada in his early childhood with his parents, he became a convert to "Mormonism," and was baptized June 7, 1840, by Samuel Bolton. Soon afterwards he was ordained to the Priesthood and migrated to Nauvoo in 1843. From there he filled a mission to Ontario, Canada. He was with the Saints during their exodus in 1846, and on their arrival on the Missouri river Bro. Borrowman enlisted in the Mormon Battalion and marched to California as a private in Company B. After his discharge, he spent some time in California and worked at washing gold near Sutter's Mill, but arrived in Salt Lake Valley in 1848. Soon afterwards he married Agnes Thompson Park, daughter of Wm. Park and Jane Duncan, which marriage was blessed with five chil-

dren, namely, William Park, Jane Duncan, Agnes Thompson, John, and Marian Hannah. In 1853 he was called on a colonization mission to Nephi, Juab county, Utah, to strengthen that settlement and there he spent the remainder of his days. He was ordained a Seventy May 28, 1857, by Jacob Gates at Nephi, and in 1869-1871 he filled another mission to Canada. He died at Nephi March 2, 1898.

BRANNAN, Samuel, once a prominent Elder in the Church, was born in the State of Maine in 1819. He migrated to Lake county, Ohio, in 1833, where he entered upon an apprenticeship to learn letterpress printing, and he also entered into land speculation early in life. Becoming a convert to "Mormonism," he labored as a missionary for some time in the East and at length was appointed to preside over the branches of the Church in the Eastern States. While occupying that position he published a paper in the interest of the Church called "The New York Messenger." At the time of the general exodus of the Saints from Nauvoo, Elder Brannan, agreeable to instructions from the Church authorities, chartered the ship "Brooklyn," on which he sailed from New York Feb. 4, 1846, in charge of about two hundred and thirty Saints. The ship doubled Cape Horn, touched at the Juan Fernandez Islands and also the Hawaiian Islands and arrived in the Bay of San Francisco, Cal., July 31, 1846. In the spring of 1847 Elder Brannan crossed the Sierra Nevada mountains and traveled east by way of Fort Hall as far as Green river, where he met Pres. Brigham Young and the other pioneers, and used every influence in his power with the president to have the Saints settle in California, instead of Salt Lake Valley. Being unable to change the president in his course, Elder Brannan returned to California, disappointed, and then turned his attention to financial matters. Later he speculated very heavily in town lots when the city of San Francisco was surveyed, and at one time he owned nearly all the property butting on Market Street. Prior to his trip east to meet the pioneers he had projected and published at Yerba Bueno (now San Francisco) the "California Star," which was the first periodical published in San Francisco and was the parent of the subsequent "Alta-Californian." In the fall of 1847 he opened up a store at Sutter's Fort, the first establishment of the kind in the Sacramento Valley. He continued his business during the heat of the gold excitement and laid the foundation for great wealth. In 1849 he returned to San Francisco and conducted an extensive business under the firm name of Osborn and Brannan for nearly a year, dealing in Chinese merchandise. Later he served as a member of the first regular town council in San Francisco. In 1851 he visited Hawaii and bought extensive properties in Honolulu. In 1853 he was elected State senator in California, and he was one of the founders of the first school in San Francisco. Many of the most elegant structures in the city were built by him and there was scarcely an institution of public usefulness in which he was not associated. In 1857 he visited Europe, and in 1868 he purchased from Abel Stearn extensive land tracts (one hundred and sixty thousand acres of land) in Los Angeles county, which resulted in the opening of extensive tracts of land to settlement by small farmers. Later he became owner of valuable property in Nevada and several places in California. In Napa Valley, California, he became the proprietor of the Calistoga Hot Springs and a valuable estate of three thousand acres of land surrounding these springs. In due course of time Samuel Brannan lost most of his property and died a poor man in or near San Diego, Southern California. Bishop Edwin N. Austin, one of the passengers who made the

famous voyage from New York to California in the ship "Brooklyn," in 1846, visited San Diego, in 1905, and soon afterwards wrote the following: "On Tuesday, May 30, 1905, I visited the Mount Hope cemetery at San Diego, Cal., for the purpose of seeking the last resting place of the renowned Samuel Brannan. * * * After examining the records I found information to the following effect: Samuel Brannan died May 14, 1889, in the city of San Diego in great poverty. Some acquaintance furnished a casket for his remains. As he had no money to buy a lot in the cemetery, his body laid in the receiving vault at San Diego city for more than a year, when Alexander Bledon bought a lot in the Mount Hope cemetery, to which his remains were removed in 1890. He was buried in division 4, section 2, lot 7. A 2x2x7 inch stake is the only mark at the grave." The "Deseret News," at the time of Samuel Brannan's death, wrote the following, editorially: "Sam Brannan, the California pioneer, is dead. * * * He breathed his last * * * having suffered agonies for two weeks from inflammation of the bowels. His name and career are familiar to the people of Utah. He was once a 'Mormon' and obtained some prominence in early times, as he took a company by water from New York to San Francisco, and wanted our people to settle on the coast. His course and habits were not consistent with the life of a Latter-day Saint, and he was disconnected with the Church and plunged into the speculations and excitements of pioneer Californian experience. He was at one time quite wealthy, but finally drifted into poverty. He hoped to recuperate by the sale of land which he acquired by a Mexican grant in Sonora, but never realized his expectations. He had some redeeming qualities, and it is to be hoped that these will outweigh the faults which were manifested in his adventurous and eventful life. Poor Sam! will be the general expression over the news of his departure to another sphere."

BRONSON, Henry Donerald, one of the Elders of the Church who died in the missionary field, was born Aug. 16, 1877, in Willard, Box Elder county, Utah, the son of Edward Henry Bronson and Lydia Ann Cole. He was baptized on his eighth birthday anniversary by his father, and moved with his parents to Fairview, Idaho, where he resided until he was called to fill a mission to the Southern States. Elder Bronson was set apart for this mission April 19, 1899, by Christian D. Fjeldsted, and departed for his field of labor with a firm desire to do his duty and discharge every trust with honor and the good of the kingdom of God. He labored faithfully in this calling until Oct. 5, 1900, when he met his death by drowning, while crossing the Oconee river in Georgia. On that fatal day Elders Bronson, Butler, Mayhew and Manasseh Smith were traveling to their assigned fields of labor in the lower counties of Georgia, when they came to the Oconee river, near a place called the Long Shoals Factory; here they called to a ferryman on the other side of the river, but failed to get a reply. After waiting an hour and a half, Elder Bronson and Elder Butler decided to swim the river and bring a boat over for their companions. When about one-third of the way over Elder Bronson turned and began to swim back, saying he could not make it. As he called for help, Elder Butler immediately turned to assist his companion and did all in his power to save him, but being so nearly exhausted himself he had hard work to save his own life, and Brother Bronson disappeared beneath the water. The body was not found until the morning of the 9th, when it was properly encased and taken to Fairview, Idaho, by Elder John F. Perkins, a companion of the deceased. Elder Bronson was a young man who was respected by all his companions. He was unmarried and

left a loving father and mother to mourn the loss of a dutiful son. His whole desire was to do his duty and be a faithful defender of the gospel.

BROWN, Alexander, a member of the Mormon Battalion, was born March 3, 1826, near Lexington, North Carolina, the son of Captain James Brown and Martha Stephens. Becoming a convert to "Mormonism," together with his father's family, he was baptized by Jacob Foutz in Adams county, Illinois, in 1840. He was with the Saints in their persecutions in Illinois and came west in the exodus of 1846. Having arrived on the Missouri river in July of that year, he enlisted, together with his father and younger brother (Jesse), in the Mormon Battalion, and marched with that body to Sante Fe, whence he was assigned to the sick detachment under his father, Capt. James Brown, which spent the winter of 1846-1847 on the Arkansas river. The following spring the journey to Salt Lake Valley was continued and that place reached July 29, 1847. Alexander assisted in building the old fort in Salt Lake City. In the spring of 1848, after his father had purchased the Goodyear claim on the Weber river, Alexander went to that locality with his father and plowed the first land in Weber county. The place where this first plowing was done was on a piece of ground lying between 28th and 29th streets of the present Ogden City survey, the land now being owned by James M. Brown on Washington avenue. The first furrow plowed ran east and west about fifty rods in length. During the gold excitement in 1849 Bro. Brown went to California, where he, on May 31, 1849, married Amanda McMurtray, in Greenwood valley, Sacramento county. She bore her husband eight children. From Greenwood valley Bro. Brown moved to San Bernardino, and returned to Utah about 1854. In 1856 he was ordained a High Priest and set apart to act as a second counselor to Bishop Chauncey W. West of the Ogden Third Ward. Alexander Brown continued a resident of Weber county the remainder of his life; he died in Ogden April 21, 1910, survived by his wife, six children, 27 grandchildren and 26 great-grandchildren.

BROWN, Ebenezer, a member of the Mormon Battalion and a pioneer of Utah, was born Dec. 6, 1802, at Salisbury, Herkimer county, New York. Becoming a convert to "Mormonism," he was baptized in 1835 in Crawford county, Pennsylvania. He shared with the Saints in their persecutions and was among the exiles of Nauvoo, Illinois, in 1846. When the call for the Mormon Battalion came to the camps of Israel on the Missouri river Ebenezer Brown was among those who proved their fidelity to their country by volunteering in its service. After his discharge from military duties, he located in Draper, Salt Lake county, in 1849, being the first settler of that place. In the latter part of 1850 he was called, together with many others, to form a settlement in Iron county, and thus became one of the founders of Parowan in January, 1851. Later he filled a mission to Carson Valley, where he remained until 1858, when the Carson Valley missionaries were released on account of the Johnston army troubles, and Brother Brown then returned to his former home in Draper, where he spent the remainder of his days and where he died Jan. 25, 1878. Brother Brown was numbered among those who through the vicissitudes of an eventful life never faltered in his faith in the principles of the gospel. He was alive to the interests of the Church of Christ and always ready to do whatever was necessary on his part to sustain it. He left a large family and a very wide circle of friends.

BROWN, George Washington, one of the original Utah pioneers of 1847,

was born Jan. 25, 1827, at Newburg, Cuyahoga county, Ohio, the son of Nathaniel Brown. His father was a hardy frontiersman who penetrated into the interior of the country, felled the timber in the primitive forests and prepared the way for the civilization which was rapidly advancing westward. He fought in many engagements during the war of 1812, and was wounded in one of the battles. After the death of his father, in 1837, George W. removed with his mother and some other members of



the family to the State of New York, and settled in Chautauqua county, where his mother joined the "Mormon" Church. In 1843 the family moved to Nauvoo, Illinois, but soon afterwards opened a farm near Montrose, Iowa. George W. was baptized in Sugar Creek, in Iowa. He spent considerable of his time in Nauvoo, Illinois, where he served as a bodyguard to the Prophet Joseph Smith. During the exodus of 1846 he came west with the Saints and, after spending the winter of 1846-47 in Winter Quarters, he was chosen as one of the pioneers who went to Great Salt Lake Valley under the leadership of President Brigham Young. He returned with Pres. Young and other pioneers to Council Bluffs and in the spring of 1848 went to the State of Missouri, where he rented a farm. In 1850 he went to the Valley, taking with him his mother, his brother and a sister, and in 1851 he opened a farm in Springville, Utah county. In December, 1852, he married Elizabeth Amy Hancock (daughter of Levi W. and Clarissa Hancock), by whom he had four children; she died July 28, 1862. Brother Brown's second wife was Emma Barros, who bore him one son. In 1846 he was ordained a Seventy and in 1860 he located in Rhoades Valley (now Kamas). His nomadic proclivities and love of change lead him to move residence a number of times. In 1866 he located in Wallsburg, Wasatch county, Utah, where he encountered trouble with the Indians. In 1867 he purchased a large farm at Charleston, where he resided the remainder of his days. In 1877 he was ordained a High Priest by President John Taylor and set apart as a member of the Wasatch Stake of Zion, with which Stake he had been identified since 1867. Brother Brown died at his home in Charleston, Wasatch county, Utah, in 1906.

BRUGGER, Arnold, an Elder who died in the missionary field, was born Jan. 15, 1887, at Venice, Sevier county, Utah, the son of Gottfried Brugger and Ida Cramer. He was baptized when eight years of age by A. W. Backman, and resided at Venice in 1910, when he was called on a mission to the Southern States. He was set apart Oct. 11, 1910, and proceeded at once to his field of labor, where he engaged in the ministry with diligence, but when he went to Montgomery, Alabama, March 27, 1911, he complained with pains in his stomach. He was immediately taken to a doctor who waited on him during the week. The Elders also administered to him repeatedly and he seemed to get better. Later, however, a physician was again called, who, after examining

him, said that the young man had walking typhoid fever. Consequently he was taken to the Margaretes hospital in Montgomery, April 3, 1911, where his fever registered 109 degrees. The following day (April 4, 1911), he (unexpectedly to those who waited on him) passed away. The body was embalmed and sent to his home in Venice, Utah, where impressive funeral services were held April 13, 1911. Elder Brugger's death came as a shock and surprise to his relatives. He had only been in the mission field five months, but he was an ideal missionary, always ready to obey those in authority over him. He was universally beloved by all the Elders, saints and friends who knew him.

BULKLEY, Newman, a member of the Mormon Battalion, was born Aug. 18, 1817, in the town of Catharine, Tioga county, New York, the son of Noah Summers Bulkley and Anna Newman. At the age of five years he moved with his parents to Pennsylvania, where he remained until he was nearly twenty-one years of age. He then moved to the State of Missouri, where he remained five months and then had to leave because he and his family were "Mormons." He next moved to Scott county, Illinois, and later to Pike county, in the same State. Here he met Jane Draper, whom he married Jan. 7, 1844. In July, 1845, he moved to Golden's Point and resided there until the exodus of the Church from Nauvoo took place in 1846. He traveled with the camps of Israel to Council Bluffs, Iowa, and when the call came for the Mormon Battalion, he enlisted in the same in defense of his country's cause, leaving his wife and a six months' old child. When he took his departure his wife was so sick that she could scarcely sit up, and only had provisions to last her and child about one month. Brother Bulkley marched to California and there received his discharge. Along with other comrades he made his way to Great Salt Lake Valley, arriving there Oct. 16, 1847. He remained in the Valley until Aug. 15, 1848, when he started for Kanesville, Iowa, after his family, arriving in good season, and found his wife working out to maintain herself and child. He next went to work to make an outfit with which to return to the Valley. It took him four years to earn sufficient means for that purpose, but finally he crossed the plains and arrived with his family in the Valley Oct. 9, 1852. He settled in Springville, Utah county, which became his permanent home. Brother Bulkley passed through the hard experiences which was the lot of the pioneers of Utah. About the year 1880 his health began to fail him and he never, after that, fully regained his former strength. His last illness lasted about eighteen days and he died in Springville March 13, 1893. Bro. Bulkley never wavered in the cause of truth and his dying testimony to his family and all others was that he knew the gospel to be true, and enjoined his children to be true to the same. His wife preceded him to the Great Beyond. Brother Bulkley was a hard worker and produced much material for building purposes. Together with Abraham Noe he opened the so-called "Slide" (still bearing his name) north of Springville, whence thousands of feet of lumber were procured that entered into the construction of the first houses in the town. He was a mountain worker for years, until his health failed, owing to the extreme exposures to the mountain blasts and snow.

BURDETTE, Burdette Preston, a young Elder who died while filling a foreign mission, was born July 22, 1885, in Salt Lake City, Utah, the son of Joseph Burdette and Elizabeth A. Walding. He received a good education, was baptized March 28, 1893, by Isaac Barton, and ordained an Elder

when quite young. He resided with his parents in the 17th Ward, Salt Lake City, when he, in 1907, was called on a mission to Switzerland and Germany, to which he was set apart April 23, 1907. On his arrival in the Swiss and German mission he was appointed to labor in Königsberg, East Prussia, where he soon be-



came known as a faithful and successful missionary, but while bathing in the Baltic Sea, near Königsberg, together with three other missionaries and two friends, July 14, 1908, he was accidentally drowned. He waded out quite a distance into the sea, where a large log floated as a buoy, and while he was sitting upon it, the log turned, and he was thrown into the water beyond his depth. Being unable to swim, he was drowned before his companions could rescue him. His lifeless body was found by an expert diver soon after the accident. The remains were shipped to his home in Salt Lake City, where impressive funeral services were held in the 17th Ward meeting house. Brother Burdette was an unmarried man, 22 years old. He had made many friends on his mission and undoubtedly would have become a very efficient Elder, had his life been spared.

BURNHAM, James, one of the Elders of the Church who died while in the missionary field, was an American by birth and became a convert to "Mormonism" in the early days of the Church. In 1840-42 he filled a mission to Great Britain, laboring in England and Wales, and in 1843 he was called on a mission to the Eastern States, where he was exposed to the inclemency of the weather, which, coupled with excessive labor, brought on quick consumption, with which he died March 22, 1843, in Richmond, Mass. He left a wife and several children.

BURT, Albert Cleon, an Elder who died while filling a foreign mission, was born Sept. 17, 1890, at Brigham City, Box Elder county, Utah, the son of Albert Burt and Lenora Nelson. He was baptized Sept. 17, 1898, by J. P. C. Johnson, and later ordained to the Priesthood. While residing at Bear River City, Box Elder county, Utah, he was called on a mission to New Zealand. He was set apart for this mission Nov. 21, 1911, and started immediately for his appointed field of labor, where he was engaged faithfully in missionary work until he was attacked with sickness (typhoid fever), from which he died at Thames, near Auckland, Jan. 8, 1913. His remains were shipped home by way of Vancouver, B. C., in care of Elder Ephraim E. Wright (Elder Burt's missionary companion). Impressive funeral services were held at Brigham City Feb. 10, 1913.

BUSHMAN, Lewis Jacob, an Elder of the Church who died while laboring in the missionary field, was the son of Martin Benjamin Bushman and Lucinda L. Goodwin, and was born in Lehi, Utah county, Utah, July 16, 1872. He was baptized by Abel John Evans in 1880, and later ordained to the Priesthood. Elder Bushman was set apart for a mission to the Southern States April 14, 1897, and after laboring in the ministry about one

year, he was suddenly taken sick with typhoid fever. He was sick about twenty-three days and gradually grew worse from day to day until his death, which occurred Oct. 31, 1897, in Russell county, Kentucky.

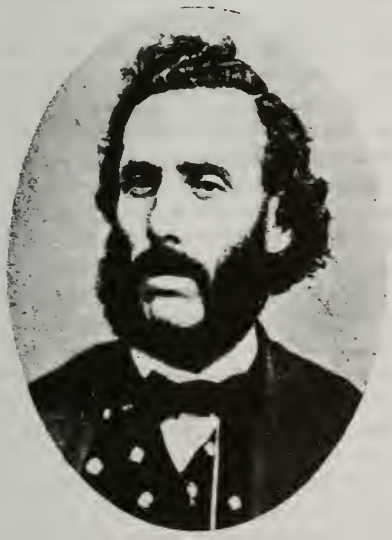
BUTLER, Thomas, one of the missionaries of the Church who died away from home, was born May 9, 1851, at Little Pigeon, Pottawattamie county, Iowa, the son of John Lowe Butler and Caroline Skeen. In May, 1883, he was set apart for a mission to the Eastern States by Apostle Wilford Woodruff, and returned Jan. 19, 1884. He again performed a mission to the States in 1885-1887. On the 3rd of November, 1890, he was set apart for a mission to the Southern States, and left for his field the next day. He was assigned to labor in Virginia, where he remained almost continually, laboring with good results until 1892. He made many warm-hearted friends, and labored zealously for the cause of truth. Being released to return home on account of the effects of malarial fever, contracted while in the missionary field, he arrived in Salt Lake City April 4, 1892. The greater portion of the upper part of his body was covered with carbuncles, which for some reason would not heal, although he received the best of attention. At times his sufferings were intense, but the terrible affliction was borne with a fortitude characteristic of the man. Early in April blood poisoning set in, with fatal results. He died in Salt Lake City April 16, 1892, before he could arrive at his home in Richfield, Sevier county, Utah.

BUTLER, William H., an Elder of the Church who died while filling a mission to a foreign land, was born April 24, 1857, in Kaysville, Davis county, Utah, April 24, 1857, the son of William Butler and Emma Harvey. He was baptized by his father at the age of ten years. At the general conference of the Church held in October, 1880, he was called to fill a mission to Great Britain, and left home for England on the 12th of that month. On arriving in Liverpool, he was appointed by Pres. Wm. Budge to travel in the Durham and Newcastle conference. For some time he suffered with rheumatism and was also troubled with a cough. A short time before his death he was taken down with typhoid fever and was removed to Birmingham, where he died Feb. 24, 1882. His father and brother were laboring in the British Mission at the time.

CALL, Anson Vasco, one of the Elders of the Church who died while away from home filling a foreign mission, was born July 9, 1834, in Madison, Geauga county, Ohio, the son of Anson Call and Mary Flint. He was baptized by his father Nov. 20, 1844, in Nauvoo, Illinois, when ten years old, but dated the first recollection of his life from the persecutions of the saints at Adam-ondi-Ahman, in Missouri. At the time of the exodus of the saints from Nauvoo, in 1846, he journeyed westward with his parents, and came to Great Salt Lake Valley in 1848, where he married and became the father of a large family. He filled several offices of trust, such as justice of the peace, selectman, school teacher, Ward clerk, etc., and during the several missions which his father performed he took charge of his father's business, sustaining the family and contributing to their happiness by making many good and permanent improvements. He also labored diligently to improve his mind by seeking the acquaintance of books and succeeded in acquiring a fair education. In the spring of 1857 he was appointed a missionary to the Sandwich Islands, and proceeded with others as far as San Francisco, when they were called home on account of the so-called Buchanan war. After his return home he participated in

the Echo Canyon expedition and passed the winter of 1857-1858 in the mountains. In 1864 he was called on a mission to Great Britain, and while in England he labored in the Newcastle-upon-Tyne conference; subsequently he presided over the Bristol conference and still later over the Sheffield conference. The latter position he held at the time of his release. During the latter part of his mission his labors were curtailed by the sickness which is supposed to have caused his death. He died while crossing the plains, Aug. 4, 1867, at Rock Creek, between the first and second crossings of the Sweetwater.

CAMPBELL, Robert Lang, chief clerk in the office of the Church Historian, was born Jan. 21, 1825, in Kilbarchan, Renfrewshire, Scotland, the son of Alexander Campbell and Agnes Lang. Becoming a convert to



the restored gospel, he was baptized Aug. 9, 1842. Soon afterwards he was ordained to the Priesthood, and was called to labor as a local missionary in July, 1843, continuing thus in different parts of Scotland and Wales until Jan. 14, 1845, when he emigrated to America, sailing from Glasgow, Scotland. Soon after his arrival in Nauvoo, Illinois, he resumed his activities in the Church, was ordained a Seventy, April 9, 1845, and became a member of the 24th quorum of Seventy. During the years 1845 and 1846 he was engaged in clerical work at Nauvoo with Patriarch John Smith and Apostle Willard Richards. In 1845 (Nov. 20th) he married Joan Scobie, in Nauvoo, Illinois; she died in childbirth Oct. 16, 1846, near the Des Moines river, Iowa, through exposture subsequent upon her expulsion from Nauvoo, in connection with her co-religionists. The child also died. Brother Campbell and his wife had left Nauvoo Sept. 23, 1846, and after having buried his wife and child he arrived in Winter Quarters Nov. 27, 1846. When the pioneers were chosen in the spring of 1847, Brother Campbell was selected as one of them, but was detained because of other duties at Winter Quarters until the summer of 1848, when he migrated to Great Salt Lake Valley. In 1850 he was called on a mission to Great Britain, where he labored faithfully as a missionary about four years. During this time Brother Campbell married Mary Stewart in Glasgow, Nov. 14, 1853. She was the daughter of Archibald Stewart and Esther Lyle and was born Dec. 13, 1829. She emigrated to Utah with her husband in 1854, when Brother Campbell acted as captain of a company of emigrating Saints, which arrived in Salt Lake City, Oct. 24, 1854. In 1855 (May 6th), obeying the higher law of marriage, Brother Campbell was united to Jeanie Miller (daughter of Robert Miller and Jane Brown), who was born Feb. 3, 1836. In 1854 (Nov. 20th) he entered the service of the Church as a clerk in the Historian's office, having charge of its clerical work, and continued to hold that position until his demise. He was elected as secretary of the Deseret Agricultural and Manufacturing Society March 15, 1856, and appointed a regent of the Deseret University of the

Legislative Assembly March 5, 1857. In March, 1860, he was elected superintendent of schools for Salt Lake county, and in January, 1862, he was elected superintendent of schools for the Territory of Utah, which position he held until the day of his death, which occurred April 11, 1872, in Salt Lake City, Utah. Bro. Campbell served as chief clerk of the House of Representatives of the Utah Legislature in 1872, and also during a number of previous sessions. He was one of Utah's foremost educators and the first promoter of the free school system in Utah. Hospitality was one of Bro. Campbell's most noticeable characteristics, and emigrants and strangers always found a welcome and a word of encouragement at his home. He was a public spirited citizen and a kind husband and father. At the time of his demise, his wife, Mary, was left with ten children (the oldest only eighteen years of age), namely, Robert S., Mary S., Elizabeth S., Joseph S., Isabella S., Annie S. and Agnes S. (twins), George A., Sarah S. and Alexander S. His wife, Jeanie, had five young children, namely, Joan M., Arthur M., Brigham M., James M. and John M., surviving him.

CANNON, David Hoagland, an Elder who died while filling a foreign mission, was born April 14, 1871, in Salt Lake City, Utah, the son of Geo. Q. Cannon and Elizabeth Hoagland. At the age of eight years he was baptized by his uncle, Angus M. Cannon, and grew up firm in the faith, having been tutored in the knowledge of the gospel. He was a young man of superior gifts and extraordinary promise. On the 8th day of April, 1892, he was set apart by his brother, Abraham H., for a mission to Germany, and towards the latter part of the mouth he set out upon this mission and immediately began his labors in the northern part of the German empire. From the very outset he evinced uncommon zeal, and as a result of a persistent striving for the spirit that aforetime characterized the labors of the Elders, he resolved to travel without purse and scrip. Writing home, he declared that he felt he would be under condemnation if he did not thus place his trust in God; he doubted not the power of his Heavenly Father to supply his needs. After much prayer, and in spite of the discouraging advice given him by some of his associates, he resolutely entered upon this line of action—this, too, before he had mastered or even had sufficient time to partially master the German language. He gave to the poor all his clothes, save those in which he stood, and to the same purpose devoted all his pocket money. Even with this he was not content. He wrote home, requesting his father to cause that the money coming to him there be given in the same way and that the family, instead of sending means to him, expend it in the manner suggested. Early in October, 1892, while laboring faithfully in the discharge of his duties, still traveling without purse and scrip, he was compelled, because of illness, to cease his labors when at Sorau, Silesia. On Friday, Oct. 14, 1892, his Brother Hugh J., who was also laboring in Germany, was called to his bedside; he found his brother David very sick at Sorau, suffering from throat trouble, scarcely able to speak a word and quite delirious. The people with whom he stayed, who were members of the Church, were very kind and watched over him as they would have done for their own son. On Sunday, Oct. 16th, he was much better until towards night, when he began to grow worse, and the next morning (Oct. 17th, 1892) he quietly passed away. The immediate cause of his death was heart-failure. After being properly embalmed and enclosed, the remains were brought to Salt Lake City for burial, under care of Elder Hugh J. Cannon, brother of the deceased.

Memorial services were held Nov. 13, 1892, in the Salt Lake Tabernacle, over the remains, and in memory of all those who had died for the truth in the missionary field, laboring for the cause of Zion. These services were of an unique and impressive character and the congregation was one of the largest ever seen within the walls of the Tabernacle, every available space being occupied.

CANNON, Lester Jenkins, an Elder who died while filling a foreign mission, was born July 4, 1888, in Salt Lake City, Utah, the son of Abraham H. Cannon and Sarah Ann Jenkins. He was baptized July 4, 1896, by George Q. Cannon, and resided in Cannon Ward, Salt Lake City, when he was called on a mission to the Netherlands, being set apart for that mission July 7, 1909. On his arrival at mission headquarters, he was assigned to labor in the French-speaking part of the Netherlands Mission, first in Belgium and later in France. He became very proficient in the French language and did considerable interpreting for other Elders. Having been a worker in the Sunday school and Y. M. M. I. A. from childhood, he was a boy of strong faith, was possessed of indefatigable industry and an exceptionally powerful physique, on whom it would seem that disease could make no attack. Besides this he was of a sunny and lovable disposition, making friends wherever he went, but he was stricken unexpectedly during a visit to Brussels, Belgium, May 8, 1911, with severe pain. After consulting physicians, who pronounced the case to be appendicitis, complicated with peritonitis, it was decided that he should undergo an operation. The young Elder stood the ordeal well and rallied, until he could converse freely with his associates, but toward noon the following day alarming symptoms appeared and he passed peacefully away at Lille, France, May 6, 1911. His body was embalmed and sent home for burial. From letters written to his mother a few days before his death, it seems that Elder Cannon had recently had a number of very remarkable dreams, which indicated plainly that he was soon to pass to another sphere of action. His letter so impressed the mother that she was prepared for the news of his death before the sad message reached her. Funeral services were held over his remains in the Pioneer Stake Hall, Salt Lake City, June 7, 1911.

CARTER, Gideon Haden, one of the martyrs of the Church, was born in 1798 in the town of Benson, Rutledge county, Vermont. Becoming a convert to "Mormonism," he was baptized Oct. 25, 1831, at Orange, Cuyahoga county, Ohio, by Joseph Smith and confirmed by Sidney Rigdon. After being ordained a Priest by Oliver Cowdery, he performed missionary labor in Amherst, Brownham, Florence and New London. He attended the conference held Jan. 25, 1832, at Amherst, Ohio, where he was ordained an Elder and was commanded by revelation (Doc. and Cov. 75:34) to labor in the ministry, together with Brother Sylvester Smith. They started from Kirtland on their mission April 5, 1832. In going through the northeastern corner of Pennsylvania, near Lake Erie, they held four meetings and administered to a sick sister, who recovered immediately. Continuing their journey through western New York, they preached in Westfield and other places and baptized several persons. They extended their fields of labor into Vermont and returned to Kirtland Aug. 24, 1832. During this year Elder Carter's wife (Hilah Burwell) died, strong in the faith, and subsequently (in 1833) he married Charlotte Woods, who survived him and afterwards became the wife of Isaac Higbee. In 1838 Bro. Carter was a resident of Far West, Caldwell county, Missouri. Late in the even-

ing of Oct. 24, 1838, news reached Far West that the Rev. Samuel Bogart, with a mob of about seventy-five men, were committing depredations on Log Creek, destroying property and taking prisoners. The trumpet sounded and the brethren assembled on the public square in Far West about midnight, when Capt. David W. Patten, Parley P. Pratt, Charles C. Rich and many others started for the south to rescue their brethren who had been taken prisoners. It came to a pitched battle with Bogart's mobocrats early in the morning of Oct. 25, 1838, in which Gideon H. Carter and Patterson O'Banion were killed outright and David W. Patten mortally wounded; a number of others, who were wounded, afterwards recovered. After the battle Gideon H. Carter, who had been shot in the head, was found dead on the ground, so defaced that his comrades did not know him, but as soon as it was discovered who he was, his body was brought away and buried.

CARTER, Hyrum, a Latter-day Saint Elder who died while filling a mission, was born Sept. 5, 1869, in Round Valley, Morgan county, Utah, the son of Samuel and Ellen Mosser Carter. He was baptized by Oscar O. Stoddard Oct. 21, 1877, and afterwards ordained to the Priesthood. He was set apart for a mission to the Southern States March 3, 1893, and labored in the South Carolina conference until his death, which occurred on Oct. 23, 1894. The body was brought home by Pres. Elias S. Kimball of the Southern States Mission. Bro. Carter held the Priesthood of a Seventy and was a member of the 35th quorum of Seventy.

CARTWRIGHT, Joseph H., an Elder who died in the missionary field, was born June 7, 1887, in Beaver, Beaver county, Utah, the son of Thos. H. Cartwright and Sarah Yardley. In his youth he was of an exemplary disposition, and when he was not away at work he was always ready to fill his place in the auxiliary associations of the Church. He was baptized when about eight years old and still resided at Beaver in 1909, when he was called on a mission to the Western States. After being set apart for that mission March 9, 1909, he left for Denver, Colorado, arriving in Denver March 12, 1909. He labored in that city until September 28, 1909, making a host of warm friends. From Denver he was transferred to the North Colorado conference, where he continued his work in a faithful, conscientious manner. After being in the latter place for some time, he was stricken with typhoid at Lafayette, but would not give up his labors until forced to do so by weakness. He was taken to Boulder, where more efficient attendance could be given him, and after being confined to his bed for one week, he died at Boulder Oct. 22, 1909. His remains were shipped to his home in Beaver, where impressive funeral services were held Oct. 26, 1909. Elder Cartwright, who was only twenty-three years of age, had only been in the mission field seven months when he was stricken with the disease which terminated in his death.

CHERRY, Jesse Yelton, a Latter-day Saint Elder who died while filling a mission, was born June 10, 1840, in Adams county, Illinois, the son of Aaron B. Cherry and Mary Yelton, came to Utah with his parents and was baptized in 1849. On April 22, 1864, he was set apart for a mission to England by Apostle John Taylor and arrived in Liverpool July 1st, following, on the steamship "Virginia." He labored in the Norwich conference until the general conference held in Birmingham in January, 1865, when he was appointed to labor in the Nottingham conference and entered upon his duties in this field Feb. 21st. He labored faithfully in the land, gaining the confidence of

the saints. He was seized by smallpox May 7, 1865, but no immediate danger was apprehended until the 15th, when an unexpected change took place. Every effort was made to retard its progress, but without avail. Bro. Cherry died May 20, 1865, and was buried the following day in the Nottingham cemetery.

CHRISTENSEN, Hannibal L., an Elder who died while filling a foreign mission, was born April 5, 1846, in Copenhagen, Denmark, the son of Anders Christensen and Petrina Holst. He was baptized in January, 1876, by Adolph Johnson as a convert to the true gospel, and after emigrating to Utah he made his residence at Riverton, Salt Lake county. Having previously been ordained to the Priesthood, he was set apart for a mission to Scandinavia March 30, 1900, and arrived in Liverpool April 22, 1900, on the steamship "Pennland." On arriving in Liverpool Elder Christensen was suffering severely from a complication of ailments. In his weak condition it would have been impossible for him to continue his journey toward Scandinavia, for he had been afflicted on the entire journey since leaving home, and after obtaining medical advice, it was deemed best that he be taken to the Royal Infirmary in Liverpool, where he received the best of care and medical treatment. In this condition he lingered until Aug. 23, 1900, when he gave up the battle of life. The brethren and sisters had been indefatigable in their attentions so far as the hospital rules would permit. Many of his nationality en route for Scandinavia called to see him and gave him all possible cheer. It was the great desire of Bro. Christensen to gather all the family genealogy possible while on his mission, but this privilege was not granted him, for it was not his lot to again visit his native land. He was perhaps called away to do a greater work in the spirit world and died firm in the faith with a glorious testimony. The body was properly clothed and encased in an air-tight metallic casket and later shipped to the home of his family in Riverton in the charge of Elder J. B. Hunter.

CHRISTOPHERSEN, Christian William, one of the Elders of the Church who died while filling a foreign mission, was born Jan. 30, 1878, at Assens, near Mariager, Randers amt, Denmark, the son of John Christian Christophersen and Mette Madsen. Emigrating with his parents to Utah, he located at Richmond, Cache county, Utah, where he was baptized when about eight years old by Charles H. Monson. He was ordained to the Priesthood while young and took quite an active part in Church matters until he was called on a mission to Scandinavia in 1900. He was ordained a Seventy by Apostle Francis M. Lyman April 13, 1900, and set apart for his mission. After his arrival in Copenhagen, Denmark, he was appointed to labor in the Aarhus conference, and later appointed to preside over the Silkeborg branch. While discharging his duties as a missionary to the best of his ability he was stricken with sickness and died at Silkeborg, Aug. 23, 1901, as a victim of typhoid fever. His remains were shipped to his home in Utah, in care of Elder John Christensen, of Preston, Idaho. Bro. Christophersen died as an unmarried man, being only 23 years of age.

CHRISTOPHERSEN, Martin, president of the Scandinavian Mission (1912-1914), was born April 13, 1850, in Lommedalen, Borum, Akershus amt, Norway, the son of Christoffer Pedersen and Ellen Hansen. Becoming a convert to the restored gospel, he was baptized June 26, 1865, by Ole Pedersen Belte, ordained a Teacher in 1867 and appointed to labor as a local missionary in the Christiania

branch and afterwards in the Frederikstad branch, where he presided over the branch and had good success. While there he was arrested and imprisoned on bread and water diet for baptizing. He was ordained an Elder by Christian D. Fjeldsted in 1868, emigrated to Utah in 1871 and located in Salt Lake City, where he was employed as a gardener by B. F. Walker, Esq. He was ordained a Seventy in 1872 by John Needham. In 1883-1885 he performed a mission to Norway, laboring in the Drammen



branch for a short time, after which he assisted in the mission office in Christiania, and later took charge of the Christiania conference for about thirteen months. At home he has always been active in Church matters, filling a number of important positions in the Priesthood. For several years he acted as counselor to Anders W. Winberg and Janne M. Sjodahl in the presidency of the Scandinavian meetings in Salt Lake City. In 1893 he was elected county commissioner for Salt Lake county, and when the Granite Stake of Zion was organized, Jan. 28, 1900, he was ordained a High Priest by Francis M. Lyman and set apart as a High Councilor, which position he filled until 1914, when he was chosen to act as first counselor in the presidency of the High Priests' quorum, which position he held until May, 1919, when he moved to the 27th Ward, Salt Lake City, where he still resides. In 1912-1914 he filled a second mission to Europe, this time presiding over the Scandinavian Mission, with headquarters at Copenhagen, Denmark. In 1874 he married Janet Leddingham (daughter of Alexander Leddingham and Janet Parke), who was born June 14, 1867, at Edinburgh, Scotland. This marriage has been blessed with nine children, namely, Einor M., Willard Alexander, Christian Victor, Walter, Alvin, Jessie, Ella, Norma and Edna. All these children are alive and married, and four of his sons have filled missions to Scandinavia and one served four years in the U. S. army. Bro. Christophersen has been a most successful florist and horticulturist, having made special efforts to discover what plants, shrubs and trees were best suited to the soil and climatic conditions of the State of Utah.

CHURCH, Haden Wells, a member of the Mormon Battalion and a missionary who died in the field, was born Aug. 29, 1817, in Franklin, Williamson county, Tennessee, the son of Abraham Church and Mary Jonas Emmonds. He received the gospel and was baptized April 5, 1841, by Joseph Smith the Prophet. On Oct. 8, 1844, he was ordained into the 8th quorum of Seventy by Pres. Joseph Young, and in the year 1851 was set apart as a president of that quorum, which position he held during his life. In 1843 and 1844 he filled a mission to the Southern States, and after the death of the Prophet was called back to Nauvoo. With the rest of the saints he was driven from his home, and while at Council Bluffs he was enrolled as a member of the Mormon Battalion. He endured the privations of the journey across the deserts and was discharged from military service

in the fall of 1847 in Salt Lake City. At the October conference, 1849, he was called to take a mission to England. He arrived in Liverpool April 19, 1850, and remained in the missionary field until Feb. 10, 1852, when he was honorably released to return home. In the spring of 1854 he left Utah on a mission to the United States, and he filled another mission in 1868-1870. In 1875, at the April conference, he was called on a mission to the Southern States, and set apart by Apostle John Taylor. While filling this mission, he died among relatives in his old home at Shady Grove, Hickman county, Tennessee, Sept. 27, 1875, of typhoid fever. Bro. Church was a faithful and fearless advocate of the truth and died in full hope that he would come forth in the morning of the first resurrection.

CLARK, Samuel Thomas, an Elder who died while filling a foreign mission, was born Sept. 12, 1874, in Newton, Cache county, Utah, the son of Amos Clark and Ann Johnson. He was baptized by his father Sept. 17, 1882, and afterwards ordained to the Priesthood. Being set apart for a mission to Great Britain Aug. 19, 1898, he arrived in Liverpool on the 6th of the following month and was appointed to labor in the Welsh conference. As a man of sterling integrity in the cause of truth, he was devoted to his labors and inspired by his love for humanity. He always found a warm place in the affections of his fellow laborers, the saints and all who knew him. He died Sept. 21, 1899, in Wales, from an attack of erysipelas. The body was inclosed in a hermetically sealed casket and taken safely to Utah to the wife and relatives in care of Elder Herbert L. James.

CLAYSON, William Argent, an Elder who died in the missionary field, was born April 3, 1873, at Payson, Utah, the son of Nathan Clayson and Annie Harriett Butler. He was baptized in April, 1881, by Thomas Daniels, and was later ordained an Elder. While residing in Colonia Juarez, Mexico, he was called on a mission to the Eastern States, being ordained a Seventy by George Teasdale and set apart for that mission Jan. 3, 1900. He was laboring as a missionary in West Virginia when he took sick and died June 30, 1901.

COLE, Thomas J., an Elder who died in the missionary field, was born July 21, 1881, at Victoria, Coffee county, Alabama, the son of Daniel Briston Cole and Margaret Simmons. He was baptized Jan. 11, 1902, by Charles Angle. The Cole family emigrated from Virginia to Arizona about 1897, when Thomas was fifteen years old. From his early youth he was active in Church circles, being assistant superintendent of the Thatcher Ward Sunday School, acting teacher, and a member of the 89th quorum of Seventy. In 1912 he was called on a mission to the Southern States, and after being set apart March 25, 1912, at Thatcher, he left his Arizona home to fill said mission. On his arrival at the headquarters of the Southern States Mission, he was assigned to labor in the State of Georgia, where he took hold of the work of the ministry with zeal. On July 4, 1912, he accompanied a picnic party of Elders and saints of the Buchanan branch to the Tallapoosa river, near Buchanan, Georgia. The party had chosen a beautiful spot on the bank of the river for their outing, and Elder Cole, in company with others, attempted to drag a seine in the river for a fish fry. They went into the river with this seine at a point where the water was shallow and waded down the stream until they came to a hole near the bank where the water was deep. It being only a few feet away from

shallow water, Elder Cole decided to swim across the deep place. Casting away his end of the seine, he struck out for the place where he could resume wading, but he had made only a few strokes, when his feet caught in the seine and despite his efforts and the efforts of three of the Elders and the local brethren, he sank to the bottom of the river under ten feet of water. The fish seine was held down with an iron chain or weight to keep it close to the river bottom. The river at this point is about seventy feet wide. The body of the unfortunate Elder was in the water about fifteen or twenty minutes, and for more than an hour afterwards the brethren employed every means known to them to revive him, but all in vain. One of the local brethren was nearly drowned in attempting to save Elder Cole. As soon as Pres. Charles A. Callis learned of the shocking accident, he obtained the services of an undertaker and went to the place where the accident occurred. The body was embalmed, brought to Chattanooga, prepared for burial, and sent home to Arizona in care of Elder Cole's missionary companion, Elder Lee, who lived in the same town. Elder Cole left a wife and two children, the older, a son, seven years of age, and the younger, a daughter, fourteen months old. His parents and three married sisters were also living in Thatcher, Ariz., at the time of his demise.

COLLETT, Sylvester Daniel, one of the Elders of the Church who died while filling a foreign mission, was born Dec. 15, 1866, in Smithfield, Cache county, Utah, the son of Reuben Collett and Elthara Rosetta Merrill. He was baptized Aug. 2, 1878, by Andrew P. Scow. In 1887 he was called on a mission to the Republic of Mexico, being ordained a Seventy and set apart under the hands of Apostle Franklin D. Richards, April 1, 1887. He died from an attack of typhoid fever, while in the discharge of his duties in Mexico City May 5, 1889, only twenty-two years old.

COOK, Washington N., one of the Elders of the Church who died in the missionary field, was born Oct. 4, 1804, in Greenville county, Virginia, the son of Edwin and Winnifred Cook. He joined the Church at an early day, being baptized in December, 1843, by Benjamin L. Clapp, and ordained a Seventy in Nauvoo, Illinois, Oct. 8, 1844. He participated in the general exodus of the saints in 1846 and crossed the plains in 1847 in Willard Snow's fifty and Jedediah M. Grant's hundred. Soon after his arrival in Great Salt Lake Valley, he moved to Palmyra, Utah county, Utah, being one of the founders of that place. At the general conference of the Church held in April, 1855, he was called on a mission to the Indian Territory, and, together with a number of other Elders, he left Great Salt Lake City in May, 1855, and arrived at St. Louis, Mo., June 25, 1855. From St. Louis he continued the journey to the Indian Territory, where he commenced successful missionary labor among the various Indian tribes or nations. Under date of June 4, 1856, he wrote from the Choctaw Agency, that he had found the Indians very friendly; many had received his testimony and he had been much blessed in his administrations to the sick. At a conference held at Prior's Creek, Cherokee Nation, Oct. 6, 1856, he was sustained as president of the mission among the Creek and Cherokee nation, which practically meant all of the Indian Territory, and he was discharging his duties as a missionary and presiding officer when he was stricken with sickness (quick consumption), with which he died Sept. 4, 1858, in the Western Cherokee Nation.

CUMMINGS, Benjamin Franklin, an early Elder in the Church and a Utah

pioneer, was born March 3, 1821, in Farmington, Franklin county, Maine, and moved with his parents to Nauvoo, Illinois, in 1840. He had never joined any church and had a dislike for all religious sects until he heard Latter-day Saint Elders preach. Their message at once impressed him as being true. He was baptized by John Kempton, April 12, 1840, and confirmed by him the same day. He was ordained a Priest by Samuel Phelps Oct. 20, 1840, and an Elder by Willard Richards in April, 1842. He was on a mission in the Eastern States when the news of the martyrdom of the Prophet and Patriarch reached him. With other Elders he returned immediately to Nauvoo and participated in the trying scenes that took place after that great crime. He spent the winter of 1846-47 at Winter Quarters, where both of his parents died from exposure, and where he suffered a long and severe illness. In fact, when the company which he desired to join was about ready to depart from Winter Quarters, they decided that he was too ill for such a journey, being badly afflicted with chills and fever. With characteristic faith and determination he crawled unobserved into the hind end of one of the wagons, and did not let his presence be known until the train was a long way on its journey westward. He was then cared for as well as the conditions permitted and soon recovered his health. Being a carpenter by trade, he proved to be a valuable member of the company on that long and difficult journey, repairing broken wagons, building bridges, etc. He reached Salt Lake City as a member of the "first fifty" of Daniel Spencer's company in September, 1847. This was the first company to arrive after the one led by President Brigham Young. Bro. Cummings was ordained a Seventy and organized with the 10th quorum in Nauvoo, Oct. 8, 1844. He was set apart as senior president of the 38th quorum of Seventy at Ogden, Utah, Dec. 30, 1853, by Pres. Joseph Young, and held that position till he was ordained a High Priest by Joseph E. Taylor Feb. 24, 1894, in Salt Lake City. As a carpenter and millwright he helped to build some of the first houses and sawmills ever built in Utah. On arriving from Nauvoo he lived in Salt Lake City several years and then moved to Ogden, where he served as county recorder, assessor and collector, sheriff and colonel in the militia. He also taught a military school and played a fife in the military band. He took part in the Salmon River Mission, acting as president part of the time, in the early fifties, and while so engaged he "ran the level" for the first irrigation ditch ever made in Idaho. An incident of this mission was related by Elder Levi W. Richards to the writer showing conditions at that time and the character of the men who had to meet them: One of the Elders, Bailey Lake, had been killed by the Indians, who were quite hostile. Elder Cummings and several companions, all on horseback, were emerging from a canyon, when his quick eye caught the bright flash of the sunshine reflected from a polished rifle barrel up on the mountain side. Instantly interpreting the flash he cried to his companions, "Down in your saddles, boys!" All ducked in their saddles instantly, but none too soon, as a volley of bullets went whizzing over their heads, from some ambushed Indians, but no one was hurt. Putting spurs to their horses, they were soon out of the canyon and into the open country. Knowing that the Indians, who greatly outnumbered them, would follow, they made for the shelter of a grove of trees at some distance. Thus sheltered, the Indians dared not approach within rifle range as the brethren could shoot them from cover. For a long time they kept out of range, but lingered there. At last the thought struck the savages to set fire to the tall, dry grass that covered the prai-

rie, and burn the brethren out. Accordingly, getting on the windward side of the grove, they set fire to the grass and the wind drove the flames very rapidly toward the retreat of the missionaries. Things began to look very dangerous as no escape seemed to present itself, when Elder Cummings directed that they make an appeal to the Lord for Divine aid. When the fire had almost reached the grove it went out and the Indians found themselves in no better position than at first. They finally went away and the brethren under cover of approaching night made good their escape. In 1865 Elder Cummings moved back to Salt Lake City, where he remained the rest of his life. During the last decade of his life he spent most of his time working in the Logan and Salt Lake Temples. He died in Salt Lake City Oct. 22, 1899, after having performed a successful mission to Iowa and Nebraska in 1878. Bro. Cummings was the possessor of a fine mind, was a deep thinker, and had the power to express himself in clear and forceful language. Although of a retiring nature, he enjoyed a wide acquaintance and was esteemed as a friend and citizen of the utmost probity and steadfastness. He married Catharine Hall Feb. 19, 1852, Lemual Mallory performing the ceremony, and was sealed to her in the Council House by Geo. A. Smith June 29, 1854. He also married Mary Jane Yearsley May 27, 1856. He was the father of six sons and three daughters.

CUMMINGS, Benjamin Franklin, junior, an active Elder, journalist and genealogist, was born Aug. 22, 1855, in Ogden, Weber county, Utah, the son of Benjamin Franklin Cummings and Catherine Hall. While he was still a boy, his family moved from his birthplace in Ogden and took up their residence in the Fourteenth Ward, Salt Lake City. A year or two in the common shools and a few months in a business college constituted his scholastic training. He entered the mechanical department of the "Deseret News" before he was in his teens and held the positions of reporter, editorial writer, manager of the eastern advertising department and State editor. When a young man he resided for several years in Logan, where he founded the "Logan Leader" (later the "Logan Journal"). After studying law he was admitted to the bar in Logan and held the office of justice of the peace for several terms. He also served in two or three sessions of the State Legislature. Dur-



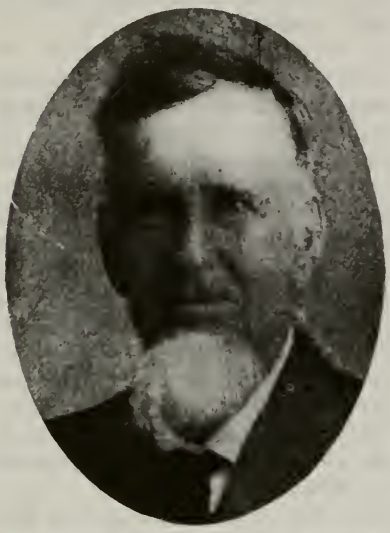
ing his life he filled three missions, two to the Eastern States, and one to the Central States as editor of the "Liahona," published in Independence, Mo. Besides his writing and missionary work at home and abroad, his most conspicuous service was in the field of genealogy and Temple work. He was the first Latter-day Saint to travel extensively in search of family records and he compiled histories of many prominent Utah families. He was known both in the East and West as an expert genealogist. Particularly in the late years of his life he devoted himself to the furtherance of Temple work, holding the po-

sition of Stake genealogist and secretary of the Genealogical Board of Granite Stake at the time of his death, which occurred March 11, 1918, in Salt Lake City, Utah. Bro. Cummings was a teacher of the gospel. First of all he lived it—inflexibly convinced of its divinity, humbly reverent of its grandeur, faithfully obedient to its laws, and then, with a rare gift of pen and speech, he patiently, intelligently and earnestly explained its principles to all who sought the truth. To the fullest extent, which opportunity permitted, he brought every secular activity in which he engaged to bear directly or indirectly on the mission of teaching the gospel. He traveled extensively, both in his home State and throughout the country, earning his livelihood. But wherever he went he was the disciple of Christ, modest and unassuming, yet watchful and persistent in searching out fertile spots on which to drop the seeds of truth. This dominating motive of his life can be seen in every trace he has left. In his writings, in the memories held of him by his children, in the record of a long and varied ecclesiastical career, there is found, as the deepest and noblest impression, his fidelity to his people and his God. He wrote clearly and forcibly, yet with a warm, human touch. His delicacy of thought and expression were intuitive, and trained almost entirely by his own efforts, for he had but little schooling. He exercised this talent as a writer on the "Deseret News" for many years, as author of numerous articles in Church magazines and as founder and first editor of the "Liahona." While the greater part of his work was prose, he wrote several poems that rank with the finest produced by "Mormon" writers for their purity of rhythm and diction, loftiness of thought and deep poetic feeling. Elder Cummings married Emily, daughter of Bishop David and Sarah Williams, who for many years were residents of Price, Scofield and Winter Quarters, Utah. Following are the names of the children who survived him: Benjamin Franklin jun., David Williams, Nephi Willard, and James Moroni. Four children (Benoni, Alma, Emily and Wilford) died in infancy.

DAVIS, William Ray, an Elder who died while filling a foreign mission, was born Feb. 26, 1892, at Samaria, Oneida county, Idaho, the son of William G. Davis and Margaret A. Hawkins. He was baptized March 4, 1900, by William Rodrick and subsequently ordained an Elder. He resided at Burley, Cassia county, Idaho, when he was set apart for a mission to Australia Oct. 16, 1912. There he became known as a diligent and capable missionary, greatly beloved by his associates. His health failed him while in the missionary field, in consequence of which he was released to return home, but on the voyage he grew much worse and on his arrival at San Francisco, California, he was immediately taken to a hospital, where he died of heart failure Jan. 18, 1915. His father, William G. Davis, who was with him at the time of his demise, accompanied the remains to the family home in Burley, Idaho.

EDWARDS, William, fourth Bishop of Greenville (Beaver Stake), Beaver county, Utah, was born Oct. 21, 1841, in England, the son of Samuel J. Edwards and Ann Robinson. He emigrated to Utah with his parents in 1851, crossing the Atlantic in the ship "Ellen," and the plains in Hiram B. Clawson's company, which arrived in Salt Lake City in September, 1851. William was baptized in the winter of 1852 by Mark Preece and in 1857 he moved to Parowan and later settled in Beaver county, Utah. In 1861 (April 8th), he married Helen Miller (daughter of Charles Miller). This union was blessed with twelve children, eight of whom died in infancy. Bro. Edwards was an active Church worker from his early youth and be-

came associated with every important move, ecclesiastically and otherwise, in early pioneer days in Beaver county. He sent teams to the Missouri river



for emigrating the poor, served as constable in Beaver for a number of years and acted as postmaster of that town for forty years. In his early youth he was ordained a Deacon and afterwards an Elder. In 1885 (May 10th) he was ordained a High Priest and set apart to act as first counselor to Bishop Joseph S. Morris, which position he held until 1898, when he was ordained a Bishop and set apart to preside over the Greenville Ward, which position he held until 1913.

ELDER, Henry Benson, ninth Bishop of the Second Ward (Liberty Stake), Salt Lake City, Utah, was born Nov. 18, 1863, in Salt Lake City, Utah, the son of Joseph Benson Elder and Margaret Elizabeth Joiner. He was baptized in May, 1872, by his father; ordained a Deacon Feb. 8, 1878, and a Teacher April 1, 1881 (both ordinations beng performed by Bishop Thos. Taylor). Later he was ordained a Priest. In 1888 (Sept. 10th) he was ordained an Elder by Geo. M. Cannon and subsequently served in the presidency of the fifth quorum of Elders. In 1902 (March 4th) he was ordained a Seventy by Apostle Geo. Teasdale and afterwards served as one of the presidents of the second quorum of Seventy. From 1902 to 1903 Bro. Elder filled a mission to the Southern States, laboring principally in Ohio and Georgia. He was ordained a High Priest Nov. 24, 1907, by Nephi L. Morris and ordained a Bishop April 13, 1919, by Charles W. Penrose and set apart to preside over the Second Ward, Salt Lake City, which position he still (1920) holds. While a resident of the Fifteenth Ward, Bro. Elder acted as superintendent of the Ward Sunday school for a number of years and acted in a similar capacity for some time while a resident of the Fourteenth Ward. When Religion Classes were first organized in the new Salt Lake Stake, he was chosen as Stake superintendent and continued in that position (laboring with great fidelity for twelve years) until he removed to the Liberty Stake in 1912. Bro. Elder was engaged in the contracting and



building business for fifteen years, having been previously in the employ of the Taylor, Romney & Armstrong Lumber Co. for twenty years. During

the World War he served the government on the draft board for one year. In 1888 (Oct. 31st) Bro. Elder married Alice J. Fenton (daughter of Thomas Fenton and Clarissa Combes), who was born Feb. 12, 1866, in Salt Lake City, Utah. The following named children were born to them: Alice Loise, Lilian Sibyl, Clayburn Combes, Henry Fenton, Ernest Alfred and Clarissa Evelyn. Bishop Elder is a man of great faith, unostentatious in his manners and known for his sympathy and kindness. He has been especially successful in his labors among children, over whom he has always wielded an influence for good.

ERNSTSEN, Ernest Mark, an Elder who died in the missionary field, was born Jan .23, 1876, in Aarhus, Denmark, the son of Hans Ernstsen. He was baptized in 1887 by E. C. Nielsen, and later ordained a Seventy. He resided at Loa, Wayne county, Utah, in 1914, when he was called on a mission to Denmark, being set apart April 7, 1914; but he was transferred to the Northern States Mission when the European war broke out, and was assigned to labor in Wisconsin, where he distinguished himself as a faithful and energetic Elder. While in the full discharge of his missionary duties, he was attacked with pneumonia and after suffering for about two weeks, he died at Racine, Wisconsin, April 9, 1915. His remains were sent home for interment, in charge of Elder Alma Bangerter. Elder Ernstsen left a wife (Mrs. Gertrude Bastian Ernstsen) and three children; also a father, mother, brothers and sisters, nearly all of whom lived in Wayne county, Utah, when Elder Ernstsen died.

ESPLIN, William Cox, an Elder who died in the missionary field, was born March 14, 1883, in Orderville, Kane county, Utah, the son of Henry W. Esplin and Philena Cox. He was baptized April 2, 1891, by William W. Adair, and still resided in Orderville when he was called and set apart Nov. 20, 1906, for a mission to California. While laboring in Oakland he was taken sick Aug. 23, 1907, with what appeared to be la grippe. His condition soon became so alarming that a doctor was called in who pronounced the malady to be pneumonia. The patient grew rapidly worse and died at Oakland Aug. 26, 1907. Elder Esplin had been in the California Mission nine months, during which time he proved himself as an energetic and humble worker in the Lord's vineyard, having labored in Los Angeles and Oakland. He was survived by a wife and a babe, the latter four months old.

EVANS, Abel, one of the Latter-day Saint Elders who died while filling a foreign mission, was born June 24, 1813, at Carmarthenshire, South Wales. His boyhood and early life were spent in the coal mines of his native land, and he never joined any of the religious denominations, although he always lived an honest, moral and upright life. Becoming a convert to "Mormonism," he was baptized Feb. 10, 1844, by William Henshaw and is believed to be the second person baptized by divine authortiy in Wales. Soon afterwards he was ordained to the Priesthood, traveling as a successful missionary and opening up branches which subsequently grew into conferences. He devoted about six years to the ministry, traveling in South and North Wales and labored with great success. Under the hands of Orson Pratt and Dan Jones he was ordained a High Priest Feb. 7, 1849. He was a man of strong faith, the Lord working many miracles through his instrumentality, many being healed of their maladies through his faith and prayers, among others several cases of cancer and cholera. He emigrated to America in 1850, and while crossing the ocean he became acquainted with Mary Jones, whom he married after landing in America.

The next two years were spent in Pottawattamie county, Iowa, where he was chosen as a High Councilor. In 1852 he and his wife crossed the plains with ox teams in Captain Morgan's company and soon after his arrival in the Valley he located in Lehi, Utah county, where he was chosen captain of militia, marshal of the city, deputy sheriff of the county, etc., and also acted as a counselor to Bishop David Evans. Thus he continued very active as a local officer until the April conference, 1865, when he was called on a mission to his native country. He arrived in Liverpool July 28, 1865, and after laboring as a traveling Elder in Wales he was appointed president of the Welsh district, where he labored with unceasing diligence as long as the powers of life were continued to him. He became ill with a cough while assisting some Saints to embark on the ship "John Bright" at Liverpool in May, 1866, and while attending a conference in Birmingham the following September, he slept in a damp bed, which renewed the cold and coughing upon him. Although his condition was serious, he continued his preaching, both indoors and out, being exposed from time to time, until he became so weak that he could not stand and until the day of his death, which occurred at Merther Tydfil, Wales, Nov. 30, 1866, he did not seem to realize his condition. Bro. Evans was the husband of three wives, namely, Mary Jones, Martha Morgan and Jane Davis. He was the father of sixteen children, nine of whom reached maturity, namely, Abel John, William, Samuel, Mary, Sarah, Catherine, Hyrum Edward, Martha and Jane. Abel Evans was a man of considerable ability and was especially endowed with the gift of healing and discernment of spirits.

EVANS, Abel John, second counselor in the presidency of the Alpine Stake and a resident of Lehi, Utah county, Utah, was born Dec. 20, 1852, at Lehi, the son of Abel Evans and Mary Jones. At the age of twelve years his father went on a mission to Great Britain, and in November, 1867, died there, thus becoming a martyr for the cause of his Master, and leaving Abel John, the eldest of nine children, to take the lead in all the hardships which the people of that time were forced to undergo. He had had but very little time to attend school, and indeed the opportunities of those days were but poor for those able to



go. He worked on the farm and in the canyons, and at other manual labor, such as he could find to do. At the age of twenty-one years, on Jan. 26, 1874, he was ordained to the office of an Elder, under the hands of Andrew Smith Johnson, and on the same day married Louisa Emeline Zimmerman in the Endowment House in Salt Lake City. He afterwards became the father of eleven children, three boys and eight girls, seven of whom are still (1920) living, namely, Harriet Mindwell (Mrs. Heber Webb), William Erastus, Robert James, Rose Ethel (Mrs. Angus Elmer Peterson), Hazel Julia (Mrs. George F. Holmstead), Vervene June, and Winifred Erma. Soon after becoming an Elder, he was chosen as one of the counselors to Lot Russon, who was president of the Elders quorum at Lehi; on

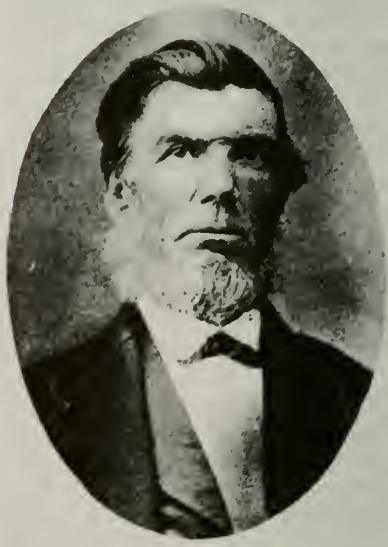
Dec. 30, 1883, he was ordained a Seventy under the hands of Andrew A. Peterson: and in 1889 filled a short mission to Great Britain. On Jan. 15, 1893, he was ordained a High Priest, under the hands of Abraham H. Cannon, and called to the High Council in the Utah Stake of Zion. He acted in that position until the Alpine Stake of Zion was organized, Jan. 13, 1901, at which time he was made one of the Stake presidency, the position he now occupies. In the industrial line, Bro. Evans has always been a strong advocate of home industry and local institutions, being a stockholder in the following companies: Provo Woolen Mills, Utah-Idaho Sugar Company, Utah Banking Company, State Bank of Lehi, Bank of American Fork, American Fork Co-op., Intermountain Life Insurance Company, Provo Reservoir Company, Utah Lake Irrigation Company, Salt Lake & Utah Railroad Company, and many other minor enterprises. Bro. Evans was a member of the city council at Lehi four terms, 1881-1888; during the last three terms he was alderman, which included the duties of justice of the peace, and in 1891 he was elected mayor, this time running on a Democratic ticket, being the first election since the division of the people on national party lines. He served as a member of the county court for four years, 1892-1896, at which time he was elected a member of the Utah Constitutional Convention and there took a prominent part in framing the State constitution. He served as a senator in the first, second, third and fourth State legislatures of the State of Utah, and at the last session was chosen president of the senate by the unanimous vote of his party. Although Elder Evans had very few educational opportunities in his youth, by determination and study, pursued at odd times, he has risen into the ranks of professional men. Although he never attended a high school nor a law school a day in his life, yet on May 13, 1901, he was the happy recipient of a certificate from the Supreme Court of the State of Utah, which entitles him to practice law in all of the courts of the State.

EVANS, David, Bishop of Lehi, Utah county, Utah, from 1852 to 1879, was born Oct. 27, 1804, in Cecil county, Maryland, the son of Israel and Abigail Evans. His early training in life was on the frontiers in Pennsylvania. His rugged character qualified him for the events which were to follow. In 1826 he married Mary Beck and moved to Richland county, Ohio. Here he bought and opened up a new farm, where he lived until he was baptized into the Church of Jesus Christ of Latter-day Saints, April 6, 1833. On the 11th of the same month he was ordained a Priest and immediately commenced traveling and preaching, selling his farm to enable him to perform his missionary labors. Being ordained an Elder July 21, 1833, he went with Zion's Camp from Ohio to Missouri in 1834, and received ordination to the first quorum of Seventy under the hands of the Prophet Joseph Smith and Sidney Rigdon, April 29, 1835. He attended the "School of the Prophets" in Kirtland, and then left Ohio for Missouri in charge of a company of saints, most of whom he had baptized himself. Here he bought land and again made a home. He was with the Saints through all their persecutions in Missouri, among which was the terrible massacre at Haun's Mill. In December, 1838, he and family were compelled to flee from the State of Missouri, leaving all their property behind. He then went to Adams county, Illinois, and commenced preaching and baptizing many. He lost his wife, after which he moved to Nauvoo and married Barbara Ann Ewell in November, 1841. In 1842 when Nauvoo was organized into Wards he was ordained Bishop of the Eleventh Ward.

He remained in Nauvoo until the Saints were driven out, when he was appointed captain of a company to cross the plains, and arrived in the Valley Sept. 15, 1850. He moved to Lehi the following February, over which place he was appointed to preside as Bishop, the duties of which he faithfully performed for twenty-eight years. He tendered his resignation on account of old age and failing health, Aug. 24, 1879. Bro. Evans located the city of Lehi and laid it off into blocks and lots with a pocket compass, tape line, and square. He was elected to the first legislature of Utah and acted for many years as a member of that body. He was colonel of militia, served as major of the Lehi Military District several terms and was mayor of Lehi city three terms. He married Climena Gibson in 1854, Rebecca Coleman in 1856, and Christina Holm in 1861, was the father of forty-one children and a good provider for all his family. His death occurred June 23, 1883, and the following day a special train was dispatched from Salt Lake City, which brought President Wilford Woodruff, Bishop Edward Hunter and several other leading men to attend the funeral. The cortege to the cemetery was the largest ever formed in Lehi, 115 vehicles being in line. Bishop Evans was remarkable for his great industry, frugality and charity to the poor, his public spiritness and broad self-acquired education.

FIFE, John Jacob, a missionary who died in the field, was born Jan. 20, 1882, at Riverdale, Weber county, Utah, the son of John Fife and Phoebe Spracken. He was baptized Aug. 7, 1890, by Alexander Patterson and later ordained an Elder. He resided with his parents at Clinton, Davis county, Utah, when called on a mission to the Southern States. He was set apart Oct. 15, 1901, and left Salt Lake City the same day, full of hope and enthusiasm for his work, and was doing well, when he was stricken with a contagious disease and died Dec. 8, 1902, near Camden, Wilcox county, Alabama. Brother Fife was a faithful young Latter-day Saint, highly esteemed by a large circle of acquaintances. The remains were taken to Selma, Alabama (a distance of about fifty miles) in a wagon, and there interred, the health authorities believing that Elder Fife had died with diphtheria and consequently would not allow the remains to be shipped to Utah.

FITZGERALD, Perry, one of the original Utah pioneers of 1847, was born Dec. 22, 1815, in Fayette county, Pennsylvania, the son of John Fitzgerald and Leah Phillips. He received the gospel in Illinois in 1842,



was ordained an Elder in 1846 and a High Priest in 1856. In the spring of 1846 he broke up his home in Illinois and removed westward to Winter Quarters. There he remained until the following spring, when he continued the westward journey across the plains as one of the pioneers under President Brigham Young, which arrived in the Valley July 24, 1847. He first located in Salt Lake City,

where he assisted in building the fort. In 1849 he removed to Mill Creek, Salt Lake county, and thence removed to Draper, where he resided until his death. The wife of his youth died in 1851, and subsequently he married two other wives. By his three wives, Bro. Fitzgerald was the father of twenty children, twelve sons and eight daughters. In the Walker Indian War he showed much valor in executing the commands of his superior officer. He was ever faithful in the discharge of his duties as a Latter-day Saint, and scrupulously honest in all of his dealings. For thirty years he acted as a Ward teacher in Draper, where he died Oct. 4, 1889, after a lingering illness of three and a half years. During the last eighteen months of his life he was confined to his bed with bright's disease of the kidneys. He was seventy-four years, ten months and thirteen days old when he passed away. At the time of his death he had fifty grandchildren (forty-two of whom were living) and eight great grandchildren, all members of the Church. At a reunion of the Fitzgerald family held recently, two hundred and ten direct descendants of Perry Fitzgerald were accounted for. Bro. Fitzgerald's first wife was Mary Ann Cosat, a native of Kentucky, who died in Utah in April, 1851. She was the mother of five children, namely, John, who was born March 25, 1840, in Vermillion county, Illinois, and died in February, 1892; Daniel, born Feb. 16, 1843, and died in 1844; Alva, born May 28, 1845, in Illinois, and died in 1847; Manassah, born Feb. 11, 1849, in Utah, and Perry, born Jan. 22, 1851, in Utah, and died Feb. 13, 1865, in Draper, Utah. Bro. Fitzgerald's second wife was Ann Wilson, who was born Nov. 10, 1812, in Oldcoats, Nottinghamshire, England, and died Nov. 21, 1870, in Utah. She bore her husband two children, namely, Mary Ann, who was born Sept. 16, 1852, in Draper, Salt Lake county, Utah, and married James V. Allen of Smithfield, Cache county, Utah, and Alfreda Ann, born Oct. 1, 1854, in Draper, and married J. D. H. McAllister of Salt Lake City. Bro. Fitzgerald's third wife was Agnes Wadsworth, who was born July 29, 1836, in Manchester, England, and died March 23, 1902, in Draper, Utah. She became the mother of thirteen children, namely, Julia Ann, who was born March 24, 1854, in Draper, Utah, and married James Z. Stewart of Logan; Lurena Elizabeth, who was born Aug. 10, 1855, at Draper, married John E. Dalley of Logan, and died at Logan in November, 1914; James Walter Wadsworth, born June 19, 1857, in Draper, Utah; Benjamin Franklin, born Feb. 2, 1859, in Draper, Utah; Pamelia Agnes, born Nov. 30, 1860, in Draper, Utah, and married Dick Wetzell of Salt Lake City; Mary Jane, born Sept. 29, 1862, in Draper, Utah, and married Joshua B. Stewart of Salt Lake City; Aurelius W., born Oct. 29, 1864, in Draper, Utah; Phedora Margaret, born June 23, 1867, in Draper, Utah, and married Joseph Mousley of Draper; Isaac May, born May 20, 1869, in Draper, Utah, and now a resident of Kamas, Summit county, Utah; Richard Riley, born March 14, 1871, in Draper and now a resident of Woodland, Utah; Effie Isanell, born Aug. 28, 1873, in Draper, Utah, and married Joy Dunyon of Salt Lake City; Melvin Fayette, born April 26, 1876, in Draper, and Royal Truth, born Oct. 28, 1879, in Draper.

FJELD, Andrew, Bishop of the Lehi Fifth Ward (Alpine Stake), Utah county, Utah, was born May 30, 1856, in Lehi, son of Carl J. E. Fjeld and Anna Olsen. He was the only child of his mother growing to maturity. After receiving his education in the public schools of Lehi, he learned the mason trade, at which he has labored successfully most of his life. Being bap-

tized when about eight years of age, he was ordained to the lesser Priesthood and as a young man he took an active part in several kinds of Church work, occupying the positions of counselor to Michael Vaughan, president of the Priests quorum, later holding the office of president of the quorum with Andrew Peterson and Walter L. Webb as counselors. In the Y. M. M. I. A. he at various times held the office of treasurer, counselor and president. He was a teacher in the Sunday school for some time and on Jan. 9, 1893, he became a member of the first class to take the Sunday school course in the Brigham Young



University at Provo. The following year he was again called to attend the University. On his return he introduced the new idea and methods into the Sunday school in Lehi and was called, on Nov. 18, 1894, to succeed William Yates as the superintendent of the school, with James Kirkham and Joseph S. Broadbent as assistants. Under his management the school grew and prospered until it was the largest in the Church, having an enrollment of 1250 members. Being called to Australia on a mission, he was released from the Sunday school Jan. 9, 1899, and set sail from San Francisco on the 26th of the month on the S. S. "Mariposa," landing in Sydney, Australia, Feb. 19, 1899. He labored as traveling Elder in the New South Wales conference for thirteen months and as president of the Queensland conference until Nov. 28, 1900, when he was called by President Lorenzo Snow to preside over the Australian Mission. In this capacity he visited all the principal cities of Australia and Tasmania and was relieved by James Duckworth, who had come to preside over the mission, Aug. 4, 1901. He set sail from Sydney, Australia, on the steamship "Ventura" Aug. 13, 1901, calling en route at Auckland, Pago Pago, and Honolulu. Landing in San Francisco, he was met by his wife and her father and mother, Sept. 3, 1901, and arrived in Lehi on the 13th day of the month. He was set apart as a president of Seventy in the sixty-eighth quorum Sept. 21, 1902, and on the 23rd of the following November he was ordained a High Priest and set apart as second counselor to Bishop Thomas R. Cutler. Upon the division of the Lehi Ward, Dec. 20, 1903, he was ordained a Bishop and set apart to preside over the Lehi First Ward with Robert John Whipple and Geo. Schow as counselors. When the Lehi Fifth Ward was organized, Feb 29, 1920, he was released from presiding over the First Ward and set apart to preside over the Fifth Ward with Morgan S. Lott and William L. Worlton as counselors, which position he still holds. He was a member of the school board for one term and as a member of the Lehi Pioneer Committee was one of the chief promoters of the History of Lehi. He spent the greater part of four winters gathering data for this work, interviewing old settlers and reading old records. In 1890 (Feb. 19th), Bro. Fjeld married Eliza Ann Broadbent, a daughter of Joseph and Sarah Dixon Broad-

bent, who was born Aug. 17, 1870. He is the father of nine children, six of whom are living, namely, Virgil Andrew, Leona Sarah, Edna Amanda, June, Allan Edward, and Velma.

FLANIGAN, James Henry, one of the Elders of the Church who died while filling a foreign mission, was the son of Daniel and Nancy Flanigan, and was born in Down county, Ireland, in September, 1822. He became a convert to "Mormonism," emigrated to America and became a resident of Nauvoo, Hancock county, Illinois, where he was ordained a Seventy. At a special conference held in Nauvoo, in April, 1843, he was called on a mission to Virginia. In 1848 he was callen on a mission to Great Britain and after a passage of 28 days, he arrived in England Oct. 4, 1848. He was assigned to labor in the Bedfordshire conference, over which he presided until October, 1849, when he was called to preside over the Birmingham conference. He labored in this field faithfully and efficiently, as it was his nature, until he was stricken down with small pox, with which disease he died Jan. 29, 1851. His remains were interred in the old Birmingham cemetery Jan. 31, 1851. Brother Flanigan was a promising young man full of faith and love for the gospel and possessed wisdom far beyond his years.

FORSYTH, James Arzy, an Elder in the Church who died while filling a mission, was born Dec. 1, 1896, in Pine Valley, Washington county, Utah, the son of Thomas Robert Forsyth and Fredonia Malissa Goheen, and was baptized May 7, 1884, by Thomas Robert Forsyth. He was a member of the 112th quorum of Seventy and a resident of Teasdale, Wayne county, Utah, when he was set apart for a mission to the Eastern States, but he had only labored in the field a few months when he was stricken with typhoid fever, of which he died at Allegheny, Penn., Feb. 6, 1903. His remains were shipped to Teasdale, Wayne county, Utah (in charge of Elder Heber Russ), where impressive funeral services were held. Bro. Forsyth left a wife and three children.

FRANKLAND, John Dye, an Elder of the Church who died while filling a mission, was born Jan. 4, 1874, at Levan, Juab county, Utah, the son of Wm. Richard Frankland and Elizabeth Ann Anderson. He was baptized by Eric Peterson, when eight years of age and later ordained to the Priesthood. Being set apart for a mission to the Southern States by Heber J. Grant, April 9, 1900, he reported for duty at the mission headquarters at Chattanooga, Tenn., a few days later. He was assigned to labor in the South Alabama conference. In this field he entered upon his labor of love, working with a will to spread the gospel truths until the beginning of September following. At that time he was laboring near Ansley, Pike county, Alabama, with his traveling companion, Elder A. L. Mecham. On Monday evening, Sept. 3, 1900, Elder Frankland was suffering with a severe headache, and at times suffered greatly. His companion administered to him, and the pain left him, but was soon afterwards followed by a burning fever which gradually overpowered him. Wednesday evening, Sept. 12, 1900, at 8:40, without a struggle, his spirit took its flight. Elder Frankland, who left a loving wife, was of a studious nature, bright, quick witted, and ever ready to defend the truth.

FRECKLETON, Wilford Orr, an Elder who died while filling a foreign mission, was born Nov. 20, 1896, at Eureka, Juab county, Utah, the son of Wilford W. Freckleton and Emily J. Kaopp. He was baptized when eight years old by Jacob Christensen, and later ordained an Elder. While

still residing at Eureka, he was called on a mission to Great Britain. He was set apart Oct. 17, 1916, and left home three days later (Oct. 20th). On his arrival in Liverpool he was assigned to labor in the Hull conference, where he performed missionary labor to the satisfaction of those who presided over him, but while in the discharge of his duties, he was attacked with cerebrospinal meningitis. He had the best of medical care, and when it became evident that his condition was grave, he was removed to a hospital, where everything possible was done for his comfort. But he gradually grew worse and died at the hospital Feb. 27, 1917. His body was shipped in charge of returning Elders, to Eureka, Utah, for interment.

FUCHS, Charles F., an Elder of the Church who died while filling a foreign mission, was born in February, 1875, in Ludwigshafen, Rheinfalz, Germany, and emigrated to America with his parents as an infant. Early in life he learned the trade of a blacksmith and machinist and by this avocation was enabled to render considerable assistance to his parents, who were poor. While his interest in church matters was somewhat limited, yet he responded willingly when the call came to him in the latter part of 1898 to bring the gospel message to his native country, and after his arrival in the missionary field he put his whole soul and energy into his work and consequently became a most successful missionary, gaining friends wherever he traveled. Being exposed to a heavy rainstorm, he got soaking wet and was at once taken down with pneumonia. The progress of the disease was very rapid and he died at Elberfeld, Westphalia, in the Frankfurt conference of the German Mission, March 10, 1901. Elder Fuchs was an unassuming, devoted and true man; quietly, yet faithfully, he pursued his labors, never swerving from the path of duty. By his honest, sincere course as a missionary he won his way into the hearts of many, and abroad was highly respected by all who knew him. Up to the last hour he performed his duties conscientiously. His remains were shipped to his home in Idaho.

FUNK, Willard Richard, Jun., an Elder who died in the missionary field, was born April 30, 1883, in Richmond, Cache county, Utah, the son of Willard Richard Funk and Sarah Ann Bell. He was baptized Nov. 5, 1891, by Reuben Belnap and later ordained an Elder. He resided with his parents in Claresholm, Alberta, Canada, when he was called on a mission to the Northwestern States in March, 1909. He was set apart March 9, 1909, and assigned to labor in the Portland conference and quickly developed to be one of the best Elders in the mission, manifesting a beautiful spirit of humility and devotion to duty. Often, after holding a successful meeting, he would be so overjoyed that he would gather his companion into his arms and they would weep together like children. While laboring in the city of Salem, Oregon, an epidemic of typhoid fever became prevalent at that place, in consequence of which he was removed to Roseburg, Oregon, but he had already contracted the disease, and was immediately brought to the Good Samaritan Hospital in Portland, Oregon, where he received the most careful nursing and attention for three weeks. All efforts to save his life seemed to be in vain, for he gradually weakened and on Dec. 20, 1909, his spirit took its flight to the Great Beyond. Pres. Melvin J. Ballard accompanied the remains from Portland to the home of his parents in Claresholm, Alberta, Canada, where the funeral services were held Dec. 23, 1909. Brother Funk was the only son of an esteemed family consisting of his parents and six living sisters.

GARDNER, Henry Archibald, first counselor in the presidency of the Nebo Stake of Zion, Utah county, Utah, was born Sept. 21, 1887, in Spanish Fork, Utah county, Utah, the son of Henry Gardner and Elizabeth Martell. After his education in the common schools of Spanish Fork he attended the Brigham Young University at Provo for two years. He spent the early part of his life on his father's farm, and later labored three years in the sugar business as foreman. He was baptized Oct. 13, 1895, by Henry Tilley; ordained a Deacon Nov. 4, 1899, by George H. Jex and



set apart as president of the first quorum of Deacons in the Spanish Fork First Ward, Dec. 4, 1901; ordained a Priest March 8, 1903, by George H. Jex, and ordained an Elder in November, 1906, by Henry Gardner (his father). In 1906, when only nineteen years of age, he was called on a mission to the Southern States, during which he labored in the Alabama conference, part of the time as president of said conference. After his return home in June, 1909, he was chosen as a member of the Stake Board of Y. M. M. I. A., which position he held for two years, and also labored as a home missionary. He was ordained a Seventy Dec. 8, 1910, by Jonathan G. Kimball and ordained a High Priest and Bishop May 27, 1917, by Apostle Orson F. Whitney and set apart to preside over the Spanish Fork Second Ward, succeeding the late Bishop Benjamin Argyle. Although he only acted as Bishop one year, he won the love and esteem of the Saints in his Ward, who supported him loyally. When the Nebo Stake presidency was reorganized Feb. 24, 1918, Bro. Gardner was chosen as first counselor in the Stake presidency, which position he still holds. In January, 1919, he left the sugar business to accept a position as assistant cashier in the Commercial Bank of Spanish Fork, which position he still occupies. He has held a number of positions or a civil nature, and acted as city councilman of Spanish Fork two terms. He was one of the promoters of the Spanish Fork Building and Loan Association, which was organized in 1912 for the purpose of encouraging young men and assisting them to become owners of their own homes, and now acts as the treasurer of this association. In 1910 (Sept. 28th) Bro. Gardner married Grace Brockbank (daughter of Samuel Brockbank and Mary Jane Thomas of Spanish Fork), who was born at Spanish Fork, Utah, Jan. 18, 1889. This union has been blessed with two children (Grace and Wallace Henry). Bro. Gardner is an active and energetic young man with a great future before him. His integrity to the Church is unquestioned, and in his business affairs he has won the confidence and good will of the community in which he resides.

GILES, George Elmo, an Elder who died while filling a foreign mission, was born Dec. 11, 1894, in Provo, Utah county, Utah, the son of George William Giles and Fannie Elizabeth Syme. He was baptized Dec. 12, 1902, by Chauncey C. Thomas, was after-

wards ordained an Elder, and resided in the Bonneville Ward (Provo), when he was called on a mission to Samoa. After being set apart for his mission April 7, 1915, he proceeded on his long voyage to the islands of the South Pacific, and on his arrival in Samoa he commenced missionary labors, in which he was successful and energetic until he was stricken with severe sickness. He died April 4, 1918, with ptomaine poisoning and pneumonia. The steamship "Sierra" was sailing for the United States a day or two later and the mission officials succeeded in making arrangements to send the body home on that steamer. A sailor's casket, intended for the body of one of the allies' fighting force and suitable for a long voyage, served to convey home the remains of the deceased Elder. William O. Lee, who arrived in Salt Lake City April 26, 1918, with the body of the late Elder, reported that strangers and government officials lent the dead man's companions every possible aid in the sad affair. Elder Giles was a successful missionary and had gained the love and goodwill of his fellow laborers. Funeral services were held in Provo April 28, 1918.

GILES, Taylor, an Elder who died in the missionary field, was born Jan. 21, 1898, in Heber City, Wasatch county, Utah, the son of John W. Giles and Rachel A. Taylor. He was baptized when eight years old by John E. Moulton, and later ordained an Elder. He resided with his parents in the Heber Second Ward in 1917, when he was called and set apart for a mission to the Northern States March 13, 1917. Arriving in the mission field March 17, 1917, he was assigned to the Minnesota conference, where he entered into the missionary work with full purpose of heart. He soon developed into an efficient missionary and his nineteen months in the mission field were spent in whole-souled devoted service to God and his fellowmen. He won the love, the confidence and respect of his companions and the people among whom he labored. While in the faithful discharge of his duties, he was stricken with pneumonia, following influenza, and died Nov. 4, 1918, at St. Paul, Minnesota, twenty years old.

GILL, Joseph S. B., a missionary who died in the field, was born Oct. 9, 1870, in Weston, Oneida county, Idaho, the son of William Gill and Elizabeth Brown. He was baptized Oct. 4, 1877, by Rasmus Nielsen, and was a member of the 142nd quorum of Seventy and a resident of Weston in 1904, when he was called on a mission to the Eastern States. After being set apart for his mission Nov. 1, 1904, he left for his field of labor a few days later, but was stricken with sickness soon after commencing his missionary career. He died on Friday, June 2, 1905, from typhoid fever in a hospital at Pittsburg, Pa. His remains were shipped home in charge of Elder J. H. Archibald. Elder Gill left a wife and several children.

GILLET, Collins Moore, an Elder of the Church who died while filling a mission, was born Nov. 4, 1837, at Neversink, Sullivan county, New York, the son of Horace Gillet and Sarah E. Moor. In the year 1854 he, with the family moved to Great Salt Lake Valley, where he was baptized Nov. 19, 1854, by Elder Seth Taft. While on the journey to the Valley his father sickened and died, leaving Collins, who was then only in his seventeenth year, to assume the responsibility of looking after his surviving mother and the family younger than himself. To his mother he was all that a son could be, his affection and unvarying kindness to her and the family going far to mitigate the bereavement which they had suffered in the loss of the husband and father. At the April conference in 1863, Collins M. was called, with many other

young men, to take a mission to Europe. Arriving in Liverpool July 29, 1863, he was appointed to labor as a traveling Elder in the Southampton district, and afterwards appointed president of the Reading conference. From the latter conference he was shortly afterwards removed to the Sheffield district, his trustworthiness, sound judgment and other qualities designating him—though with limited experience at that time in the ministry—as suitable to fill the important position of president of the district. Over the district he continued to preside until the time of his departure from England, giving perfect satisfaction to those who presided over him, and securing the love and confidence of the saints. On the 30th of April, 1866, he sailed from Liverpool on the ship "John Bright," as president of the company of emigrating saints, which numbered 764 souls. In the discharge of his new duties on shipboard, and also from New York to the frontiers, he continued to exhibit the wisdom, faithfulness and zeal which had characterized his previous labors. While crossing the plains, together with other returning missionaries, he took sick and died Aug. 20, 1866, twenty-three miles west of Fort Kearney. Elder George Q. Cannon writes: "I, with many others who had opportunities of becoming acquainted with the studious disposition and exemplary habits of Elder Collett anticipated a long career of usefulness for him. His future seemed to be unusually rich with promise. But in the providence of our Almighty Father he has been called away from us. His labors, however, are not lost. In the sphere to which he has gone he will find ample opportunity for the exercise of his talents in forwarding the great work which during his mortal life he loved so well."

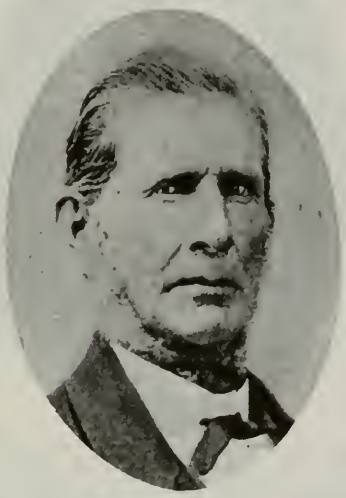
GOLD, Abraham John, an Elder who died while filling a foreign mission, was born Oct. 16, 1882, in Salt Lake City, Utah, the son of Cyrus H. Gold and Mary W. Willis. He was baptized Nov. 4, 1890, by Joseph Keddington and later ordained a Priest. From his earliest youth he took great interest in Church affairs and was universally known as a good boy. After attending the public schools, he entered upon a four years' business course at the L. D. S. University in Salt Lake City. He had completed about three years' study in that institution and was residing in the Can-



non Ward, Salt Lake City, when he was called on a mission to the Netherlands. After being set apart for his mission Sept. 2, 1904, he left for his field of labor Sept. 10, 1904, and was, on his arrival in Holland, Oct. 2, 1904, appointed to labor in the Arnhem conference. In February, 1906, his field of labor was changed to Groningen. At that place he was zealously engaged in missionary work, when it fell to his lot to wait on a fellow missionary (Hugh W. Welker), who suffered with black small-pox, and while engaged in this benevolent work, he, himself, was attacked by a malignant form of that dreadful disease, which terminated his life at

Groningen, Holland, May 14, 1906. He was buried at the cemetery at Groningen, by the side of Hugh M. Welker, who had died with small-pox two weeks previously. Both graves are inclosed with an iron fence and the ground is owned and taken care of by the Church. A monument is erected on the graves. Elder Gold had required the Dutch language to a high degree of perfection and was a very efficient and energetic missionary.

GOODWIN, Isaac, a prominent Elder in the Church, was born June 18, 1810, in New Hartford, Connecticut, the son of Isaac Goodwin and Rhoda Richards. He was a descendent of



Ozias Goodwin, who came to America from England and settled in Connecticut in 1632. Isaac married Laura Hotchkiss Feb. 2, 1833, from which union seven children were born (four boys and three girls), namely Isaac, Lewis, Edwin A., Albert S., Emmerett, Nancy and Lucinda. Becoming a convert to the restored gospel, Isaac Goodwin and family were baptized in 1844. Two years later, in company with other saints, they concluded to go west and took passage at New York on the sailing vessel "Brooklyn," destined for California. The ship sailed from New York Feb. 4, 1846, doubled Cape Horn and arrived at Yerba Buena, on the Bay of San Francisco, California, July 31, 1846, the voyage consuming a little less than six months. At the beginning of the voyage Mrs. Goodwin met with an accident and being in delicate health she never recovered from the shock, but passed away May 6, 1846, shortly after the ship had rounded Cape Horn. She was buried on Goat Island, one of the Juan Fernandez group (Robinson Crusoe's famed islands). Bro. Goodwin and his family lived for some time in San Francisco and later moved to San Bernardino, where he met and married Mary Cox of New Haven, England, Dec. 22, 1855. She had received the gospel Jan. 10, 1850, emigrated to America and accompanied Charles C. Rich's company to California in 1851. She died childless Dec. 13, 1898, at Lehi, Utah. Isaac Goodwin, after living in San Bernardino for several years, decided to move to Utah with his family. They traveled the so-called "s o u t h e r n route," making a short stay in Utah's Dixie and other places and finally became permanent settlers in Lehi, Utah county, in 1859. Isaac Goodwin was the first to introduce alfalfa (lucerne) into Utah, the hay that has been such an important factor in the Utah mountain region. He was elected mayor of Lehi Feb. 13, 1865, was appointed to the same office Oct. 31, 1874 (to fill the vacancy caused by the resignation of Wm. F. Winn), was again elected mayor Feb. 8, 1875, and filled the office with honor and fidelity on each occasion. Bro. Goodwin held many other positions of trust, both secular and religious. In 1872 he filled a short mission to the Eastern States. Beloved and respected by all who knew him, he died at Lehi April 25, 1879, as a faithful Latter-day Saint.

GOODWIN, Samuel Isaac, the second Bishop of Lehi Second Ward (Alpine Stake), Utah county, Utah, was born at Lehi March 20, 1869, the son

of Edwin A. Goodwin and Anna Harwood. He was baptized when about eight years old, received a common school education in his native town and was ordained to the office of a Priest when still quite young. Later he was ordained an Elder by Thos. F. Trane and became active in the Ward Y. M. M. I. A.; subsequently he was chosen as first counselor in the Alpine Stake organization of Y. M. M. I. A. In 1901 (Jan. 20th), when the Alpine Stake of Zion was organized, he was ordained a High Priest by James H. Clarke and set apart as an alternate member of the High Council of the Alpine Stake; later he be-



came a regular High Councilor, which position he held until July 1, 1917, when he was ordained a Bishop by James E. Talmage and set apart to preside over the Lehi Second Ward, succeeding James H. Gardner, who had resigned. Bishop Goodwin has also held a great many secular offices. Thus he has served on several occasions as a member of the Lehi city council, school trustee and now acts as president of the Alpine Shool District Board. His main avocation in life has been that of a merchant. He commenced to clerk in the People's Co-op in Lehi about thirty years ago and has been manager of that institution for seventeen years. In 1891 (Nov. 25th) he married Olena Anderson (daughter of Andrew R. Anderson and Mariane Nielsen), who was born July 7, 1872, in Salt Lake City, Utah. Nine children (three boys and six girls) have blessed this marriage, namely, Harold Isaac, Wanda, Myrl, Thelma, Arema, Stanley Edwin, Arleen, Ralph Andrew and La Priel. Bishop Goodwin ranks as one of Lehi's foremost citizens, whose wisdom and integrity are acknowledged by all his associates.

GRANT, Rachel Ridgway Ivins, wife of Jedediah Morgan Grant, was born March 7, 1821, at Hornerstown, N. J., the daughter of Caleb Ivins and Edith Ridgway. Her parents died before she reached the age of womanhood, and she made her home with her cousin, Joshua Wright, at Trenton, N. J. Some time later than her eighteenth year, while residing with a relative at Hornerstown, N. J., she attended a meeting at which she heard for the first time "Mormon" Elders preach. She related that she went home and prayed that the Lord would forgive her for doing such a thing on the Sabbath. However, her soul was too receptive to the voice of truth not to recognize the sound thereof; and she continued to attend the Latter-day Saint meetings, even though threatened with being disfellowshipped from her church, the Baptist, for so doing. Eventually she was baptized, and later became personally acquainted with the Prophet Joseph Smith. She emigrated to Utah, in company with her sister Anna and a number of other people who had been former residents of her neighborhood and who had joined the Church. The company in which she traveled arrived in Salt Lake City Aug. 10, 1853. Two years later she married President Jedediah Morgan Grant, second

counselor to President Brigham Young. Toward the end of the following year, her son Heber Jeddy, now the seventh President of the Church of Jesus Christ of Latter-day Saints, was born. Nine days later her husband died, and she found herself in very poor circumstances, but with characteristic courage and determination she bore her sorrow bravely, and started to earn a livelihood for herself and child by sewing and keeping boarders. With devoted care she guided the steps of her boy through the days of infancy and childhood, instilling into his mind the principles of faith, honesty, and steadfastness of purpose, and, above all, devotion to the gospel and loyalty to the Church. For thirty-five years Sister Grant served as president of the Relief Society of the Thirteenth Ward, Salt Lake City, and always manifested great interest in the Relief Society as a body, knowing it to be an organization that had been instituted by the Prophet Joseph Smith for the development of the women in Israel, and for their service in ministration to the afflicted. During the later years of her life Sister Grant suffered from deafness, which affliction was a source of great sorrow to her, as she loved music and found in the association of her friends one of the supreme joys of her life. Notwithstanding this affliction, no murmuring word ever passed her lips, and the sunny smile was ever fresh upon her face. Sublime resignation was among her prominent characteristics. Sister Grant, who was affectionately known as "Grandma Grant," died at the residence of her granddaughter, Mrs. George J. Cannon, in Salt Lake City, Jan. 27, 1909, as a result of pneumonia.

GREENHALGH, Joseph William, Bishop of the Layton Ward (St. Joseph Stake), Graham county, Arizona, was born Sept. 23, 1875, at Santaquin, Utah county, Utah, the son of Joseph Greenhalgh and Lucretia McBride. He moved with his parents to Pima, Arizona, in 1883, was baptized March 30, 1884, by Joseph K. Rogers, ordained a Deacon and received a common school education at Pima, was ordained an Elder by John Welker Jan. 31, 1898, and on the same day, at Thatcher, Arizona, he married Loney Branch (daughter of Augustus H. Branch and Dorcas Ann Morris), who was born Aug. 2, 1878. Apostle John Henry Smith performed the marriage ceremony. Three children has blessed this marriage, namely: Wilford, Pearl and Grant. Bro. Greenhalgh was ordained a Seventy Jan. 9, 1906, by George Teasdale and filled a mission to the Central States from 1911 to 1913; he presided one year over the St. Johns conference and afterwards presided over the St. Louis (Missouri) conference. He was ordained a High Priest and Bishop Nov. 25, 1917, by George Albert Smith and set apart to preside over the Layton Ward, which position he still holds. Bishop Greenhalgh is a farmer by occupation, a public spirited man and wields an influence for good with all his associates in life.

GREENWOOD, Joseph, a missionary who died while away from home, laboring for the Church, was born March 10, 1844, on the Ohio river, the son of William and Alice Greenwood. He was expelled from Nauvoo, Illinois, in 1846, and arrived in Salt Lake Valley in 1847. Together with his parents he became a resident of American Fork, Utah county, Utah, where he still lived in 1862, when he was called to go back to the Missouri river as a Church teamster in Captain Joseph Horne's company. In 1864 he went to the Missouri river, agreeable to call from Church authorities, as a night guard in Captain Joseph S. Rawling's ox train, and was on his way home when he took sick and died of lung disease on Bear river, Sept. 14, 1864.

GROUARD, Benjamin Franklin, one of the first Latter-day Saint missionaries to the Society Islands, was born Jan. 4, 1819, in Stratham township (near Portsmouth), Rockingham county, New Hampshire, the son of Francis and Sophronia Grouard. He left his home when only fourteen years of age, going to sea. Becoming a convert to "Mormonism," he was baptized into the Church at an early day and ordained to the Priesthood. Being called, together with Addison Pratt, Noah Rogers and Knowlton F. Hanks to fill a mission to the Pacific Islands, he was ordained a Seventy and left Nauvoo to fill said mission June 1, 1843. After a long and tedious passage, during which one of his missionary companions (Hanks) died, he reached the island of Tubuai (south of the Society Islands) in May, 1844. Soon afterwards he went to the Island of Tahiti, where he raised up a branch of the Church and later performed a glorious missionary work among the natives on the Tuamotu Islands. With the assistance of the natives he built a vessel on the Island of Tubuai, which was used for some time in carrying the missionaries from island to island. Not hearing from his family in America for a long time, he married a native wife on the Island of Anaa. In 1852 he returned to America and settled in southern California. He made his home in San Bernardino, where, at that time, there was a considerable body of the saints. He finally left the Church and became a Spiritualist. After residing in San Bernadino and Los Angeles for several years, he moved to the Santa Ana Valley, where he died March 19, 1894, seventy-five years of age, leaving a son and four daughters.

GUDMUNDSON, Gudmund, the first Latter-day Saint missionary sent to Iceland, was born March 23, 1825, in Iceland, the son of Gudmund and Gudrun Gudmundson. His parents were poor, but devout and pious people. Gudmund was the youngest child of ten brothers and sisters. When about sixteen years of age he went to Copenhagen, Denmark, where he learned the trade of a goldsmith,and after having served his apprenticeship he worked at that trade for about seven years. While thus engaged he heard of a religious sect called "Mormons," recently introduced into Denmark, and Gudmund, being of a religious turn of mind, went one Sabbath to hear them. He writes, "It was then that I, for the first time, heard and saw our beloved Apostle Erastus Snow. I understood and believed the doctrines taught by him and his companions, and I was baptized in the most devoted sincerity and repentance Feb. 15, 1851, by Peter O. Hansen. I testify before God and men that my heart was renewed, and I realized that the gospel was the power of God unto salvation. At a fast meeting held in Copenhagen, April 18, 1851, I was ordained a Teacher by Erastus Snow and called to preach the gospel to my countrymen. Having found the fruits of the gospel more sweet and desirable than any other fruit, I expected that every person would believe my testimony, especially my own relatives, but alas, when I arrived in Iceland I preached to my brothers and sisters in vain; they would not receive me, and as my pious parents had died, I felt myself left alone, like 'Elijah of old in the cave.' However, I soon found a few believing friends, who, notwithstanding strong opposition on the part of the priests, were ready to embrace the truth. I was often rebuked, spit upon and mocked by enemies, but being full of the love of God, I felt no anger or indignation against those who persecuted me. I will mention one singular incident: One of my most violent adversaries, a 'very wise man,' like Zeezrom of old, spoke many hard words to me, and even

mocked the Holy Ghost, saying that I might just as well say that I had ascended a certain mountain (near our place) and there received the Holy Ghost. I left him with singular feelings, without answering him, but felt that God would judge him and that he was a hypocrite. A few days later this man ascended the mountain mentioned, and when he had almost reached the top, he took hold of a rock, which seemed to be solid and strong, but the rock yielded and the man rolled downward about a mile. He broke a bone and his whole body was bruised. For a year or so he suffered great pain, but he finally recovered and made another attempt to ascend the mountain, where his sheep were pasturing. Two men followed him and two went before him. As he was climbing, the strength of his legs failed him and he fell headlong, again breaking his leg. Afterwards he began to examine what we published, and he told his sister that he would never forget the harsh words he had spoken against me." Soon after landing on Iceland, Bro. Gudmundson's missionary companion was accidentally drowned, leaving him alone without the authority to baptize, as he only held the office of a Teacher. Bro. Gudmundson remained on Iceland upwards of three years (from April, 1851, to July, 1854). In the meantime he had been joined by Elder John P. Lorensen, who ordained him an Elder and after baptizing nine persons he returned to Denmark and then spent about eighteen months as a missionary on Sjælland. While doing missionary labors in the city of Kallundborg, he was arrested and imprisoned for about seven weeks, and when the prosecutors were unable to prove anything against him. except that he had baptized some persons and preached the gospel, he was liberated, but was immediately drafted into service as a soldier, much against his will, for four years. He was conducted by the police to Copenhagen, forced to put on military attire and given a gun and a sabre. Being weakened from confinement in prison, he found the military training exceedingly hard, and besides he was constantly exposed to the ridicule and sneers of his fellow-soldiers because of his being a "Mormon." These were trying experiences for Bro. Gudmundson, who at times thought that the Lord had forsaken him; yet he continued to pray for deliverance. After he had been in the military service thirteen months, his friends contributed 300 rigsdaler to buy him free from further military service, but as the effort proved ineffectual, he gave the money to the poor. Finally he took sick and was placed in the hospital, where he preached the gospel to his room-mates; among his converts was a corporal, who was baptized before he left the hospital. Bro. Gudmundson writes: "After I had been in the hospital a long time, I was presented to the physicians and the general of the battalion, who pronounced me unfit for military service on account of weakness in the lungs. They then gave me a passport and I appeared in a conference of the saints in Copenhagen, to the astonishment of everyone, and I was really astonished myself, because I knew that my lungs were as healthy as they could possibly be. I realized then that it was the work of the Lord, in fulfillment of certain promises made to me, that if I kept the commandments of God and did my duty, I should be liberated. Brothers Hector C. Haight and Ola N. Liljenquist and others rejoiced exceedingly to see me free and it was proposed that I should emigrate to Zion. Together with a large company of saints I left Copenhagen April 18, 1857, crossed the Atlantic in the ship 'Westmoreland' and arrived in Salt Lake Valley Sept. 13, 1857." Among Bro. Gudmundson's converts in Iceland was a family of

the name of Garff, well-to-do people and highly respected, but as soon as they joined the Church they became objects of special hatred on the part of their nearest relatives and their neighbors generally. The Garffs decided to leave for Utah in 1857 on the same ship with Elder Gudmundson. Sister Garff went to bid her parents goodbye, but none of her relatives, of whom there were many, would have anything to do with her, except her mother, who came to the wharf and bade her daughter farewell with all the feelings of a loving mother. Sister Garff was at that time in a delicate condition and in embarking the family took with them a nurse and midwife. Sister Garff gave birth to a baby boy in mid-ocean, May 3, 1857, and by request of the captain of the ship, the infant was given the name of Don Westmoreland Garff, the given names being the names of the captain and of the ship. After landing in America, Bro. Gudmundson, with the Garff family, started across the continent. On the way Bro. Garff took fatally ill. Calling Elder Gudmundson to his death bed, he requested him to take care of his wife (Marie) and the children, consisting of four boys and one girl, and gave special instructions that he should not allow her to go back to her people in Iceland. "I want her to go to Zion and be with God's people," was his dying request. Bro. Garff was buried along the pioneer trail, and just a few days later Sister Garff buried her only daughter, a few miles further along. In 1858, soon after the company arrived in Utah, Bro. Gudmundson married Sister Marie Garff, and from that union was born three sons, who were named respectively Abraham, Isaac and Jacob. Jacob died at the age of three years, Abraham is following the trade of his father, that of a goldsmith. Isaac entered the mercantile business and acted until a recent date as Bishop of the Burley Second Ward, Cassia county, Idaho. Bro. Gudmundson resided for many years in Lehi, Utah county, Utah, where he followed his trade as a goldsmith. The last part of his life he spent at Logan, Cache count, Utah, and worked at his trade until a few days before his death, which occurred Sept. 21, 1883. He died in full faith of the gospel, leaving a wife and several children.

HAACKE, Rulon C., an Elder who died while filling a foreign mission, was born Jan. 15, 1890, in Salt Lake City, Utah, the son of Charles C. Haacke and Hedvig L. Grellet. He was baptized in April, 1898, by Elder Christensen, and resided in the Second Ward, Salt Lake City, when he was called on a mission to New Zealand, being set apart for that mission May 14, 1909. He became a diligent and efficient Elder and labored in the field one year and ten months, when he was stricken with diabetes. Prominent physicians of Auckland, who were called in, pronounced the case a hopeless one. Consequently Elder Haacke was released from his missionary labors and in company with nine other Elders started for home Feb. 15, 1911, on board the steamer "Aorangi." Elder Haacke seemed to improve until the ship had left the Society Islands, and as the vessel had to lay by for repairs, the sick Elder began to decline rapidly, owing to the excessive heat of the tropics and because he lost heart at the delay. He became unconscious Feb. 24, and died the following afternoon, Feb. 25, 1911. A consultation was held among the Elders, and the captain of the ship was offered three fares if he would allow the body of Elder Haacke to be taken to San Francisco, Cal., but as the maritime law only allowed a dead body to be kept on a vessel twenty-four hours, the captain could not grant the request, as the ship could not reach port for ten days at best. Consequently, a funeral service was held on the

after deck of the ship, which all the passengers attended, Elder Oscar B. Evans conducting the exercises. In preparing the body for burial at sea it was wrapped in strong canvas with two hundred pounds of iron so placed around the body as to keep the feet lower than the head. Elder Haacke was a talented young man with a seemingly bright future, being especially proficient as a violinist. He had many friends, both at home and abroad. His father waited in San Francisco, Cal., for his son's return, and had no knowledge of his death until the arrival of the ship.

HAAG, Adolph, one of the Elders of the Church who died while filling a foreign mission, was born Feb. 19, 1865, in Stuttgart, Wurttemberg, Germany, the son of Adolph Haag and Louisa M. Molt. He was baptized April 19, 1881, by C. C. Schramm. After emigrating to Utah, he settled in Payson, Utah county, Utah, where he resided in 1892, when he was called on a mission to Turkey, being set apart Feb. 19, 1892. He had previously been ordained a Seventy. On his arrival in Liverpool, England, his health was not the best, but he nevertheless proceeded to the headquarters of the Swiss and German Mission, where he remained for some time and then proceeded to Constantinople, where he joined Elder Don C. W. Musser, who had also been called to Turkey on a mission. Elders Haag and Musser remained in Constantinople until August, 1892, when they started for Haifa, Palestine. On the way they visited Smyrna (Asia Minor), Athens (Greece), and Alexandria, Cairo and Port Said in Egypt; thence they proceeded to Palestine, arriving at Haifa Aug. 31, 1892. After his arrival in Haifa Bro. Haag's state of health became worse and his heart was very much affected. When his condition was reported to mission headquarters in Switzerland, he was promptly released to return home, but a few days later (Oct. 3, 1892) he died at the home of Brother and Sister Hilt at Haifa with typhus fever. Although Brother Haag had been in Haifa only a short time, he had made a host of friends, as evidenced by the large concourse of people who attended his funeral, among them being the German consul and his wife, who had been very kind to the Elders. The mayor of Haifa, who had also entertained the Elders, listened to the testimonies of the brethren, and in fact, nearly every one in the colony was in attendance at the funeral. Subsequently a monument was erected on Elder Haag's grave in the German cemetery at the foot of Mount Carmel. It consists of a neat cube of rock supporting a white broken marble column. Elder Haag was an able and faithful missionary. He was tewnty-seven years of age when he died and left a wife and two children.

HALE, Aroet Lucius, an Elder who died in the missionary field, was born Sept. 19, 1887, at Perry, Idaho, the son of Jonathan H. Hale and Eliza Clegg. He was baptized by his father when about eight years old, and while residing with his parents in Perry (Mound Valley), Bannock county, Idaho, he was called on a mission to the Central States, being set apart Sept. 17, 1907, when about twenty years old. After his arrival at mission headquarters Sept, 21, 1907, he was assigned to labor in Arkansas, where he attended to his duties in the ministry until May, 1908, when he was stricken with sickness and taken to the St. Joseph's Hospital in Kansas City, Mo. (a Catholic institution). He was provided with a special nurse, and neither pains, effort or expense were spared for his welfare. Elders and saints from Independence visited him and he was administered to repeatedly, but it seemed that Providence had destined him for a greater field than this world affords, and on June 11, 1908, his brave and

noble spirit obeyed the call. His remains were duly forwarded to his home in Idaho, in care of two returning Elders. Brother Hale was a capable and promising young man, a good and kind-hearted Elder, and highly beloved and respected by his associates.

HALE, Solomon Eliphet, jun., an Elder who died in the missionary field, was born July 1, 1881, in Gentile Valley, Oneida county, Idaho, the son of Solomon E. Hale and Helen Louisa Hunter, and baptized by E. M. Lee July 6, 1889. The greater part of his life was spent in the town of Oakley, Idaho. The people of all classes and creeds learned to love the young man for his noble traits of character. For a number of years he attended the Cassia Stake Academy, and in 1899 he went to Salt Lake City, where he attended the L. D. S. Business College and while there made rapid progress in his chosen studies. In the spring of 1900 he was called home to take a position as bookkeeper in the People's Union Store of Oakley and remained in that position till he was called to take a mission to the Eastern States. He was set apart for this mission Aug. 8, 1900, and left Salt Lake City the following day. Shortly after arriving in his field of labor he was taken sick, but continued to do the work to which he had been called until the body refused to obey the spirit, and on the 23rd day of October, 1900, "he was transferred from the Eastern States Mission to the Great Beyond, there to continue his missionary work for the good of his fellow-men." He died at Great Falls, Maryland, while serving as an ambassador of the Church of Jesus Christ of Latter-day Saints. The remains were sent home, funeral services held in Oakley, Idaho, Oct. 30, 1900, and reverently laid in the silent tomb in the presence of parents, kindred and a host of sympathetic friends. Elder Edward H. Snow, who at that time was president of the Eastern States Mission, wrote of the deceased as follows: "Elder Hale had been in the field but two months, but in that time endeared himself to all whom he had met. He was cheerful, hopeful and entered into the spirit of the work with faith and zeal. He died battling for the right; his end was peaceful and apparently painless as if he had fallen asleep."

HALL, Charles Scott, an Elder who died in the missionary field, was born Nov. 10, 1845, at Addington, Buckinghamshire, England, the son of Walter Scott Hall and Ann Neal. He was baptized in 1853 by Elder George Hall and set apart May 10, 1895, for a mission to the Southern States, being a member of the 52nd quorum of Seventy. He was assigned to labor in the Texas conference, where he arrived May 14, 1895, in apparently good health and feeling well in spirits. Early in July he had some trouble with boils, and after recovering from these he was taken sick with chills and fever, the attacks lasting for several hours at a time. About four o'clock in the morning on Aug. 3, 1895, he arose from his bed and walked as far as to the porch, when he fell to the ground, face down. He was assisted by those in the house, who conveyed him to his bed, but he never regained consciousness and expired in about half an hour. He was stopping two miles from Mineola at the time of his death, where proper medical aid could not be procured. Elder Hall seemed to have a broken-down constitution, and in the latter part of May had a fainting spell, but seemed to leave no injurious effects upon him. The body was brought to Utah by Elder Elias Kimball, president of the Southern States Mission, and taken to his home in West Portage, Box Elder county, for interment.

HALL, Lester LeRoy, an Elder who died in the missionary field, was born Feb. 25, 1885, at Rockville, Washington county, Utah, the son of Alfred Lorenzo Hall and Julia Hanson. He was baptized July 12, 1893, by Hosea F. Stout jun., and still resided with his parents in Rockville when he was called on a mission to the Southern States, being set apart for the same Dec. 3, 1907. On his arrival at the headquarters on the Southern States Mission he was assigned to labor in Kentucky, and while thus engaged in Carter county he was stricken with sickness and in a very weak condition taken to the Good Samaritan Hospital in Lexington, Ky., where he lingered until April 29, 1908, when he succumbed to the ravages of typhoid fever. During his sufferings all was done for him that tender nurses could perform. His body was sent home in a copper-lined air-tight casket, in care of returning Elders. Brother Hall, who was an ambitious Elder, did not like to admit that he was sick, but labored diligently until he finally had to admit his condition. He died an unmarried man, highly respected by his missionary companions; he was making excellent progress as a missionary when he was attacked by his last sickness.

HALLIDAY, Willard Henry, an Elder of the Church who died while laboring in the missionary field, was born Feb. 8, 1857, in Salt Lake City, Utah, the son of George Halliday and Sarah Ann Kendall. At an early age, with his parents, he made his home in Pleasant Grove, Utah county, where he was living when he was called to take a mission to the Southern States. He was a member of the 44th quorum of Seventy and was set apart for his mission Nov. 5, 1888, and left the same day for his field of labor. He worked faithfully for the truth until Feb. 19, 1890, when he was taken sick, but as he felt much better on the 21st, he walked that day a distance of fifteen miles. The weather being raw and chilly, he caught cold, which turned to pneumonia. He died near Mocksville, Davie county, North Carolina, March 11, 1890. The body was sent to Pleasant Grove and there placed in its last resting place. Bro. Halliday left a wife and four children.

HAMSON, Hyrum Roswald, an Elder who died in the missionary field, was born Feb. 13, 1880, in Brigham City, Box Elder county, Utah, the son of Hyrum Hamson and Eliza Collins Beckstead. He was baptized in April, 1893, by Nephi Clements, and set apart for a mission to the Eastern States July 7, 1897. On this mission he labored successfully for about two years and made many friends. On the morning of June 20, 1899, he and his missionary companion, Elder Belnap, walked down to Lake Kenka, in Steuben county, New York, where Elder Hamson insisted on bathing, against the mild persuasion of his companion, who could not swim. While Elder Belnap sat at the waters edge, bathing his feet, Elder Hamson undressed and plunged into the water. He made his way a short distance from the edge, when the water suddenly became very deep and he sank, unexpectedly to himself, and therefore strangled to some extent. Coming up to the surface he cried for help, when Elder Belnap obtained a stick and plunged in trying to rescue him. The water being deep, he was also precipitated, lost his stick, and with the utmost difficulty, after almost strangling, regained the shore. He then procured another stick, but before he could be of any assistance, his companion went down to death. Almost distracted, Elder Belnap rushed to the village to procure assistance to recover the body. The people turned out with boats and by dragging the lake recovered the body in the afternoon. The remains were

properly prepared for burial and forwarded to Oxford, Idaho, the home of the deceased, where they arrived June 26, 1899, in charge of Elder John S. Hyde of Kaysville, Davis county, Utah.

HANSEN, Hans James, third Bishop of the Richfield Third Ward (Sevier Stake), Sevier county, Utah, was born Nov. 6, 1873, in Richfield, the son of Hans N. Hansen and Caroline Marie Hansen. He was baptized when about eight years old and subsequently ordained to the offices of Deacon, Teacher and Elder. In his youth he took an active part in Sunday school work, being teacher and secretary in the Richfield Sunday school for several years. He also acted as secretary of the Richfield Y. M. M. I. A. and later as secretary of the Stake organization of Y. M. M. I. A. In 1902 he was called on a mission to Scandinavia, and was ordained a Seventy by Seymour B. Young, when he was set apart for that mission. On his arrival in Copenhagen, Denmark, he was appointed to labor in the Trondhjem conference, Norway, where he presided a part of the time over the Trondhjem branch. He was present when the mission houses were dedicated in Copenhagen, Denmark, and Stockholm, Sweden. After his return home in December, 1904, he was called to act as second assistant in the Stake superintendency of the Sunday schools and later as Stake superintendent. He also labored as a home missionary in the Sevier Stake, acted as clerk of Richfield Third Ward and officiated as one of the presidents of the thirty-sixth quorum of Seventy. On June 28, 1919, he was ordained a High Priest and Bishop by Anthony W. Ivins, and set apart to preside over the Richfield Third Ward, which position he still holds. Bishop Hansen has followed farming as an avocation, but he learned the carpenter trade as a young man and in 1900, together with his brother Peter C., he founded the Sevier Valley Planing Mill and Lumber Co., which carried on a successful business until 1917. During that year they disposed of the controlling interest in this business, which was then incorporated and is now known as the Citizen's Lumber Company. In February, 1919, together with his four brothers, he incorporated Hansen Bros. Planing Mill, which is still doing a good business in Richfield. Bro. Hansen has also been active in civil affairs and served eight years as treasurer of Richfield and one term as a member of the Richfield city council. In 1895 March 13th), he married Sarah Christensen (daughter of Lars Peter Christensen and Anna Marie Lee), who was born March 17, 1876. This marriage has been blessed with nine children, namely, James Orvin, Ireta Marie, Norman Utah, Teddie Carlos, Sarah Lue, Mildred, Don Lamar, Elbert DeWane and LaVonda.

HANSEN, Oliver A., one of the Latter-day Saint Elders who died while filling a mission, was born Oct. 29, 1886, in Bear River City, Box Elder county, Utah, the son of Peter



M. Hansen and Hannah M. Anderson. He was baptized Nov. 1, 1894, and was ordained to the Aaronic Priesthood Sept. 6, 1904 and became active as a Church member. He was ordained an Elder and called on a mis-

sion to Scandinavia, being set apart Nov. 26, 1907. After his arrival in Copenhagen, Denmark, he was appointed to labor in Norway and spent most of his time in the Moss and Fredrikshald branches. Being exposed to cold, he contracted a disease which made it necessary for him to be released from his labors in the fall of 1908. He sailed from Liverpool, England, homeward bound, Nov. 14, 1908, crossing the Atlantic on the steamship "Republic." On his arrival in Boston he was quite sick, and when he reached Chicago he was placed in a hospital, where he died Nov. 28, 1908. The immediate cause of his death was leakage of the heart. Bro. Hansen was only twenty-two years of age when he died, and unmarried. He was a good young man and highly respected by all who knew him, both at home and in the missionary field.

HAWS, Caleb W., an Elder of the Church who died while filling a foreign mission, was born Oct. 7, 1838, in Wayne county, Illinois, the son of Gilbert Haws and Hannah Whitcomb. He was baptized when eight years of age and emigrated to Utah with his parents two years later. Early in life he became a member of the 45th quorum of Seventy. For ten years he was a captain in the Nauvoo Legion at Provo. He married Eliza Snow, daughter of James C. Snow, and was set apart for a mission to England April 22, 1871. On his arrival in Liverpool May 22nd, he was assigned to the Manchester conference, where he labored faithfully and well until the departure of Elder Thomas G. Woolley, when he was appointed to succeed him in the presidency of the Sheffield conference. "In this capacity he continued his labors of love until called by our Heavenly Father to a holier abode." He was stricken down by small-pox, and after a brief sickness died Nov. 20, 1871. Elder Haws was beloved by all because of his kindness, modesty and other virtues, characteristic of the true Latter-day Saint.

HENDRICKS, Ralph H., an Elder who died while filling a foreign mission, was born Oct. 25, 1887, at Richmond, Cache county, Utah, the son of Samuel C. Hendricks and Eliza Abigail Hendricks. He was baptized Nov. 17, 1896, by Milton D. Hammond, and resided with his parents at Richmond in 1912, when he was called on a mission to Great Britain. After being set apart for his mission April 2, 1912, he left Salt Lake City for England April 3, 1912, and arrived at Liverpool April 21, 1912. He was assigned to the Newcastle conference, where he labored faithfully and successfully until he was seized with the illness which terminated fatally, in a hospital at Sunderland, England, shortly before midnight on Monday, Feb. 24, 1913. The immediate cause of death was hemorrhage of the lungs and stomach. He had been ailing for about two months, gradually becoming worse. The body was embalmed and shipped to his home in Utah in charge of returning Elders, and reached Richmond March 16, 1913. Impressive funeral services were held in the Richmond Tabernacle March 17, 1913. The deceased Elder, who was a member of the 39th quorum of Seventy, was survived by two brothers and three sisters. Both his parents were dead. Elder Hendricks was highly esteemed by his brethren in the ministry, as well as by the saints and people among whom he labored. He was a young man of much promise, being only in his twenty-fifth year when he died. Being unmarried, he had lived with his brother at Richmond.

HESS, Arthur, first Bishop of North Farmington (South Davis Stake), Davis county, Utah, was born May 22, 1861, at Farmington, the son of John W. Hess and Julia Petersen. He was

baptized when about eight years old and early in life ordained a Teacher. He received a common school education and was raised on a farm. In his early boyhood days he became a sheep and cattleman, and when only eighteen years of age he assisted in pioneering Bear River Valley, Box Elder county, Utah, making a success of dry farming long before the Bothwell Canal was built. For about twenty years he divided his time between his Farmington home and the farm in Bear River Valley. When twenty-seven years old he married Elnora Moon, which union has been blessed with seven children, namely, Arthur V., Ruth, Louise, Glen, Newell, Tracy and Milda. When Farmington was divided into two Wards, in 1917, Bro. Hess was chosen as Bishop of the North Farmington Ward, being ordained a High Priest and Bishop March 25, 1917, and set apart to preside, as stated. Bishop Hess is still a farmer by avocation and is a natural pioneer and a hard working man, who by example as well as precept becomes qualified for the responsible position which he holds.

HIGGINS, Nelson, a member of Zion's Camp, captain of Company D Mormon Battalion, Bishop, etc., was born Sept. 1, 1806, at Milford, Otsego county, New York, the son of Daniel Higgins and Mary Dagget. When the boy was ten years old, his father moved to Ohio, leaving the boy with a married sister. In the course of a year the sister died and the boy started out on foot on a journey of about four hundred miles to find his family in Huron county, Ohio. At the age of twenty-one he married Sarah Blackman, by whom he had ten children. Becoming a convert to "Mormonism," he was baptized in 1834 and was shortly after ordained a Priest and appointed to preside over a branch of the Church where he resided. As a member of Zion's Camp in 1834 he marched to Missouri under the direction of the Prophet Joseph Smith. He was ordained an Elder at the time of the dedication of the Kirtland Temple and soon afterwards ordained a Seventy, becoming a member of the first quorum of Seventy. In 1837 he moved to Missouri and there passed through the mobbings and persecutions endured by the Saints in that State. Subsequently he located in Nauvoo, Hancock county, Illinois, and left there in the general exodus with the Saints in 1846. Having arrived on the Missouri river, he enlisted in the Mormon Battalion and was elected captain of Company D. He spent the winter of 1846-1847 with the sick detachment of the Battalion at Pueblo, and arrived in Salt Lake Valley July 29, 1847. In 1849, together with others, he was called to Sanpete Valley to assist in establishing a settlement there and thus he became one of the founders of Manti. Later he moved to Moroni, where he also became one of the first settlers. In 1855 he was called to Carson Valley, now in Nevada, to assist in establishing a colony of Saints there, and remained there until 1857. In 1864 he was called to go to Richfield to preside over that infant settlement, being ordained a Bishop under the hands of President Brigham Young and Heber C. Kimball. Richfield was temporarily abandoned in 1867 because of Indian troubles, but in 1871 when the place was resettled, Bro. Higgins again returned to his post in Richfield as Bishop and labored in that capacity until 1873, when he was honorably released and moved to Brooklyn, a small settlement between Elsinore and Monroe. Here he spent the remainer of his life. Brother Higgins was successively captain, major and colonel in the Nauvoo Legion and served as general in the absence of Charles C. Rich. He was successively captain, major and colonel during the Walker war while living in Sanpete, and was a major and commanding officer all during the Black Hawk Ind-

ian war. Amidst these trying frontier conditions he reared a large family. In 1852 he married Margaret Duncan, and in 1856 he married Nancy Meribab Behmin, by whom he raised eight children. His whole life was one of unusual activity, and he exhibited courage, devotion and faithfulness in everything with which he was associated. In the latter part of his life he was very feeble and scarcely able to move about. He died at Elsinore, Sevier county, Utah, Nov. 20, 1890.

HILL, John Leonard, an Elder who died in the missionary field, was born Aug. 23, 1889, at Newton, Cache county, Utah, the son of Leonard A. Hill and Mabel Haskell. He was baptized June 5, 1898, by John F. Anderson, and resided with his parents at Mapleton, near Springville, Utah county, Utah, when called on a mission to the Eastern States. He was set apart for this mission Oct. 25, 1910, and on his arrival at mission headquarters was appointed to labor in West Virginia. While he was returning home from the post office at Dickson, West Virginia, and was walking on a double railroad track in a snowstorm, a short distance from where he and his companion were staying, he was struck by an approaching train and killed instantly Jan. 8, 1912. The train which hit him was a fast passenger train, which sped on; the engineer, being on the opposite side, did not see the accident. When the body was found soon afterwards, there were only two slight bruises on the same, one on the left leg and the other on the same side, on the breast. The remains were properly embalmed and shipped to his home in Mapleton, where impressive funeral services were held in the meeting house Jan. 16, 1912. Elder Hill had been in the mission field about fourteen months when he met his death. He was a faithful and energetic Elder.

HOGAN, Joseph, jun., an Elder who died while filling a foreign mission, was born Jan. 11, 1876, at Bountiful, Davis county, Utah, the son of Joseph Hogan and Sarah A. Ellis, and was baptized by his father Jan. 11, 1884. Early in the year 1897 he was called on a mission to the Netherlands and was set apart April 23, 1897. He arrived in his field of labor in May following and immediately set about to master the Dutch language and to make himself useful in the missionary field. He was very energetic and whatever he did was done with his whole soul and strength. Through his industry and humility he won the hearts of all his fellow-laborers and the saints and was able to find many friends among strangers. He had been in the missionary field, "spreading the light of truth and dispelling darkness" for more than two years, when he met his sad and sudden death. He was laboring at that time in the Arnhem conference under the direction of Conference President William W. Francis, when he was accidentally drowned in the river Rhine. The following detailed account of his death wes related by Pres. Francis, who was with him when the accident occurred: "We have made it a practice of late, since the warm weather set in and the Rhine lowered, of taking a bath in what we had always considered a very safe place in the river, between two cribs extending into the river about twenty yards, leaving shallow water where one could get any depth of water to swim or bathe without swimming. Today after dinner, at the suggestion of Elder Hogan, he and I went to this usual bathing place, outside the limits of the city of Arnhem, while Elder Weston preferred returning to the office. We had been bathing some seven minutes in the shallow water, when I took a swim a little further out nearer the main body of the river, while Elder Hogan remained in the shallow

water, making his way toward the crib, as he was unable to swim. I turned my head and saw that Elder Hogan had lost footing and was struggling to get out. I was eight or ten yards, at least, from him, and swam with all the strength I had to reach him before he should sink out of sight, and succeeded in getting to him as he came up. I threw my arm around his neck and began swimming ashore with him, but found the suction of the water against me, as he had in his struggling surged with the current into deeper water. For want of strength, I having swum vigorously a long distance in still water, or through entanglement, we both went down to the bottom. On striking the bottom, depth about two feet over my head, I grabbed him around the legs with my arms, shoving his head above water, and attempted to walk out with him, wading under water myself; but I soon lost my strength through my efforts under water without breath. Giving him a shove towards the shore, I came up half drowned myself, and could get no sight again of Brother Hogan. I called for help at once, and within eight minutes the boatsmen from the other side were on the spot, and by two minutes' searching he was found. We worked with him for half an hour, but without a sign of life. I sent a messenger to the city at once for Elders Lau, Weston and Pistorius, and also to the head police station for assistance, as they said it would be unlawful to remove the body without an officer. On the arrival of an officer it was decided that the accident had taken place within the limits of Oosterbeek, and Arnhem officers could do nothing without permission from the mayor of Oosterbeek. By this time Brothers Weston and Lau had arrived. Brother Lau and I went to the nearest point, the sugar factory, with the officer, and telephoned to Oosterbeek, but could get no permission. We then had to await an officer from Oosterbeek. The officer arrived about half past seven with a vehicle and took the remains to Oosterbeek, while two of us made every effort to get them transferred to Arnhem for embalming. Not being able to succeed in Arnhem or by telephone, Elders Weston, Pistorius and I took the car to Oosterbeek, where we worked and plead until 11:30 o'clock p. m., giving security and signing papers, when we got possession of the body, at least to bring it to Arnhem to get it embalmed; but being disappointed at the city hospital, where we were recommended to go, we took the remains with the same carriage with which we brought them to Arnhem, to Brother Lau's residence, where they are guarded until we can proceed further in the morning." The remains of Elder Hogan were properly embalmed and brought to Utah in the care of a returning Elder.

HOKANSON, William Edgar, an Elder who died in the missionary field, was born Feb. 22, 1877, at St. Charles, Bear Lake county, Idaho, the son of Ola Hokanson and Ingar Hokanson. He was baptized Sept. 6, 1885, by Lorenzo D. Yarsud, and later ordained an Elder. While residing at Freedom, Wyoming, he was called on a mission to the Southern States in 1904. He was set apart for this mission Feb. 16, 1904, and was laboring in the ministry when he was taken sick Jan. 3, 1905, at the home of Bro. E. C. Rolph, at Foxport, Ky. The apparent cause of the trouble was a small boil in the nasal passage, and the irritation and swelling finally extended over one side of the face, closing the eye and causing considerable pain. He gradually grew worse until Jan. 14, 1905, when he became unconscious and a doctor was called, who declared the case blood poisoning and erysipelas. Everything that kindness, consideration and medical aid could do was done to save his

life, but all in vain; he died on Monday, Jan. 16, 1905. The body was embalmed and taken to Lewisville, Ky., and one of the Elders (P. A. Larson) was released to accompany the remains home. "Elder Hokanson was faithful and energetic in his missionary work; he was humble and prayerful before the Lord, congenial and affable with his companions and loved by all who made his acquaintance."

HOLDEN, Elijah E., a member of the Mormon Battalion, was born March 27, 1826, in Pendleton county, Kentucky, the son of Edward and Sarah Holden. His father died March 26, 1827, after which Elijah and his mother moved to Shelby county, Ohio, where they lived for four years and then moved to Stark county, Illinois, where Elijah lived until he was eighteen years old. The family then moved to Hancock county, where Elijah joined the Church. Before that time he had never professed any religious conviction. In 1845 he was ordained a Seventy and became an exile with his co-religionists in 1846. After arriving at Council Bluffs, he enlisted as a member of the Mormon Battalion, and served in that organization until it was disbanded He arrived in the Valley soon after the pioneers in 1847. In 1848 (October 5th) he married Catherine Mary Thatcher and moved to Provo, Utah county, in 1849, where he remained until he was sent to Fillmore. During the Indian war of 1853 he served as a captain of militia and rendered efficient military service in that capacity. Being called on a mission to England he left home April 13, 1856. A few days after his departure his wife died, April 28, 1856. After his arrival in England, he was appointed to labor in the London pastorate, and on the 1st of January, 1857, he was appointed to take pastoral charge of the Southampton and Dorsetshire conferences. He returned home the following summer. In 1857 (October 12th), he married Eliza Hallet. He left Nephi, Juab county, for his home in Holden, Millard county, Sept. 5, 1858, in company with Thomas Bailey, a young man whom he had hired. Soon after starting, a heavy storm came on, rain fell all night and the next day it snowed. The boy was found dead about four miles from the Sevier river, near the Round Valley Ridge, and on the 12th Elder Holden was also found dead, about seven miles north of Cedar Springs. As there was no mark of violence upon either of the bodies, the coroner returned a verdict of accidental death from fatigue and cold. It appeared from circumstances that Bro. Holden at the time the boy tired out, took off his overshirt and wrapped it around the boy, leaving himself with only shirt and pantaloons on. In this condition he started home for help, but lost his way in the darkness of the night and storm and perished. Bro. Holden left a wife and four children.

HOOKS, Elmer, an Elder who died while filling a foreign mission, was born April 9, 1881, at Provo, Utah county, Utah, the son of George Hooks. He was baptized in April, 1892, by Joseph F. McEwan and afterwards ordained an Elder. While residing in the Provo Fifth Ward, he was ordained a Seventy June 9, 1903, by J. Golden Kimball and set apart for a mission to Mexico. He arrived in his field of labor in June, 1903, and after making his first missionary tour out from the City of Mexico, he returned, complaining of headache and stomach trouble. Pres. Harris, who at that time presided over the Mexican Mission, deemed it wise to consult a physician, who pronounced Elder Hooks to be suffering from walking typhoid fever. He was immediately taken to the American Hospital, where he died on the night of Aug. 17, 1903. The body was properly dressed and given a respectable

burial in the American cemetery in the City of Mexico. Elder Hooks had commenced his missionary labors with zeal and had already gained the love and good-will of his fellow-laborers.

HUBBARD, John, an Elder who died in the missionary field, was born Oct. 22, 1843, in Nauvoo, Hancock county, Illinois, the son of Charles W. Hubbard and Mary Ann Bosworth. He was baptized in 1851 by his father and was set apart for a mission to England April 22, 1864. He arrived in Liverpool July 17, 1864, and acquitted himself as a diligent and efficient Elder. After receiving an honorable release in 1866, he returned to his home in Willard, Box Elder county, Utah, where he continued to perform active duties for the welfare of the kingdom of God and the salvation of mankind. Early in the year 1877 he was again called to do missionary labor, this time being appointed to the Indian Territory; he was set apart March 9, 1877. The summer following his arrival in that field he was severely attacked with the chills and fever, so prevalent in that section of the country, and after an intermittent illness of about seven weeks he passed away Sept. 12, 1877. Brother Matthew W. Dalton, his missionary companion, states that on a certain occasion it became necessary for Brother Hubbard to get some horses, preparatory to hitching them up for travel. In doing this, he tried to head off the animals in order to stop them, but had hardly taken sixteen steps when he suddenly, without a moment's warning, fell down and instantly expired. Brother Dalton sprang to his side in a moment and did all he could to revive him, thinking that perhaps he had just fainted or become suddenly unconscious, but all his efforts were fruitless. In order to pay proper respect to the body of his companion, Brother Dalton procured the best casket that money could buy in the neighborhood and had it lined with metal, preparatory to having the body shipped to Utah for interment. He had completed all necessary preparations to this end, when he received instructions from home to have the remains of Elder Hubbard buried in the Indian Territory, which consequently was done. He was buried on an elevated spot near Wichita. Elder Hubbard was an honest, humble, and unassuming young man with a profound love for the principles of the everlasting gospel. At the time of his death he was a member of the 59th quorum of Seventy.

HUBER, Emil Julius, an Elder who died while filling a foreign mission, was born March 7, 1885, at Paris,



France, the son of Emil Kaspar Huber and Marie Moor. He moved with his parents to Zurich, Switzerland, where he was converted to "Mormonism" and was baptized Sept. 27, 1901, emigrated to Utah in the spring of 1905, and became a resident of the Third Ward, Salt Lake City. Having graduated from a technical school in Winterthur, Switzerland, he was known to have unusual skill in engineering lines and became an employe

at the city engineer's office in Salt Lake City. Being called on a mission to Turkey, he was set apart for the same July 23, 1907, and started for Europe. After a short visit with his parents in Switzerland, he proceeded to Athens, Greece, and thence traveled via Alexandria, Egypt, to Aleppo, Syria, in March, 1908. Soon after his arrival in Aleppo he began to complain of pain in his back, neck and lungs. The best physicians in the town were consulted, but in the allwise providence of God, the young Elder was not to recover. He died May 16, 1908, in Aleppo, from lung trouble, typhus and other complications. His funeral was attended by about seven hundred persons, including the American consul and many other prominent citizens with whom Elder Huber had become acquainted. Bro. Huber was a gifted and energetic Elder and judging from all appearance would have become a star in the community, had his life been spared. While in Salt Lake City he became engaged to Miss Martha Gunther, a native of Leipzig, Germany. At the last Sunday services which Elder Huber attended in Aleppo, he spoke with a trembling voice under the power of the Holy Spirit, bore his last testimony and, among other things, addressing his audience, said: "I know the gospel is true and you cannot deny it, having heard it preached by a humble servant of the Lord." That sentence is inscribed on the base of a beautiful monument, which has been erected to his honor in the Christian cemetery, northwest of the city of Aleppo.

HUNSAKER, Enoch Coleman, an Elder who died in the missionary field, was born July 22, 1892, at Honeyville, Box Elder county, Utah, the son of Enoch Hunsaker and Martha Helen May. He was baptized July 22, 1900, and later ordained an Elder. He attended the district schools of the village of his birth and afterwards the Box Elder High School at Brigham City. In 1916 (Jan. 11th), while still residing at Honeyville, he was set apart for a mission to the Eastern States, where he labored with zeal and success in the Brooklyn conference nearly twenty months, and while thus engaged he was stricken with typhoid pneumonia and taken to Brooklyn, where he was placed in a hospital, where he died Sept. 27, 1917. Everything within human power was done for him, the missionaries, saints and friends having fasted and prayed unceasingly in his behalf. His body was prepared for burial and shipped to his home in Honeyville, Utah. "Elder Hunsaker left a record worthy of emulation; his one great gift was his perseverance and fearlessness in bearing testimony to the truth of the gospel. No man was strong enough to confound him. In his calm, dignified manner, his great pleasant personality seemed always to impress those who opposed or spoke evil of the cause he represented. No temptation was great enough to overcome him or lead him away from the path of duty. He seemed immune to the wiles of the evil one and his one determination was to serve God with all the strength of his powerful body and mind. His record as a missionary was a credit to his parents, to his Church and to his God. Brother Hunsaker died an unmarried man."

HUSKINSON, John Irving, an Elder who died in the missionary field, was born Aug. 9, 1896, in Salt Lake City, Utah, the son of John Huskinson and Mary E. Bush. He was baptized July 2, 1905, by George Wm. McKinlay, and afterwards ordained an Elder. He resided at Sugar City (Teton Ward), Madison county, Idaho, when he was called on a mission to the Southern States, being set apart Oct. 17, 1916. He died with influenza-pneumonia in a hospital at Durham, Durham county, North Carolina, on Sunday, Dec. 15, 1918. El-

der Huskinson was twenty-two years old and unmarried. Three Elders, who had been his missionary companions, accompanied the body home.

HYDE, Joseph E., a Latter-day Saint Elder who died while filling a foreign mission, was born March 8, 1841, in London, England, the son of John Hyde and Martha Marmay. He was baptized in 1849 by his father. When but a youth he emigrated to Zion in company with his brother, John, who a few years afterwards apostatized and left the country. Young Joseph had then to look out for himself and at an early day located in Logan, Cache county, where he became a very useful man in the growing community. He was set apart for a mission to England by Apostle Orson Pratt April 6, 1878, and arrived in his field of labor June 8th, following; but through sickness he was compelled to leave the land of his nativity and sailed June 29th in care of Elder Bernard H. Schettler on board the steamship "Nevada." He died July 3, 1878, when about twelve hundred miles from New York. The body was washed, dressed and carefully incased in a coffin and taken to his family in Logan, Utah.

ISRAELSON, Andrew Martin, first counselor in the Hyrum Stake presidency, was born Jan. 9, 1857, at Kasfjorden, near Harstad, Tromsö amt, Norway, the son of Tellef J. Israelsen and Maren Dorthea Marcusen. He emigrated to Utah with his parents (who had been converted to the gospel) in 1864, crossing the Atlantic in the ship "Monarch of the Sea" and the plains in Captain Christoffersen's freight train. The family settled in Hyrum, Cache county, Utah, where Andrew M. has resided ever since. He was baptized when nine years old and ordained an Elder when only sixteen years of age. He took an active part in Church affairs from his earliest youth and acted for many years as a Ward teacher. He also presided over the Hyrum Ward Y. M. M. I. A. In 1882 (Nov. 23rd) he married Boletta Wilson (daughter of John G. Wilson and Lucy Benson), who was born March 16, 1863, at Hyrum, Utah. This union has been blessed with ten children, namely, John Andrew, Orson Winso, Elizabeth Frances, Agnes Lucy, Victor Eugene, Edith Elverett, Vernon Lycurgus, Mary Boletta, Eilert Kenneth and Alice. In 1883-1884 Elder Israelson filled a mission to the Southern States, laboring in Alabama; later he was ordained a Seventy by Seymour B. Young, and still later chosen as a president of the sixty-second quorum of Seventy, which position he held until he was ordained a High Priest. In 1891-1893 he filled a mission to Norway, laboring principally in Drammen, Tromsö and Christiania, the latter part of the time as president of the Christiania conference. After his return from that mission he was chosen as a member of the Stake board of religion classes in the Cache Stake and assisted in organizing religion classes in many of the Wards in Cache Valley. He also labored as a home missionary. When the Hyrum Ward was divided into three Wards in 1901, Bro. Israelson was ordained a High Priest by William C. Parkinson and set apart as first counselor to Bishop Harold F. Liljenquist of the Hyrum First Ward. He held that position until Dec. 30, 1904, when he was chosen as first counselor to President William C. Parkinson in the Hyrum Stake presidency, which position he still holds. Bro. Israelson, whose main avocation is that of a farmer and stock raiser, has also held a number of secular positions. Thus he has acted as a member of the Hyrum city council, and as justice of the peace in the Hyrum precinct, etc. He has also served four years as a county commissioner, being chairman of the board. While occupying that position he took a leading part in amalgamating all the

schools of Cache county into one district. Twice he was nominated on the Republican ticket for a representative to the State legislature, but his party was defeated in both instances. Bro. Israelson is a good sample of a genuine Norseman. Standing over six feet tall, he commands respect from his personal appearance and is known in public affairs as a forceful and logical speaker. Both at home and abroad he has had opportunities to show his ability as a debater, having defended the truths of the gospel in discussions with a number of opponents, in which he has always come off victorious. Of Bro. Israelson's sons three have filled successful missions, and another one (Orson W.) now acts as the head of the irrigation and draining department of the Agricultural College at Logan.

JACKSON, Aaron Wm., an Elder who died in the missionary field, was born Nov. 29, 1884, at Ogden, Weber county, Utah, the son of Aaron Jackson and Eliza Jane Rawson. He was baptized June 18, 1893, by R. H. Chambers. After leaving the public schools he took a two years' course in the Weber Stake Academy. When not in school, he found employment in various mercantile houses and was at different times in the service of Scowcroft & Sons, Z. C. M. I. and Wm. H. Wright & Co. While residing in the Ogden Fourth Ward he was called on a mission to the Northern States, being set apart for that mission Oct. 31, 1905. He left his home Nov. 1, 1905, and as soon as he had been assigned to his missionary district (in Wisconsin), he commenced his labors in earnest, endearing himself to a host of friends by his gentlemanly deportment. Together with two missionary companions (Elders Marion C. Clark and Lawrence Secrist) he went bathing in Black river (a tributary of the Mississippi river), at La Crosse, Wisconsin, Aug. 3, 1906. While swimming in the river, he was taken, as is supposed, with cramps, or was completely tired out. He called for help and Elder Secrist came near sacrificing his own life in his endeavor to save his companion, he being almost faint from exhaustion when he returned to the pier. Several efforts were made by Elders Secrist and Clark to recover the body by diving, but without success. They finally rowed ashore and called for assistance. The matter was reported to the police and steps taken to recover the body, which proved successful, and the remains were subsequently shipped to his home in Ogden. Elder Jackson was popular among his fellow-missionaries and among the saints generally. He was quiet and unassuming, but made many friends in the field, and though he was only about twenty-two years of age and unmarried, he was throughout a successful missionary.

JAMES, Henry Robert, an Elder in the Church who died while filling a foreign mission, was born March 29, 1877, at Bury, Lancashire, England, the son of Henry A. James and Elizabeth A. Urnsworth. He was baptized in March, 1885, and later ordained a Priest. He resided in the Logan Fifth Ward, Cache county, Utah, June 11, 1901, when he was ordained a Seventy by Seymour B. Young and set apart for a mission to the Netherlands. He arrived in Liverpool, England, June 27, 1901, and after reporting in the Netherlands he was assigned to labor in Belgium, and while faithfully pursuing his duties as a missionary in that country he was suddenly seized with cramp in the stomach, Sept. 29, 1901. He gradually grew worse and died at Liege, Belgium, Oct. 10, 1901, with typhoid pneumonia. During his sickness he was given medical aid and all the attention possible. His remains were placed in a zinc case, which was hermetically sealed and

shipped to his home in Logan, Utah. During his short term in the missionary field Brother James demonstrated his fidelity to the cause of truth and won the love and admiration of his fellow-missionaries and the saints generally. He was twenty-three years of age at the time of his demise and unmarried.

JENSEN, Christen. (Continuation from Vol. 1:550.) Brother Jensen continued his labors faithfully as Bishop of the Eastdale Ward until that settlement was broken up by the advice of the Church authorities in 1909. He then located at Manassa, Conejos county, Colorado, where he has resided ever since. In 1909 (Oct. 24th) he was set apart as a member of the High Council of the San Luis Stake, which position he still holds, and on Aug. 20, 1911, he was ordained a Patriarch by Apostle Orson F. Whitney. For a number of years he has acted as Stake representative of the Genealogical Society of the San Luis Stake and as secretary and treasurer of the San Luis Stake Academy. Bro. Jensen has also filled many positions of a secular nature. Thus he has acted as justice of the peace, police magistrate, school trustee, member of the Manassa town board, president of the Colonial State Bank of Manassa, etc., and has always been active in the growth and development of the settlements of the saints, both in Utah and Colorado. His son, Christen Israel Jensen, died while faithfully filling a mission in the Central States in 1910. Two other sons and a daughter have also filled missions for the Church in the Central States. His wife, Helena Sophia, died at Eastdale Sept. 31, 1902; his wife, Mary Sophia, died in Manassa, March 5, 1909, and his wife, Carrie, died at Manassa August 23, 1919. Thus Elder Jensen is left without a wife, and is now laboring as an ordinance worker in the Salt Lake Temple, being blessed and set apart for that purpose May 11, 1920. Since 1862, when Patriarch Jensen first became a convert to "Mormonism," he has spent at least half his time in the interest of the Church and for the public good, but he realizes that he has been abundantly blessed by the Lord for his efforts, both spiritually and temporally. He is naturally spiritually-minded and a man of strong faith. Up to date he has given a great number of Patriarchal blessings.

JENSEN, Christen Israel, an Elder who died in the missionary field, was born Oct. 6, 1886, in Moroni, Sanpete county, Utah, the son of Christen Jensen and Helena Sophia Rundquist. He was baptized Oct. 6, 1895 by his father and received a common school education in Eastdale, Castilla county, where his father acted as Bishop. From his earliest youth he took an active part in the auxiliary organizations of the Church, and was known as a good, honest boy who had the love and confidence of his associates. In due course of time he was ordained an Elder and in the breaking up of the Eastdale settlement he moved with his parents to Manassa, where he resided in 1909, when he was called on a mission to the Central States. He was set apart for his mission in Salt Lake City Oct. 19, 1909, being then on his way to his field of labor. On his arrival at mission headquarters in Independence, Mo., he was assigned to Little Rock, Arkansas, and while in the discharge of his duties as a minister of the gospel, early in 1910, he complained with pains in his head, but after a few days' treatment in a hospital at Little Rock, he resumed his missionary labors. He was thus engaged at Little Rock, Jan. 24, 1910, when he disappeared mysteriously, and for quite a while no trace of him could be found. His father, Bishop Christen Jensen of Manassa, Colorado, went to Little Rock as soon as the news of his disappearance reached him and with

the aid of the Elders of that mission, together with the police, detectives and fishermen hunted the river for six weeks, endeavoring to get trace of the missing man, without success. But six weeks later, news came that a negro boy had found the body stranded on a sand bar in the Arkansas river, eight miles below Little Rock, April 17, 1910. The coroner and undertaker were notified and they immediately secured the body. President Samuel O. Bennion of the Central States Mission took the first train to Little Rock and identified the corpse, which was remarkably well preserved, and accompanied the body home. In the clothing of the young missionary were found his testament, journal, map of Arkansas, personal cards and photographs, all well preserved. The supposition is that he was sandbagged by some thug and thrown into the Arkansas river, where fro three months his body was probably caught in a whirlpool and covered with sand. The remains of Elder Jensen were laid to rest in the Manassa cemetery. Elder Jensen died unmarried.

JENSEN, Joseph Martin Elijah, Bishop of the Vermillion Ward (1917-1919), Sevier Stake, Sevier county, Utah, was born March 27, 1880, in Pleasant Grove, Utah county, Utah, the son of James C. Jensen and Annie W. Christensen. He was baptized October 14, 1888, by his father, and was ordained successively to different offices in the Priesthood. From Glenwood, Sevier county, Utah, he filled a mission to the Northern States in 1904-1906. After locating in Vermillion he was ordained a High Priest Jan. 12, 1913, and set apart to act as a counselor to Bishop John I. Gledhill of the Vermillion Ward, which position he held until Sept. 22, 1917, when he was ordained a Bishop by James E. Talmage and set apart to preside over the said Ward. He held this position until September, 1919, when he was honorably released. Bro. Jensen's general occupation in life is that of farming and dairying. In 1906 (June 27th) he married Caroline Jensen, which union has been blessed with four children, namely, Mildred, Ardell, Elijah Lee and Elsie.

JENSEN, Ole Christian, a Latter-day Saint Elder who died while filling a foreign mission, was born May 7, 1830, in Ringkjöbing, Denmark, the son of Morten Jensen and Hedvig Olsen. Becoming a convert to "Mormonism" he was baptized in 1871 by Niels Jepsen and after emigrating to Utah he located in Mayfield, Sanpete county. Being called on a mission to Scandinavia, he was ordained a Seventy by George Reynolds, Dec. 3, 1897, and set apart for his mission. He arrived in Copenhagen, Denmark, Dec. 25, 1897, and was appointed to labor in the Aarhus conference. His labors were mostly confined to the Grenaa branch, where he had some relatives. His general health was very good for a man of his age, and he was very energetic in his labors. He took an extensive trip to the west of Jutland in company with Elders Marius Mickelson and Jens C. Breinholt, and although urged by his brethren to spare himself, he would perform his part of the work, and seemed to feel quite well, excepting a little fatigue. Upon their return they stopped a few days in Randers. Brother Jensen attended Sunday school May 22, 1897, and, not feeling right well, stepped into the yard. Here he was seized with a violent attack of illness and would have fallen but for the assistance of a brother who was with him. He remained at the rooms of the brethren for several days, but in order that he might have better care and more comfort, he was moved to the home of a Sister Andersen near by, and this family did all in their power to alleviate his sufferings. The Saints in general, and many strangers, were very solicitous of his welfare. He

was administered to repeatedly by the Elders, and also had the care of a physician, but he sank steadily and passed away peacefully on the afternoon of May 30, 1898, the doctor pronouncing his case "inflammation of the lungs." Bro. Jensen was about 68 years old when he died; he left a wife and several grown-up children.

JENSON, Joseph Henry, a Latter-day Saint Elder who died while filling a foreign mission, was born Oct. 22, 1870, in South Cottonwood, Salt Lake county, Utah, the son of Peter Jenson and Ellen Johnson. He was baptized in September, 1880, and was set apart for a mission to Scandinavia May 22, 1896, by Seymour B. Young. He arrived in Copenhagen, Denmark, on his mission, June 16, 1896, and was appointed to labor in the Göteborg conference, Sweden, where he did successful missionary work in Jönköping, Halmstad and Trolhattan, and lastly in Vestervik, where he presided over the branch. He seemed to enjoy good health until the middle of February, 1898, when he took sick. It began with pain in the stomach and frequent vomiting. For a couple of weeks he was in bed most of the time at the branch headquarters; then his companion, Elder Charles M. Olson, concluded that it would be best to take him to Göteborg, where he could receive better treatment. They started on March 4th, and arrived at Göteborg on the 5th, after riding on the train about 180 miles. Here they were received by Elder H. M. Pearson, president of the Göteborg conference, and Elder Jenson was taken to the home of a Brother Söderberg, where he was given the best possible care, Brother and Sister Söderberg dong all in their power to alleviate his suffering. A physician was called in, who at once pronounced his condition very critical, stating that he had inflammation of the bowels. Bro. Jenson was administered to by his brethren from time to time during his illness, and after his arrival in Göteborg the brethren and the Saints fasted and prayed for him and administered to him, and he seemingly rallied, but failing again, passed away on Tuesday morning, March 8, 1898. He retained his consciousness to the last. Elder Johnson (a resident of Union, Salt Lake county, Utah), was unmarried. He was a good, faithful man, had labored in the mission field nearly two years and bore an excellent character.

JOHNSON, Richard Eli, an Elder in the Church who died while laboring in the missionary field, was born May 9, 1877, at Monroe, Sevier county, Utah, the son of King B. Johnson and Mary Ellen Harris. He was baptized Aug. 6, 1885, by Samuel W. Goold, and later ordained an Elder. He resided at Monroe when he was set apart for a mission to the Southwestern States June 9, 1903, but he had scarcely entered upon his duties in the ministry when he was stricken with sickness, from which he died at Hot Springs, Arkansas, Aug. 24, 1903.

JOHNSON, Wallace Lars, an Elder who died in the missionary field, was born May 3, 1887, in Illinois, the son of Gustave Johnson and Myrtle E. Cooper. He was baptized Aug. 6, 1898, by James H. Walker and was living with his parents in Lindon, Utah county, Utah, when he (being only eighteen years of age) was called and set apart for a mission to the Eastern States April 11, 1905. After laboring upwards of seventeen months in the field, he took sick and died at the homeopathic hospital in Albany, New York, Aug. 6, 1906, with appendicitis. His remains were sent home in charge of Elder Jesse Beal. Elder Johnson, considering his youth, was a very successful missionary—one who was always ready and willing to do all in his power to help spread the gospel; by his zealous work and jovial, pleasant disposition, he had en-

deared himself to a host of saints and friends.

JONES, Dan, familiarly known as Capt. Dan Jones, and recognized as the founder of the Welsh Mission, was born Aug. 4, 1811, in Flintshire, Wales, the son of Thomas and Ruth Jones. He received a college education, emigrated to the United States about 1840 and located in the Western States, where he became the owner and captain of a little river steamer called "The Maid of Iowa." He is first mentioned in Church history when he brought a company of Saints (in charge of Parley P. Pratt and Levi Richards) to Nauvoo, Ill., in April, 1843, these Saints having been detained during the previous winter at St. Louis, Mo., and other places, after their arrival from England. It was on this occasion Dan Jones first met the Prophet Joseph Smith, who, in stepping up to him, said: "God bless this little man." Soon afterwards he became a convert to "Mormonism," and was baptized in the early part of 1843. In May, 1843, the Prophet Joseph Smith purchased a half interest in the "Maid of Iowa," and Capt. Jones commenced running the boat between Nauvoo and Montrose as a ferry boat. When the Prophet Joseph was arrested at Dixon, the following June, Capt. Jones with a force of armed men navigated the rivers for the purpose of intercepting steamboats which might be engaged in kidnaping the Prophet Joseph into Missouri. In May, 1844, the Prophet bought out the interest of Dan Jones in the "Maid of Iowa." When the Prophet started for Carthage June 24, 1844, Dan Jones was one of the brethren who accompanied him, and from Carthage he was sent with two others with an important message to Gov. Thomas Ford. He spent the night of June 26-27, 1844, with Joseph and fellow-prisoners in Carthage jail, and when all were apparently fast asleep, Joseph whispered to Dan Jones: "Are you afraid to die?" Dan answered: "Has that time come, think you? Engaged in such a cause, I do not think that death would have many terrors." Joseph replied: "You will yet see Wales and fulfill the mission appointed you before you die." In the morning of June 27th, Joseph requested Dan Jones to descend and inquire of the guard the cause of a certain intrusion which had taken place during the night. Frank Worrell, the officer of the guard, who was one of the Carthage Greys, said in a very bitter spirit: "We have had too much trouble to bring 'Old Joe' here to let him ever escape alive, and unless you want to die with him, you had better leave before sundown, and you are not a damned bit better than him for taking his part and you will see that I can prophecy better than 'Old Joe,' for neither he nor his brother nor any one who will remain with them will see the sun set today." Joseph directed Jones to go to Gov. Ford and inform him what he had been told by the officer of the guard. While Jones was going to Gov. Ford's quarters, he saw an assemblage of men and heard one of them, who was apparently a leader, making a speech, saying: "Our troops will be discharged this morning in obedience to orders and for a sham we will leave the town, but when the governor and the McDonough's troops have left for Nauvoo this forenoon, we will return and kill those men if we have to tear the jail down." This sentiment was applauded by three cheers from the crowd. Capt. Jones went to the governor, told him what had occurred in the night, what the officer of the guard had said, and what he had heard while coming to see him, and earnestly solicited him to avert the danger. His Excellency replied: "You are unnecessarily alarmed for the safety of your friends, sir; the people are not that cruel." Irritated by such a remark, Jones urged the necessity of placing better men to guard

them than professod assassins, and said, "The Messrs. Smith are American citizens, and have surrendered themselves to your Excellency upon your pledging your honor for their safety; they are also master masons, and as such I demand of you the protection of t h e i r lives." Governor Ford's face turned pale, and Jones remarked, "If you do not do this, I have but one more desire, and that is, if you leave their lives in the hands of those men to be sacrificed — —." "What is that, sir?" he asked in a hurried tone. "It is," said Jones, "that the Almighty will preserve my life to a proper time and place, that I may testify that you have been timely warned of their danger." Jones then returned to the prison, but the guard would not let him enter. He again returned to the hotel, and found Governor Ford standing in front of the McDonough troops, who were in line ready to escort him to Nauvoo. The disbanded mob retired to the rear, shouting loudly that they were only going a short distance out of town, when they would return and kill "Old Joe" and Hyrum as soon as the governor was far enough out of town. Jones called the attention of the governor to the threats then made, but he took no notice of them, although it was impossible for him to avoid hearing them. Jones then requested the governor to give him passports for himself and friends to pass in and out of the prison, according to his promise made to the prisoners. He refused to give them passes, but he told General Deming to give one to Dr. Willard Richards, Joseph Smith's p r i v a t e secretary. While obtaining this, Jones' life was threatened, and Chauncey L. Higbee said to him in the street, "We are determined to kill Joe and Hyrum, and you had better go away to save yourself." Afterwards Almon W. Babbitt met Dan Jones in the street and informed him that Joseph wanted to see him, but not being allowed to pass the guard, Brother Babbitt brought a letter from Joseph, which he handed to Dan Jones with directions to take it to Quincy forthwith. The guard, being aware of the letter, told the mob that "Old Joe" had sent orders to raise the Nauvoo Legion to come and rescue him. The mob gathered around Jones and demanded the letter. Some of them wanted to take it from him by force and said that Jones should not get out of Carthage alive, as a dozen men had started out with their rifles to waylay him in the woods. Having previously ordered his horse, Jones took advantage of their disagreement and started off at full speed. By mistake he took the Warsaw road, and so avoided the men who were lying in wait for him. In 1845 Dan Jones, complying with a former call, left Nauvoo on a mission to Great Britain, and on his arrival in Liverpool, England, he was assigned to labor in Wales, his native country. He proceeded at once to Merthyr Tydfil, where he organized himself and family into the Welsh conference and commenced preaching the gospel with such success that in the course of a couple of years he became the means of baptizing and adding to the Church about two thousand souls in Wales. He also circulated thousands of pamphlets in the Welsh language. Persecution raged against him, but the more his opponents persecuted him, the better success he had. Elder Jones also published a monthly periodical in Welsh, entitled "Phophwyd y Jubili" (The Prophet of the Jubilee). Among his other publications was the "Compendium," or book of reference (288 pages), illustrative of the doctrines of the Church. All the publishing was done in Merthyr Tydfil. Having finished his mission in Wales, Capt. Jones sailed from Liverpool Feb. 26, 1849, with 249 emigrating saints on board the ship "Buena Vista." The company arrived in Kanesville, Iowa, in May, 1849, and crossed the plains

with Dan Jones as captain, in twenty-five wagons. Under date of Aug. 12, 1849, Geo. A. Smith wrote as follows, while crossing the plains: "Capt. Dan Jones understands his duty and surely he has done nobly in building up the kingdom of God in his native land and conducting the company he has across the mighty deep." The Welsh Saints were included in Geo. A. Smith's company. After the arrival in the Valley the so-called Welsh settlement was formed on the west side of the river Jordan, but most of the Welsh Saints subsequently became residents of the Fifteenth and Sixteenth Wards, Salt Lake City. The arrival of the Welsh company under Capt. Jones was practically the introduction of the Welsh element into the Church. In the fall of 1849 Dan Jones was called to accompany Parley P. Pratt and others on an exploring expedition to southern Utah. On this journey the captain rendered efficient aid to the expedition and was closely associated with Elder Pratt. The company returned to Salt Lake City early in 1850. After that we find Dan Jones prominently associated with public affairs in the city until he, later in the year, was called to locate in Manti, Sanpete county, where he was elected mayor of the city April 7, 1851. There also he ran a threshing machine and took part in all kinds of pioneer labor. In August, 1852, he was called on a second mission to Wales, during which he again did a splendid work in his native country and published the "Udgorn Seion." Returning from this mission in 1856, he had charge of a large company of Saints (703 souls), who crossed the Atlantic in the ship "Samuel Curling," which sailed from Liverpool July 6, 1856. He crossed the plains together with a number of other missionaries, who passed the different emigrating companies of saints which crossed the plains that year. Early in 1857 Capt. Dan Jones commenced navigating the Great Salt Lake in the "Timely Gull," a small boat built and owned by Gov. Brigham Young. The little vessel was anchored in Black Rock harbor Feb. 13, 1857, with a general cargo, mainly composed of cedar wood, fine salt and flagging for sidewalks, yards and cellar floors, which articles were offered for sale. The "Timely Gull" was the first vessel of any consequence ever launched upon the waters of the Great Salt Lake. In 1859 it was suggested that the stone coal which had just been discovered in Wales, Sanpete Valley, should be hauled from that place to the head of Utah Lake, from which point Capt. Jones would boat it across the lake to supply the citizens of Salt Lake City with fuel, but this enterprise, seemingly, did not prove a success. In the meantime Capt. Jones moved to Provo, where he resided until the time of his death, which took place there Jan. 3. 1861. Capt. Jones married three wives during his life time and when he died he left six children, two by each wife. Dan Jones as a missionary was known as a most eloquent and rapid speaker, having both the English and Welsh languages completely at his command, and with his earnestness and force he could hold his audience spellbound for hours together.

JONES, Shadrach, an Elder who died while filling a foreign mission, was born Nov. 17, 1832, in Brecknockshire, Wales, the son of David Jones and Ann Lawrence, and was baptized by Meshach Williams Jan. 13, 1850. After emigrating to Utah he made his home in Willard City, Box Elder county, where he was very much respected. He was set apart by Apostle Orson Pratt April 10, 1876, for a mission to the Indians, and on April 9, 1883, he was set apart for a mission to Great Britain and arrived in the missionary field on the 28th day of the same month.. He was assigned to the Welsh conference and after his arrival in his field of labor

displayed considerable energy in seeking to spread a knowledge of the gospel. He took cold, however, through sleeping in a damp bed, was affected with a very bad cough and soreness of the lungs, and after lingering about three weeks (during which time everything was done to relieve him that kindness could suggest), he succumbed to death. He died June 24, 1883, at Swansea, Wales, within two months after his arrival in Great Britain. Elder Jones had always lived a most worthy and exemplary life and had devoted much of his time in later years working in the Logan Temple. He was a member of the 59th quorum of Seventy.

KAY, John Moburn, an Elder of the Church who died while returning from a foreign mission, was born Oct. 6, 1817, in Bury, Lancashire, England, the son of James Kay and Betty Moburn. His father, James Kay, was a foundry man, and the boy himself, at the early age of six years, entered his uncle's iron and brass foundry in Bury, mastering the trade and getting journeyman's wages at seventeen. His musical ability was manifest at an early day, both vocally and instrumentally. He had a fine, healthy physique, and was so agile in jumping and in other manly sports that he was called the "India rubber man." The only schooling he received was in Sunday school. His jovial nature and keen sense of humor, frequently displayed in harmless, practical jokes, made him one of the most entertaining of men. His spirit was chivalrous and he would always defend the oppressed. It was partly due to his disposition that he became a Latter-day saint. One of his fellow employees (Samuel Croyer) at St. Helens, to which town he had removed to work in a foundry, was a member of the "Mormon" church, and being a small, timid man, he was ridiculed by his shopmates, who went so far as to offer him violence. Without knowing anything about his religion, John Kay defended him and thrashed his leading assailant. Curiosity then led him to inquire into the little man's faith. The result was his conversion and baptism in the fall of 1841. He was immediately ordained an Elder, and for some time labored in the ministry, but in September, 1842, he sailed for America, reaching Nauvoo, Ill., in the ensuing spring (1843). There he became a major in the famous Nauvoo Legion; also a member of the Nauvoo brass band and the police force. Owing to his musical talent and his genial social qualities, he was often invited by the Prophet Joseph Smith to assist in the entertainment of visitors. In the exodus from Illinois, he was with President Young's company, which he and others helped to sustain by going into Missouri and giving concerts, from the proceeds of which supplies for the destitute people and hungry animals were obtained. He afterwards joined Bishop Miller's company and spent the winter of 1846-47 among the Ponca Indians. On the way back to Winter Quarters he came near starving, and the cold was so intense that his feet were badly frozen. He and another messenger had been sent



after provisions for the hungry people at Ponca. John Kay crossed the plains with his own teams, but traveled in the company led by President Young in the emigration of 1848, arriving in Salt Lake Valley on the 20th of September, 1848. He settled permanently on the corner of South Temple and Fourth East streets, where a portion of his family still resides. His trade of moulding and pattern-making in iron and brass came at once into play, and in the winter of 1848-1849 he made, by request of President Young, the paraphernalia of the mint, which he was instructed to operate. The steel for the dies was furnished by Joseph L. Heywood, and Bro. Kay was assisted in the blacksmithing work by Alfred Lambson. Says Mr. Heywood, who was Utah's first United States marshal: "In 1850 I presented some of the Utah coins at the United States Mint in Philadelphia, where the mechanical work of John M. Kay was highly praised." Bro. Kay is said to have made the first brass casting in Utah, also the first iron casting, assisted by Phillip Margetts and another worker. He rendered service in the early Indian wars, sometimes acting as surgeon, for he had studied surgery and dentistry, which he practiced during the remainder of his life. In 1855-1858 he was absent upon a mission to Europe, from which he returned in company with Orson Pratt and other Elders by way of the Isthmus of Panama and the State of California, arriving in Salt Lake City in January, 1858. He saw service in Echo Canyon, as one of Governor Cumming's escort to Salt Lake City, appointed specially to entertain his Excellency; and was on guard in the city when Johnston's army passed through. In the fall of 1860 he went upon another mission to Europe, where he labored as before in his native land, though on the former occasion he had traveled some on the continent. This last mission extended through four years. Honorably released, he set out to return to Utah, but did not reach home alive. It was at the head of a company of emigrating saints that he sailed from London June 3, 1864, on the ship "Hudson." After reaching New York July 19th, his labors were very arduous. He was a large man, weighing about two hundred and fifty pounds, and the weather was extremely warm. The Civil War was closing, and some of the troops encountered by the emigrants on the way to the outfitting camps at Wyoming, Neb., manifested much bitterness towards them. At one point they drove them through a river, with the rain descending in torrents, which exposure caused much sickness and some deaths in the company. Expostulating with the soldiers on their conduct, Elder Kay said: "If you have no respect for the living, will you not look with mercy on the sick and dying, and consider the sacred dead?" In reply one of the soldiers said, "If you say another word, I will rip you up, if you were Jesus Christ himself." After reaching the point where he was relieved of his command by the arrival of the Church teams from Salt Lake Valley, the devoted Elder fell sick—some said with mountain fever. He traveled on with the rest, however, and seemed to improve up to the evening before his death, when he stood in his tent door and sang, as he had often sung, to cheer the hearts of his fellow pilgrims to Zion. He died suddenly and apparently without pain, at 2 o'clock in the morning of Sept. 27, 1864, at a point seven miles west of Little Laramie, in what was then the Territory of Colorado. They buried him at the foot of the Black Hills, taking a board from each wagon until sufficient lumber was procured to make a coffin in which to enclose his remains. His death caused profound sorrow in Utah and England, and wherever he was known. John M. Kay was not only a man of gifts; he was also a man of

integrity. A fitting epitaph to his noble life is found in his own words, uttered to a friend on leaving England. "With all my faults, I never saw a moment since I knew the truth that I did not love it, and was not willing to place my body in the gap to save my brethren from danger." By vocation a foundryman and by nature a musician of marked ability, John M. Kay was one of the picturesque figures of early times in Salt Lake City. He was a born master of song, the possessor of a melodious and stentorian voice, and his soul-stirring vocalism in the sacred songs of Zion not only charmed the fireside circle and larger social gatherings, but gladdened the hearts of thousands of homeless pilgrims, plodding their way over barren plains and bleak mountains to the haven of their hopes in the West. As a singer and an actor he appeared frequently upon the stage of the Social Hall and was known as a comedian of rare merit. Scarcely second to his musical and dramatic gifts was his skill as a mechanic, a worker in metals. He made the dies and the tools with which the dies were made for the mint which coined in 1849 out of California gold dust, the first gold coins used in the intermountain region. When only nineteen years of age, Bro. Kay married Ellen Cockroft, an English girl, who bore him six children, namely, Sarah (who married Leo Hawkins), Elizabeth (who married William H. Shearman), Mariah (who died on the plains in 1848), Ellen (who married Dr. J. K. Robinson), and two boys who died in infancy. While in Nauvoo, Illinois, he married Susan Miller as a plural wife, but had no children by her, and after his arrival in the Valley he married Ellen Partington, who bore him four children, namely, James Willard, who died seventeen years of age as a result of an accident, Annie (who married Rufus H. Hardy), Susan Amelia (who married Heber Brewer Aldous), and Leo (who died in infancy). Bro. Kay also married Martha Royal, who died soon after her marriage and left no children. Notwithstanding the strenuous efforts which have been made, by his family, the exact location of the grave of Bro. Kay is still unknown.

KEILHOLZ, Adolph W. C. L., an Elder who died while filling a foreign mission, was born Nov. 7, 1844, in Altona, Holstein, Germany, the son of Frederick Keilholz and Anna M. Law, and was baptized by Elder Neuteboom July 21, 1888. After emigrating to Utah he became a resident of Salt Lake City. He was set apart for a mission to the Netherlands Oct. 14, 1898, and arrived early the following month in that mission, accompanied by his wife. Elder Keilholz and his wife performed a good work in the Netherlands, bearing testimony to all, and at all times, of the way of salvation to mankind. He was a humble servant of God and nobly contended for the truth, until claimed by the hand of death Jan. 25, 1900. The body was properly prepared and forwarded to the home in Salt Lake City, under the care of Elder J. G. S. Ables.

KIMBALL, Brigham Willard, a Latter-day Saint Elder who died while returning from a foreign mission, was born in January, 1845, at Nauvoo, Hancock county, Illinois, the son of Heber C. Kimball and Vilate Murray. He was baptized when about eight years of age and in his boyhood days was an acknowledged leader among the companions of his youth, participating in numerous sports and athletic exercises. In 1864 he was called on a mission to Great Britain and he soon became the leader of men the same as he had formerly been a leader of boys, but the English climate affected his health, in consequence of which he was honorably released

to return home. On the plains he was met by his brother, Heber P. Kimball, one of the most prominent freighters of early days, who had gone out to hasten his brother's return and make his journey more comfortable, but Brigham W. grew worse and finally died July 24, 1867, on Pole Creek, about seventy-five miles west of Julesburg, where his remains were also interred. The "Millennial Star" speaks editorially of Brother Kimball as a young man of great promise, and one whose labors had been effectual in doing much good.

KIMBALL, Jeremiah Heber, an Elder who died on his way out to fill a foreign mission, was born Aug. 15, 1857, in Salt Lake City, Utah, the son of Heber Chase Kimball and Amanda Trimball Gheen, and was baptized by Robert Smith in 1865. He was set apart for a mission to Germany May 20, 1887, by Horace S. Eldredge, and a few days later left Salt Lake City with a company of Elders for his field of labor. On the way he was taken sick, and while traveling on the railway train near Hammond, Kansas, about 12 o'clock at night, May 26, 1887, he stepped out onto the platform of the car, where he was seized with a fainting spell and fell from the car, receiving fatal injuries. His body was picked up by section men, boxed and shipped to Salt Lake City for burial, being met on the way by his brothers Albert and Andrew. Brother Kimball left a wife and several children. He was a resident of the Seventeenth Ward, Salt Lake City, and a member of the 3rd quorum of Seventy.

KIRKMAN, John Edward, an Elder who died while filling a foreign mission, was born March 29, 1886, in Salt Lake City, Utah, the son of John Kirkman jun. and Elizabeth Braby. He was baptized April 2, 1894, by William McLachlan. His early education was secured in the public schools in Salt Lake City, and when but sixteen years old, he engaged in the grocery business. In 1910, while residing in the Thirty-third Ward, Salt Lake City, he was called on a mission to Hawaii, and after being set apart June 2, 1910, he left for his field of labor. He was doing well in the ministry, showing tact and ability, but one day (Jan. 10, 1911), the young Elder was riding a mule along one of the trails that follow the very edge of a towering cliff beside the surging ocean on the island of Maui, the mule slipped and both animal and rider fell down into the deep water



below. The cliff incompasses the place for miles around and is of such height that the water cannot be reached by boat without a long detour. A search for the body was immediately begun, but it was not found until Jan. 15th, five days after the accident occurred. Elders who have labored in Hawaii say that sharks are not very numerous in that particular locality, and that was probably the reason why the body of the unfortunate Elder was finally recovered. The remains were buried at Kipehulu, on the island of Maui. Six months later they were exhumed and shipped to Utah. Elder Kirkman was engaged to Miss Sarah

Rhinefleisch, who had been taking a course in the missionary class at the L. D. S. University and had expected to go on a mission to Hawaii and return about the same time as her fiance. Young Kirkman was a vocalist of exceptional ability and was a member of the Tabernacle and the Thirty-third Ward choir in Salt Lake City.

KNUDSEN, Wilford J., one of the Elders of the Church who died while filling a foreign mission, was born Jan. 7, 1883, in Provo, Utah county, Utah, the son of Herman Knudsen and Amanda Everett. Wilford received a common school education in his native town, first in the common schools and afterwards in the high school. He was baptized July 25, 1891, by Christian Johnson. Being ordained an Elder, he was called on a mission to Scandinavia in 1904. On his arrival in Copenhagen, Denmark, May 14, 1904, he was appointed to labor in the Trondhjem conference, Norway, where he became an efficient worker and gained many friends. His health failing him, he was sent to Copenhagen, Denmark, on his way home, but his sickness assumed a more serious aspect, which disabled him to continue his journey. He was consequently placed in the St. Joseph hospital in Copenhagen March 16, 1905. There he suffered with tuberculosis patiently and hopeful until Nov. 3, 1905, when he passed away. His remains were shipped to his home in Utah. Bro. Knudsen was an unmarried man; he was a favorite among his companions and bid fair to have become a man of prominence in the Church.

KNUTTI, Godfred, an Elder who died while filling a foreign mission, was born Jan. 27, 1877, at Diemtigen, Canton Bern, Switzerland, the son of Michael Knutti and Elizabeth Intzeler. He was baptized in 1886 and later ordained an Elder. He was a Seventy and resided in Montpelier, Idaho, in 1901, when he was called on a mission to Germany, being set apart Oct. 29, 1901. He arrived in Berlin Nov. 18, 1901. After laboring for some time in the Leipzig conference, Germany, his health commenced to fail and he was sent to Switzerland to continue his missionary work there, hoping that the higher altitude and healthier climate would prove beneficial. While in the discharge of his duties as a messenger of truth and salvation in that land, he was stricken with severe sickness and died Aug. 19, 1903, in the canton hospital in Zurich, Switzerland. Bro. Knutti was a faithful and zealous Elder; he gained many friends and won the love and respect of his fellow-missionaries.

KUNZLER, Arnold J., an Elder who died in the missionary field, was born March 2, 1896, in Switzerland, the son of Jacob Kunzler. His parents left their native country for the gospel's sake in 1873. Arnold J. was educated in the public schools of Rosette and the Weber Stake Academy at Ogden, Utah. From his earliest youth he took an active part in Church affairs and was a diligent worker in the local Sunday school and Y. M. M. I. A. His father was engaged in agricultural pursuits all his life and was ever ready and willing to act in any religious capacity to which he was called. For two years he acted as Bishop of Rosette Ward. The steadfastness of the father was reflected in the lives of his children, another son having honorably filled a mission in Switzerland. Arnold J. was set apart for a mission to the Central States, and after his arrival in the mission April 13, 1917, he labored a short time in Kansas City and St. Joseph, Mo., and later in Springfield, Mo. From the first he displayed much earnestness in the work of the Lord and up to the time he became ill in the middle of August, 1917, he won many friends and

made a good impression on those whom he met, by his humble testimony. When it was found that he had typhoid fever, he was removed to a Springfield hospital, where the best of medical attention was given him. His father arrived at his bedside Oct. 6, 1917, and for some time hopes were entertained for his recovery, but he grew worse and finally passed away Oct. 8, 1917. His body was accompanied home by his father and funeral services were held at Rosette on Sunday, Oct. 15, 1917. Elder Kunzler was always jovial and kind, but there was no frivolity in his nature. He looked for the best in mankind and gave his best in return. Obedient to those in authority over him in the Priesthood, he was always ready to do his duty and could be depended upon in any emergency. He left many friends and investigators as evidence of his diligence as a missionary in Springfield, Missouri.

LAMOREAUX, Andrew L., president of the French Mission, was born in Scarborough, Upper Canada, in 1813, the son of John McCord Lamoreaux and Ann Losley. He joined the Church in Canada and migrated to Nauvoo, Illinois, where he became well acquainted with the Prophet Joseph Smith, and migrated to the mountains at an early day. At a special conference held in Salt Lake City Sept. 15, 1852, he was called and appointed to preside over the French Mission. After his arrival on the Island of Jersey in April, 1853, he entered immediately upon the duties of his mission, and during the short period of his presidency he labored indefatigably to promote the interest of the mission. He translated and published some very valuable and useful works into the French language, assisted by Louis Alphonzo Bertrand. Among the works translated were the "Voice of Warning," "The Book of Doctrine and Covenants," extracts from "The Seer," treating upon plural marriage, etc. He selected some two hundred hymns, which with other manuscript copy and publications were placed in the hands of the presidency of the British Mission. Returning from his mission, Elder Lamoreaux crossed the Atlantic with a company of saints from the French Mission numbering seventy-four souls, most of whom had been brought into the Church through his perseverance and indefatigable energy. Going inland Elder Lamoreaux arrived in St. Louis, Mo., June 2, 1855, with several hundred passengers, who had crossed the Atlantic in the ships "Chimborazo" and "Samuel Curling," including the French company. On arriving at St. Louis he took up his residence with James H. Hart, his co-adjutor and counselor during the first twelve months of his presidency of the French Mission. Elder Lamoreaux spent Sunday, June 10th, at the camp, instructing and counseling the saints under his charge. In the evening he addressed the congregation in a large church with considerable spirit and energy and every soul appeared to rejoice under his spiritual and excellent remarks. Elder Lamoreaux had been suffering several days with the diarrhoea and remarked that what on all former occasions had relieved him appeared to have no effect upon him this time. He continued to grow worse, sickness and cramps seizing upon his robust frame, causing a gradual and certain decline. The Elders and some of the sisters were very attentive to him during his sufferings and administered to him repeatedly, but his spirit finally took its flight on Wednesday, June 13, 1855, the immediate cause of his death being the so-called Asiatic cholera. The St. Louis "Luminary," a periodical published in the interest of the Church at St. Louis, Mo., at that time, spoke very highly of the faithfulness and integrity of Elder Lamoreaux, who was held in great esteem

by all who knew him. The following is quoted from a letter written to George A. Smith by Erastus Snow in Salt Lake City Sept. 3, 1865: "I have just learned from the family of the late Andrew L. Lamoreaux that Joseph Smith, during his tour to Washington in 1839, stopped with them in Dayton, Ohio, and before leaving laid his hands on Elder Lamoreaux and blessed him, and prophecied upon his head, that he would go on a mission to France, learn another tongue and do much good, but that he would not live to return to his family, as he would fall by the way as a martyr. The Prophet wept,, as he blessed him and told him these things, adding that it was pressed upon him and he could not refrain from giving utterance to it. Elder Lamoreaux talked with his family about it when he left them in 1852, and endeavored to persuade them that this was not the time and mission upon which he should fall, but to believe that he would at this time be permitted to return again. When the "Luminary" brought the tidings of his death, they exclaimed, 'Surely, Brother Joseph was a Prophet, for all his words have come to pass.' Thinking this an incident that should not be lost, I have penned it from the mouth of his eldest daughter and submit it to you and would add that his excessive labor and toil in providing for the company under his charge during the hot weather in June, in the unhealthy climate of St. Louis, predisposed him to that terrible scourge that laid him low, and thus he fell a sacrifice for his brethren."

LANGTON, William S., an Elder who died while doing missionary work in the Eastern States, was born Feb. 26, 1872, at Smithfield, Cache county, Utah, the son of Seth Langton and Sarah Kane. He received his early education in the Cache county schools and later graduated from the University of Utah. He was set apart for a mission to the Eastern States Jan. 15, 1910, and while serving in the mission office at New York, he attended the Columbia University and succeeded in gaining his master's and doctor's degree, especially in mathematics, and later taught at the Cooper Union. For five years he acted as an attache of the office of the Eastern States Mission. He was stricken with sickness and died in New York Feb. 21, 1915, after a serious operation performed on him about three weeks before. Elder Langton was survived by his widow (Mrs. Nell Bullen Langton) and one son (15 years of age), two brothers and two sisters.

LARSON, Mons Peter, an Elder who died while filling a foreign mission, was born Oct. 14, 1891, in Spring City, Sanpete county, Utah, the son of Lars Larsen and Petrea Monson. He was baptized in November, 1899. While residing with his parents in Spring City he was called on a mission to New Zealand and was set apart Nov. 21, 1911. On his arval in New Zealand he took hold of missionary labor in earnest and was doing well in the ministry when he was stricken with typhoid fever, from which he died at Wellington, New Zealand, April 21, 1912. The body was embalmed and sent to his home in Utah, in care of Alpheus L. Rawlins. Impressive funeral services were held in Spring City June 3, 1912. Bro. Larson was an unmarried man and was survived by his parents and three sisters. At the funeral the deceased was referred to in loving terms as an energetic and earnest worker in the various positions he had occupied in the Church.

LAURENCE, William Randolph, an Elder who died in the missionary field, was born July 31, 1887, at Richmond, Cache county, Utah, the son of Orson Laurence and Elizabeth Dobson. He was baptized Aug. 1, 1895, by Wm. Merrill and afterwards or-

dained an Elder. He still resided in Richmond in 1909, when he was called on a mission to the Western States. He was set apart for this mission Nov. 9, 1909, but was soon stricken with sickness, which, though in the beginning was not considered serious, went suddenly to his heart, with fatal results, as he died from rheumatism of the heart at Delta, Colorado, May 9, 1911, at the home of Dr. O. P. McCartney, a member of the Church and a skilled physician. The remains were shipped home and funeral services held at Richmond, Cache county, Utah, May 13, 1911. Elder Laurence had been a diligent and successful missionary and had excelled in the distribution of Church literature.

LAYTON, John H., a prominent Utah pioneer and Church member, was born Dec. 6, 1855, at Grantsville, Tooele county, Utah, the eldest son of

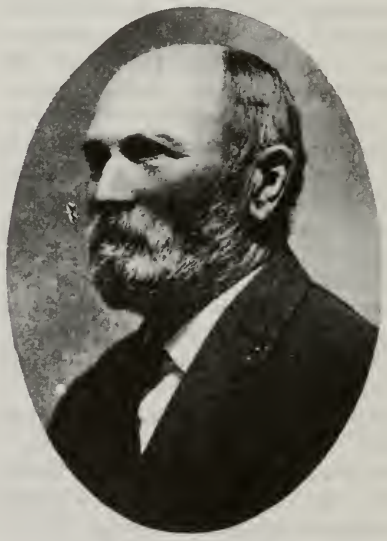


Christopher Layton and Isabelle Golightly. He was baptized by Edward Phillips, Nov. 4, 1866, and was afterwards ordained to the Priesthood. While yet a youth he came to Davis county, with his parents, and resided there the remainder of his life. At the age of nineteen he was sent to Church Island in the Great Salt Lake to take care of large herds of sheep and cattle, a part of which belonged to the Church. He owned a 160-acre farm and a house on that island. Later he became one of the pioneers of the northern part of Davis county, having moved to Layton in 1879 with his wife, Hannah M. Phillips (daughter of Edward Phillips and Hannah Simmons), who was born April 5, 1859, at Kaysville, Utah, and who was married to Bro. Layton, by Daniel H. Wells, Jan. 23, 1879. This union was subsequently blessed with thirteen children, namely, Heber John, Hannah Isabel, Delbert P., Lottie Jane, Chloe Louise, Edward P., Luella and Leo (twins), Leona, Harold Christopher, Richard Glenn, Frankie Josephine and Norma Gladys. Bro. Layton purchased a portion of that barren desert land of sand hills and sage brush for which the so-called Sandridge was noted, but his land became one of the finest farms in that section of Davis county, Utah. Being a man of forceful character, he wielded an influence among his neighbors and did perhaps as much as any one man in that part of the State to make a home for himself and others, thus following in the wake of his illustrious father. From the beginning of his early boyhood and throughout life John H. Layton understood that it required patience, perseverance and hard work to establish himself in the desert, but he seemed to grow greater as the years rolled on and became equal to every task placed upon him. He was not a believer in theory but in works, and he was indeed a man of action. Thus he became both a successful farmer and business man. He was a director and one of the organizers of the First National Bank of Layton, and director in the Ellison Ranching Company of Nevada, being a stockholder in both companies; he was also a stockholder in the Taylor Sugar Company, the Farmers' Union, Davis and Weber County Canal Co.,

and Kay's Creek Irrigation Co. Bro. Layton was ordained a Seventy Dec. 20, 1907, and was active in that calling until the time of his death, which occurred at Layton Feb. 3, 1920. Bro. Layton was a whole-souled and congenial man, who made scores of steadfast friends. He was uncompromising on the lines of honesty and equity. His word was as good as his bond, and his promises could always be relied upon. One of his main characteristics was his love for his fellow-men. His daughter Leone was filling a twenty-two-month mission in California at the time of her father's demise, on which account she was called home. Bro. Layton left a wife and ten living children, besides ten grandchildren. Three children (Hannah Isabel, Leo and Richard Glenn) preceded him into the Great Beyond.

LEAVITT, Horton B., Bishop of Marysville (Yellowstone Stake), Bingham county, Idaho, was born May 14, 1872, at Mendon, Cache county, Utah, the son of George Leavitt and Jeanette Brinkerhoof. He was baptized July 25, 1880, by Moroni Stocks, at Lewiston; ordained a Priest soon afterwards; ordained an Elder Nov. 12, 1899, by Joseph H. Leavitt; ordained a Seventy April 25, 1909, by Joseph W. McMurrin, and ordained a High Priest in April, 1916, by George A. Smith. In 1902-1904 he filled a mission to the Central States, laboring mostly in the State of Kansas. At home he acted as president of an Elders quorum in the Benson Stake for a short time. In November, 1905, he moved from Lewiston, Utah, to the Snake River Valley in Idaho and located at Marysville, where he still resides. In 1909 he was set apart as one of the presidents of the 166th quorum of Seventy and acted in that capacity until Feb. 6, 1916, when he was called to act as Bishop of Marysville. From 1910 to 1916 he acted as Sunday school superintendent in the Marysville Ward and from 1909 to 1913 he acted as a member of the Marysville town board. He has also acted as school trustee and filled other positions of honor and responsibility. In 1899 (Nov. 15th), he married Larinda Hendricks in the Logan Temple, which marriage has been blessed with seven children, namely, Cleah (born Sept 16, 1900), Drucilla Lucille (born July 30, 1902), Lola (born March 22, 1905), Virgil Horton (born Feb. 19, 1907), Marva and Mamie, twins (born June 21, 1919), and Dorris Durell (born April 3, 1914). Bishop Leavitt's main occupation in life is that of a farmer.

LEE, Severin N., Stake clerk of Box Elder Stake and a resident of Brigham City, Utah, was born March



31, 1852, in Vreilev sogn, Hjörring amt, Denmark, the son of Christian N. Lee and Inger Mogensen. He was baptized Aug. 31, 1864, by Ove C. Ovesen and confirmed a member of the Church the same day by Niels P. Lee. Two years later he emigrated to America, with his widowed mother, crossing the Atlantic in the sailing vessel "Kenilworth," which arrived in New York July 17, 1866. He traveled by freight trains to St. Joseph, Missouri, thence by boat up the Mis-

souri river to the village of Wyoming, Neb., and crossed the plains in Captain Lowry's ox train, but arrived in Salt Lake City Oct. 6, 1866, with a mule train, sent out to meet the emigrants. He located in Milton, Morgan county, where he learned the cooper's trade. In 1868 he drove one of the Church teams which were sent out to fetch poor emigrants from Fort Benton, the western terminus of the Union Pacific Railroad at that time. After his return, he started to manufacture furniture and later became an expert turner. Having a good voice and considerable talent for music, he became a member of the Milton Ward choir and also a member of the Morgan City brass band. In 1872 he moved to Brigham City, where he immediately joined the choir and also the band and soon became leader of both organizations. He joined the United Order, which had been recently organized in Brigham City, and remained in that organization as long as it continued active. In 1874 Bro. Lee married Emma L. Ensign and three years later he married Olivia Forsgren. Twenty children were born as a result of these marriages, thirteen of whom are still (1920) living. For this so-called infringement of the Edmunds Tucker law Bro. Lee served three months in the State penitentiary and paid a fine of $100. In 1885 (April 25th) he was called to the position of Stake clerk in the Box Elder Stake and was ordained a High Priest by Rudger Clawson. He was also made a member of the High Council, but finding it impossible to hold the two positions, he was released from the High Council; he still retains the important position of Stake clerk. He held the position of choir leader at Brigham City for thirty-two years and at his own request was released March 31, 1912, on the occasion of his sixtieth birthday. Bro. Lee has always filled with the utmost fidelity any position to which he has been called in the Church, and his musical ability has made him friends everywhere. The names of Bro. Lee's children by his first wife, Emma L. Ensign, are Severin Norman, Mary Lovinia, Martin Luther, Camilla Georgiana, Rawson Adams, Emma Adaline, Effie May, Amy, Florence, Karl Christian, and Joseph Lloyd. His second wife (Olivia Forsgren) bore him the following children: John Adolph, Oscar Severin, William Nelson, Charles Peter, Eli Forsgren, Olivia, Lula and Lola (twins), and Victor.

LEWIS, Benjamin, one of the martyrs of the Church killed at Haun's Mill, Caldwell county, Missouri, was born April 23, 1803, at Pendleton, South Carolina, the son of Neriah and Mary Lewis. In 1809 he moved to Simpson county, Kentucky, where he later became a convert to "Mormonism," being baptized by James Emmett in March, 1835. Soon afterwards he was ordained an Elder by James Emmett and John Dustin and appointed to preside over the branch of the Church organized in Simpson county at that time. In the spring of 1836 he moved to Macoupin county, Illinois, and in the summer of 1837 he moved to Caldwell county, Missouri, and resided at Haun's Mill, when the mob attacked the place Oct. 30, 1838. He received a bullet wound in the breast, while in the blacksmith shop, but managed to reach his home, a distance of about one hundred rods, where he expired in about one hour, after having vomited up the ball. His remains were not thrown in the well, where a number of his fellow martyrs were buried, as he was not killed outright, but his brother, Tarlton Lewis, dug a grave near the well, where he buried him. Bro. Lewis left a wife and six children.

LEWIS, Henry, Bishop of the Lehi Third Ward (Alpine Stake), Utah county, Utah, was born April 28, 1854, at Llaneley, Wales, the son of Philip Lewis and Catherine Evans.

Becoming a convert to the restored gospel, he was baptized Aug. 27, 1862, by Philip Lewis. Soon afterwards he was ordained to the office of a Deacon and labored in that capacity for many years. In June, 1871, he emigrated to Utah and became a resident of Lehi, Utah county, where he was ordained an Elder June 22, 1871. In 1873 (June 30th) he married Jane Sarah Goody (daughter of Henry Goody and Mary Willshire), who was



born Feb. 15, 1856, in London, England. This marriage has been blessed with eleven children (seven sons and four daughters), namely, William Henry, Alice Mary, John Samuel, Arthur Thomas, Orrin Isaac, Henry, Susan Jane, George Alma, Julia, Ira Relief, and Verda Lucelle. Bro. Lewis was appointed acting Deacon in Lehi March 1, 1879; was appointed acting Priest in the third district of Lehi March 6, 1880; was set apart as Sunday school teacher by Elder William Yates March 28, 1880; was set apart as second counselor to Lott Russon of the Elders quorum March 16, 1884; was appointed a missionary for the Y. M. M. I. A. Oct. 28, 1889, and was ordained a Seventy March 10, 1889, by Thos. R. Cutler. Early in 1893 he went to Great Britain on a mission and was there until the spring of 1895. Upon his return he labored with the missionary fund committee from 1896 to 1909, and collected thousands of dollars to send to missionaries. At a meeting held Dec. 20, 1903, he was chosen Bishop of the Third Ward of Lehi, and was ordained to that office by Apostle John Henry Smith. He was one of the building committee of the Lehi tabernacle and was appointed treasurer. He received in cash and merchandise $30,913.39, and paid out $30,938.61, from 1900 to 1904, a balance to his credit of $25.22. Bro. Lewis has also held many other positions of trust. He has served as a member of the city council, and as a school trustee, and helped to promote many home industries of Utah county. He has been a director in the People's Co-operative Institution about twenty years and was president of the North Bench Irrigation Company.

LEWIS, Jane Amanda Stevens, a missionary sister who died while filling a foreign mission, was born June 8, 1826, the daughter of Samuel Cunnabell Stevens and Minerva Althea Field. She became a convert to "Mormonism," together with her father, and was baptized in the summer of 1843. She moved with her father's family to Nauvoo, Illinois, in 1845. Sister Jane was delicate from birth, and at the age of sixteen she walked on crutches eighteen months. In 1846 (March 15th) she married Kimball Bullock, with whom she had one child. In 1848 (Nov. 11th) she married Phillip B. Lewis, at Winter Quarters (now Florence, Nebraska) and accompanied him to the mountains that year. In 1851 she left Utah, together with her husband, for a mission to the Hawaiian Islands, where she rendered efficient aid in the missionary work by teaching a few pupils while she worked at needle work to earn their daily sustenance, until her health so failed that a change seemed necessary. She re-crossed the Pacific Ocean without her husband

and arrived in San Francisco, Cal., in November, 1854. Here she spent a few months with her sister Elvira. In April, 1855, she went to southern California by sea and then journeyed by stage inland to San Bernardino. On her arrival there she was very sick, and by her request she was carried into the mountains, twelve miles away, to obtain cold water and fresn air. The brethren built her a little room, but the change was too invigorating and she died Aug. 10, 1855, at the age of twenty-seven years, two months and two days. She was buried in San Bernardino, where her son Wm. Henry (who had died some time before) was buried by her side, the body being removed from Los Angeles.

LEWIS, Phillip Bessom, the second president of the Hawaiian Mission, was born Jan. 16, 1804, at Marble Head, Essex county, Mass. He became a convert to "Mormonism" at an early day and presided over a branch of the Church in Massachusetts. When the first Latter-day Saint missionaries were called to the Society Islands in 1843, he donated liberally to pay their passage across the ocean. He gathered with the saints to Nauvoo, Illinois, where he boarded with the Prophet Joseph Smith and was ordained a Seventy. After the martyrdom of Joseph and Hyrum Smith he was one of those trusted brethren who buried the remains of the martyrs when they were removed from their first burial place in the cellar of the Nauvoo House. Being a tinner by trade he covered the Nauvoo Temple tower with tin. He passed through the persecutions of the saints in Illinois and was among the exiles of 1846. While encamped at Garden Grove, Iowa, his wife, Maria Theresa Bonney, died June 17, 1846. She was born March 17, 1817, at New Bedford, Bristol county, Mass., and was married to Brother Lewis June 27, 1837. From Garden Grove Brother Lewis continued the journey westward, and while residing at Winter Quarters, he married Jane Amanda Stevens, who was born June 8, 1826. She bore her husband two children, namely, Philip Edmund and William Henry. Two days after his marriage to Jane Amanda Stevens Brother Lewis and his wife started from Winter Quarters for the Rocky Mountains, in Zera Pulsipher's company. While crossing the plains Brother Lewis accidentally broke his arm, but it was reset, and he arrived in Salt Lake City Sept. 20, 1848, sitting in a rocking chair and carrying his arm on a pillow. In December, 1850, he was called to assist George A. Smith in making a settlement in Iron county and thus became one of the founders of Parowan. In 1851 he was called on a mission to Hawaii, together with Francis A. Hammond, John S. Woodbury and Wm. G. Perkins, taking his wife with him. On his arrival in California Bro. Lewis was appointed president of the Hawaiian Mission by Parley P. Pratt. He lost a child going out, and his wife, who returned before him from Hawaii, died near San Bernardino in 1855. The Hawaiian Mission being still in its infancy, Brother Phillips opened a tin shop in Honolulu and by his earnings assisted the mission financially. Thus he raised most of the means needed to buy a press to print books in the Hawaiian language. He was released from his Hawaiian mission in 1855 and after recrossing the Pacific he reached San Bernardino Nov. 17, 1855, where his wife had died a few months previously. With a wagon and two spans of mules Bro. Lewis crossed the desert and arrived in Salt Lake City in the spring of 1857. During the winter of 1857-1858 Elder Lewis married Mary Scott, who was born Oct. 29, 1817. They removed to St. George, Utah, and thence to Kanab, Kane county, Utah, where his wiew died Nov. 14, 1875. Subsequently he married Emily

Lewis, a daughter of James and Emily Lewis, of Kanab, who bore him one son, when he was seventy-three years of age. Elder Lewis died at the age of seventy-four years, from an attack of billious fever, Nov. 13, 1879, in Kanab, Kane county, Utah. He was an active and energetic man, a noble worker and honest in all his dealings. Before his death he was ordained a Patriarch.

LEWIS, Tarlton, the first Bishop of Salt Lake City, was born May 18, 1805, in Pendleton (now Anderson), South Carolina, the son of Neriah Lewis and Mary Moss. He moved with his parents to Kentucky in 1809, married Malinda Gimlin March 27, 1828, and moved to Macoupin county, Illinois, in October, 1833. Becoming a convert to "Mormonism," he was baptized by his brother, Benjamin Lewis, July 25, 1836, and moved to Caldwell county, Missouri, in 1837. There he s h a r e d the persecutions of the saints, being wounded at Haun's Mill at the time of the massacre, Oct. 30, 1838. Early in 1839 he moved with his family, consisting of wife and two children, to Quincy, Illinois. In October, 1839, he moved to Commerce (afterwards Nauvoo), and later spent nine months in the Black River country, getting out timber for the Temple at Nauvoo. Still later he took charge of the cranes in hoisting materials for the erection of the Temple. He was ordained a High Priest and Bishop and set apart to preside over the Fourth Ward in Nauvoo, under the h a n d s of Joseph and Hyrum Smith, and acted in that capacity until the expulsion of the saints from Nauvoo in 1846. After spending the winter of 1846-1847 at Winter Quarters, he crossed the plains as one of the original Utah pioneers in 1847, and took charge of the ox-teams on the journey. After arriving in the Valley he was appointed to act as Bishop of Salt Lake City, which position he held until Salt Lake City was divided into several Wards. In the fall of 1848 he was sent back to meet President Brigham Young and the incoming companies; there he met his family, whom he had left at Winter Quarters the year previous. When Salt Lake City was divided in February, 1849, into nineteen Wards, he was chosen as first counselor to Bishop Edward Hunter of the Thirteenth Ward. Late in 1850 he was called to assist in locating a settlement in Little Salt Lake Valley, and thus he became one of the founders of Parowan, where he acted as Bishop until the spring of 1858, when he was called to settle at Minersville, Beaver county. Here he resided until January, 1873, when he moved to Sevier county. In the fall of 1877 he was called to act as Bishop of the Richfield Second Ward, which position he held until he moved to Teasdale, Piute county, Utah, where he died Nov. 22, 1890.

LINNELL, James David, one of the Elders who died in the missionary field, was born Sept. 30, 1889, in Salt Lake City, Utah, the son of Henry Linnell and Elizabeth Wagstaff. He was baptized Nov. 2, 1896, by John Cottam and resided with his parents in the Sixth Ward, Salt Lake City, in 1909, when he was called on a mission to the Southern States. Being set apart for that mission Nov. 2, 1909, he proceeded at once to his field of labor and took hold of missionary work with zeal and integrity. Though only twenty-two years old, he showed signs to become a most efficient missionary, but he was stricken with sickness and died with appendicitis at the St. Joseph Hospital, Memphis, Tenn., Oct. 13, 1910. His remains were sent in care of returning Elders to his home in Utah, where impressive funeral ceremonies took place in the Sixth Ward m e e t i n g house Oct. 23, 1910.

LOOSLE, John William, an Elder who died while filling a foreign mis-

sion, was born Aug. 13, 1867, in Clarkston, Cache county, Utah, the son of John Casper Loosle and Anna Huncerbager. He was baptized April 12, 1876, by his father and later ordained an Elder. While still residing at Clarkston, he was called on a mission to Switzerland and Germany, being set apart for that mission Nov. 7, 1905. On his arrival at mission headquarters, he was appointed to labor in Switzerland, where he became known as a diligent and successful missionary, but his health began to fail, in consequence of which he was released to return home. After traveling as far as Cologne, Germany, he got worse, suffering with stomach catarrh. He was well taken care of in the home of a Sister Hartmann, but he finally passed away July 29, 1908, in Cologne, the immediate cause of his death being heart failure. His remains were shipped to Utah in care of Elder Archie Wilby and interred at Clarkston, where impressive funeral services were held the following day. Brother Loosle left a wife and three little sons. For more than thirty months he had labored in the Swiss and German Mission and had been instrumental in bringing a number of souls to a knowledge of the truth.

MACE, John, an Elder who died while filling a foreign mission, was born May 13, 1806, in Stockport, Cheshire, England, the son of William Mace and Fanny Slate. He received the gospel and was baptized in October, 1842, by Elder Henry Shaw. In 1865 he came to Utah, leaving his family in England, and on May 29, 1867, he was set apart by President George A. Smith for a mission to his native country and to gather his family to Zion. He labored faithfully in the missionary field, mostly in the Leeds conference. He died in Leeds Jan. 19, 1869, at the age of sixty-three years, being a High Priest at the time of his demise.

MAJOR, Wm. Warner, an Elder who died while filling a foreign mission, was born Jan. 27, 1804, in Bristol, England, the son of Richard and Constantina Major. He was baptized in London in 1842 and soon afterwards ordained an Elder and sent to preach the gospel in Reading and throughout Berkshire. He continued to labor in the ministry with considerable success until the winter of 1844, when he emigrated to Nauvoo, Illinois,. He was with the body of the Church through the difficulties in Nauvoo until the saints were forced to remove to the West in 1846. In Winter Quarters he was appointed a member of the High Council, and in 1848 he left Winter Quarters in Pres. Brigham Young's company for the Salt Lake Valley, where he resided five years. He traveled through the principal settlements of Utah, and, being an artist by profession, he made many interesting sketches of imposing scenery in this western country. On April 6, 1853, he was appointed on a mission to England, where he arrived in December, following, and was appointed to labor under the pastor of the London, Kent, Reading and Essex conferences. He was suffering from a severe cold at the time, from which he was never entirely free afterwards. On the 13th of August, 1854, while crossing the river Thames, he was suddenly seized with chills and vomiting. The saints did all in their power for him, but he remained in that condition from time to time until Oct. 2, 1854, when he died. Elder Major was a remarkably kind, patient and exemplary man and his humble disposition won for him many friends.

MALIN, Elijah jun., an Elder who died while returning home from a mission, was born March 11, 1808, in Chester county, Penn., the son of Elijah Malin and Catherine Essick. In 1830 (Feb. 4th), he married Sarah McQuicken, in Chester county. She

bore her husband four children, namely, John McQuicken, Margaret Ann, Catherine, and James Elijah. The parents having become converts to "Mormonism," Elijah and his family also joined the Church, he being baptized Jan. 2, 1841. Soon afterwards he was ordained to the office of an Elder by Lorenzo D. Barnes. Brother Malin assisted to fit out the ship "Brooklyn," which in February, 1846, sailed from New York with a company of saints, bound for California by way of Cape Horn. By this ship he sent some very valuable goods, part of which was lost on the voyage or after the arrival in California; yet he had sufficient left so that his family could secure an outfit for crossing the plains. With his family Brother Malin joined the saints in their general exodus from Nauvoo in 1846. On the journey westward he lost most of his livestock and suffered with the rest of his co-religionists during those perilous times. He resided at Winter Quarters in April, 1848, when he was called on a mission to the Eastern States, together with Henry Kearns. His principal field of labor was Chester county, Pennsylvania, where he looked after some property which had been left there unsold at the time he first moved west. After laboring faithfully as a missionary, according to his appointment, he left Philadelphia in April, 1849, to travel to the headquarters of the Church on the frontiers, together with Wm. I. Appleby and others. On the journey, while traveling on a river steamer near Louisville, Kentucky, Brother Malin was stricken with cholera and suffered severely on the rest of the journey to St. Louis, where he died May 5, 1849. His family subsequently (1851) emigrated to Utah, being partly assisted to the Valley by the Church. His son, John M. Malin, drove the family team across the plains and mountains.

MANNING, Arthur, one of the Elders who died in the missionary field, was born Oct. 3, 1885, in Slaterville, Weber county, Utah, the son of Emanuel J. R. Manning and Sarah Alice Singleton. He was baptized in the spring of 1894 by George R. Bennett and resided with his parents in West Point (South Hooper), Davis county, Utah, when he was called on a mission to the Southern States in 1909. Being set apart for his mission June 8, 1909, he proceeded at once to his field of labor, arriving there June 14, 1909. He labored successively in Ohio, Virginia and Tennessee, but finally took sick and was taken to the Lincoln Memorial Hospital at Knoxville, Tenn., where he died Sept. 22, 1910, of general septic peritonitis. President Chas. A. Callis came to his bedside as soon as he heard of his sickness and together with other Elders and the nurses (in addition to medical skill) did all they could to save the Elder's life. The remains were shipped to his home in Utah. Elder Manning seemed to anticipate the end, for early in the day on which he passed away he told the hour when he would go, kissed his companion, talked to the saints present and predicted prosperity for the work of the Lord in the South. Bro. Manning was an ideal missionary, loved and respected by all who knew him. "In the work of the Lord there were none more energetic than he, and considering his field of labor none more successful." From his missionary record it appeared that he disposed of forty-four Books of Mormon in four months, and in six weeks he disposed of 107 doctrinal books, laboring in a sparsely settled region. Although but twenty-four years old, Elder Manning could have said like Paul: "I have fought the good fight, I have finished my course, I have kept my faith." His funeral took place Sept. 28, 1910, in the West Point Ward.

MANTLE, John Willard, an Elder who died in the missionary field, was born July 24, 1854, in Salt Lake City,

Utah, the son of Llewelyn Mantle and Catharine Watkins. He was baptized when eight years old by John Bennion, in Taylorsville, Salt Lake county, Utah, and resided in Taylorsville when called on a mission in 1903. in 1882 (June 29th) he married Jane Criddle in the Endowment House, Salt Lake City, which union was blessed with five children, namely, Mary Ann, John Edward, Pearl, Myrtle C., and Ivy C. Being set apart Sept. 29, 1903, for a mission to the Eastern States, he left for his field of labor the following day (Sept. 30th). He attended faithfully to his duties as a missionary until his health began to fail, due to some internal complications. After undergoing an operation Nov. 18, 1904, he appeared to be rapidly recovering, but on the 25th he was seized with a severe spell of sneezing, which evidently affected his heart, and it being weakened by the operation, and probably by the anesthetic, could not resist the strain. He died in Baltimore, Maryland, Nov. 26, 1904. His remains were brought home by Elder Wilford M. Allred of Spring City, who arrived in Salt Lake City early in December, 1904. Elder Mantle was a member of the 115th quorum of Seventy and left a wife and several children.

MARKHAM, Stephen, one of the original Utah pioneers of 1847, was born Feb. 9, 1800, in the town of Avon, Ontario (now Livingston) county, New York, the son of David Markham (born at Avon) and Dinah Merry. His father was a revolutionary soldier and was accidentally shot while training, when Stephen was two years old. His mother afterwards moved to the State of Ohio and the family settled in Chester, Geauga county, where Brother Markham first heard the gospel and was baptized by Elder Abel Lamb in July, 1837. He was a well-to-do farmer at the time and sold all his possessions in Ohio by the counsel of the Prophet Joseph Smith and furnished most of the means to fit out sixty souls and took charge in emigrating them from Kirtland, Ohio, to Far West, Missouri. After arriving in Far West he was appointed an agent for the Church to raise means and assist the poor saints in the days when trouble and persecution were heaped upon his people by the mobs in Missouri and Illinois. He was appointed colonel in the Nauvoo Legion and rendered efficient aid in 1843, when the Prophet Joseph was in danger of being kidnapped by his enemies and taken to Missouri. Prior to this he had assisted the family of the Prophet to escape from Missouri into Illinois, and he afterwards acted as a body guard to the Prophet. At a time in Nauvoo, Illinois, when the Prophet was perplexed with vexatious law suits, Stephen Markham sold his only house, which was newly built, gave Joseph the proceeds, $1200, and then moved his own family into a tent until a cabin could be built. This was in 1844, about the time that Joseph and his brethren were imprisoned in Carthage jail. Only a few hours before the martyrdom of Joseph and Hyrum the bloodthirsty mob put Bro. Markham on a horse and drove him out of Carthage; the mobbers probed his legs with their bayonets until his boots were filled with blood. The scars of these bayonet thrusts he bore to his grave. When the saints were being driven from Nauvoo, Bro. Markham was appointed, by President Brigham Young, captain of two hundred pioneers and led them thence to Council Bluffs, Iowa. In the spring of 1847 he was chosen as one of the pioneers and appointed captain of the first hundred. He was also appointed captain of the guard to select out of the camp fifty men in whom he could place implicit confidence. Bro. Markham attended to his duties faithfully and well during the journey to Great Salt Lake Valley, and after his arrival in the Valley he became one of the most ac-

tive among the pioneers. He returned to Winter Quarters the same fall (1847) and then spent upwards of two years on the frontiers. In October, 1850, he returned to the Valley in charge of a company of fifty wagons. His first wife, Hannah Hogelboon, who was born April 1, 1813, at Manchester, Bennington county, Vermont, shared with him in all the early trials of the Church in Missouri and Illinois. Some time after the arrival of the family in Utah she left her husband and, together with her three sons (Warren, Whiting and David), went to California to the gold diggings. She and her sons became permanent residents of California, where they all subsequently died. Brother Markham was ordained to the Priesthood in an early day and was honored with the ordination as a High Priest March 30, 1842. Soon after his arrival in the Valley he located in Utah county, and in 1853 he was ordained a Bishop by Geo. A. Smith and set apart to preside over the infant settlement of Palmyra, near the present town of Spanish Fork. He served as a colonel in the Walker Indian war. In 1856 he was sent on a colonization mission to Fort Supply, near Green river, and assisted in establishing the first express line across the plains. Beloved and respected by all who knew him he died at Spanish Fork March 10, 1878. Bro. Markham was one of the greatest pioneers of this western country, a practical advocate of religious liberty and a friend of humanity. He was ever charitable to the poor and unflinching in his integrity to the cause of the great Latter-day work. Having lived a most active and useful life, he passed away in peace in the midst of his family and friends. In 1850 (Oct. 5th) Brother Markham married Mary Curtis (daughter of Jeremiah Curtis and Ruth Stratton of Michigan and widow of Ornon Houghton), by whom she had one child (Edgar Stratton). She was born Nov. 15, 1832, and her children by Stephen Markham were the following: Orville Sanford, Mary Lucy, William Don Carlos, Sarah Elizabeth, Atta Ruth, Hosmer Merry, Emily Aurelia, Margaret Eliza, Joseph, Charlotta, Julina, Ira Mitcham, Clarissa Maretta, and Caroline Louisa. About 1853 Bro. Markham married Jane Boyce Wyott, a widow, who bore him one son, who was named Stephen. Bro. Markham engaged in farming and stock raising most of his life.

MARTINEAU, Lyman Royal, a member of the general board of Y. M. M. I. A., was born April 21, 1859, at Parowan, Iron county, Utah, the son of James Henry Martineau and Susan Julia Sherman. His father was one of the early pioneers of Utah and one of the founders and prominent officials in the founding of Parowan in



1851. Lyman R. was baptized when about eight years of age and was subsequently ordained to the offices of Deacon, Teacher and Elder. He graduated from the Brigham Young College at Logan, Utah, in May, 1879, and was making preparations for entrance to Cornell University, New York, for a law course, when called on a mission to Great Britain. Giving up his purpose to study law, he left

for his mission in May, 1879. During the two years and a half in which he labored in Europe as a missionary, he spent six weeks traveling in the missions and conferences of Denmark, Norway, Sweden, Germany, Holland, Belgium and France. During the last year of his mission in Great Britain he acted as secretary to the European Mission, the headquarters of which at that time were at 42 Islington, Liverpool, England. In October, 1881, he brought to Utah a company of 396 saints, which crossed the Atlantic in the steamship "Wyoming," sailing from Liverpool, England, Oct. 22, 1881. Soon after his return home he was ordained a High Priest by Moses Thatcher and appointed Stake superintendent of Y. M. M. I. A. in Cache Stake. In 1881 (Dec. 29th) Brother Martineau married Alley Preston (daughter of Bishop Wm. B. Preston and Harriet Ann Thatcher), who was born March 2, 1863, at Logan, Utah. This marriage was blessed with eight children, namely, Alley, Harriett Ann, Lyman R. jun., Henrietta Julia, Preston, Martha Claytor, Allen Sherman and May. While a resident of Logan, Bro. Martineau acted as a member of the Logan city council (1882-1883) and as county assessor and collector for Cache county (1882-1886). From 1884 to 1904 he served as a member of the High Council of the Cache Stake, which position he held until September, 1904, when he moved to Salt Lake City. There his wife died Sept. 15, 1907, having been preceded in death by her children Henrietta Julia and May. In 1894-1895 Bro. Martineau served as a member of the State Reform School board. He was chosen as a member of the Brigham Young College board of trustees by action of President Lorenzo Snow and still occupies that position. In 1908 he was a candidate for Congress from Utah on the Democratic ticket, but was not elected, the Republican candidates receiving a majority of the votes. In 1905 he was called to be a member of the general board of Y. M. M. I. A., which position he still holds. For some time he has acted as federal appraiser for Utah for the Federal Land Bank of Berkeley, Cal. In 1913 (Sept. 30th) Bro. Martineau married Emmeline Cannon (daughter of John Q. and Annie Wells Cannon), who was born Feb. 8, 1893, in Salt Lake City. This union has been blessed with four children, namely, Mary, Jeanne, Emma Lou and Vilate.

MARTINSEN, Charles, one of the Latter-day Saint Elders who died in



the missionary field, was born July 11, 1865, in Norway, the son of Peter Martinsen and Toline Christensen. He was baptized when ten years of age by his father at Röken (not far from Christiania) and became an earnest and efficient Church worker in the Röken branch before he emigrated to America, being ordained to the Priesthood soon after his baptism. Soon after his arrival in Utah, he located in Koosharem, Sevier county, where he resided when he was called on a mission, being then a member of the 82nd quorum of Seventy. He was set apart for his mission April 30, 1907, and on his arrival in Scandinavia was appointed to labor in the Bergen conference, Norway. After doing missionary work for some time in the town of Fiekkefjord, he went to Stavanger in December, 1908, and

spent Christmas there with the saints. Being attacked with severe pains, a physician was consulted, who after diagnosing the case said it was a case of appendicitis. Bro. Martinsen consequently underwent an operation, which seemed to be successful, but he suffered a relapse and died Jan. 12, 1909, in Stavanger. His remains were shipped home in charge of Elder Albert E. DeLange. Elder Martinsen was an exemplary man, a faithful Elder in the Church and well respected both at home and abroad. He was unmarried, although forty-three years old, when he died.

MAUGHAN, Hyrum, an Elder who died while filling a mission, was born Dec. 17, 1871, in Weston, Oneida county, Idaho, the son of John H. Maughan and Sarah Maria Davenport, and was baptized April 8, 1881, by D. L. Hoops. In obedience to call he was set apart Dec. 1, 1897, for a mission to the Northern States, arriving at Chicago Dec. 5th. He was appointed to labor at Anderson, Indiana, together with Elder Jonathan H. Hale jun., and these two Elders labored unitedly together and made many friends. In March, 1898, Bro. Maughan met in conference at Indianapolis with the Elders of Indiana, after which he was assigned to labor in the same place with Elder W. R. Andrew. Elder Maughan labored with a zeal, cheerfulness and love for his fellow-men that was highly commendable. His great faith in the Lord was fully maintained to the last moment. As early as April 20, 1898, he felt unwell and steadily grew worse with cramps until he was advised by his brethren to consult a doctor, which he did. Other doctors were called in and all agreed that his trouble was a case of appendicitis and advised an immediate operation, to which Bro. Maughan willingly submitted, feeling he was in the hands of the Lord, in whose service he was laboring. Accordingly he was taken to St. John's hospital, April 22, 1898, and the operation performed by five skilled surgeons. Through the blessings of the Lord he rallied successfully from the operation and began to improve rapidly. Most of the Elders of the mission made special mention of Brother Maughan in their prayers that, if it be the will of the Lord, he speedily recover from his affliction. He so far recovered that on May 28th the doctors advised him to leave the hospital and go back to his room. Here he ate heartily and had great faith in his recovery. He was advised by many to return home, but his answer was, "I did not come here to return home until the Lord calls me there." June 1, 1898, after eating a hearty meal, he was taken with cramps, and though everything possible was done to relieve him, he died Friday, June 3, 1898. A premonition by a dream was given him a short time before his sickness, of his end, but he took no particular notice of it. "Elder Maughan was an energetic laborer in the Lord's vineyard and did as much as lay in his power for the advancement of the cause. He laid down his life in bringing salvation to his fellow-men. He stood at his post a true hero and faithful servant of God. His reward is that of a martyr; his future hopes are great; his mission of love is now in the eternal worlds." The remains of Elder Maughan were accompanied to Chicago from Anderson by Elders Joseph E. Cardon and W. R. Andrew, and, after proper arrangements with the railroads, were accompanied to Weston, Idaho, by President Lewis A. Kelsch.

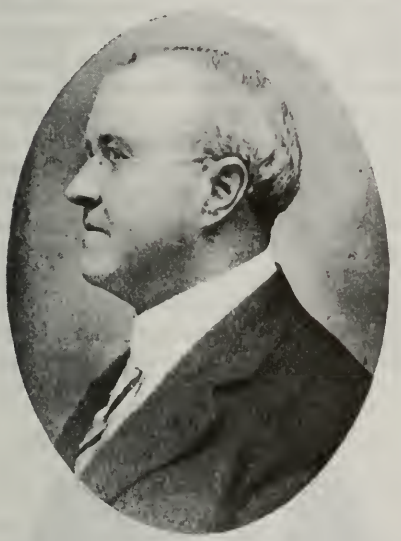
McBRIDE, George, one of the martyrs of the Church ,was born Dec. 21, 1826, in Willanova, Chautauqua county, New York, the son of James McBride and Betsy Mead. Both his parents were natives of the State of New York and having accepted the gospel, they were baptized in 1833 and went

through all the trials and persecutions endured by the saints in the early rise of the Church. In August, 1839, his father died, leaving his mother in very poor circumstances, with seven children. In the fall of 1846 George married Abia Ann Smith (daughter of William and Nancy Smith), which marriage was blessed with three children, two sons and one daughter. In 1849 Bro. McBride emigrated to Utah and settled in Farmington, Davis county, where his wife died in 1854. In 1855 (March 27th) Bro. McBride married Ruth Ann Miller, daughter of Henry W. Miller and Elmira Hunt of Farmington. Two sons were the issue of this marriage. In 1857 Bro. McBride was called to assist the missionaries who had settled at Fort Limhi (now in Idaho), and while engaged in missionary as well as temporal labors in that place, he, together with James Miller, was killed Feb. 25, 1858, by the Bannock and Shoshone Indians; five other brethren were wounded on the same occasion. The brethren who were killed were buried inside of the fort walls, at Fort Limhi. (For details, see Salmon River Mission.)

McBRIDE, Thomas, one of the martyrs of the Church (a victim of the Haun's Mill massacre), was born March 12, 1776, in Bartley, Logan county, Virginia, the son of James McBride. About the year 1810 he removed to the town of Fairfield and thence to Wayne county. Here he served as justice of the peace for a number of years, and being converted to "Mormonism" he was baptized about the year 1831 by Elder Harvey Green, but was never ordained to any office in the Church. On the 10th day of June, 1834, he crossed the Mississippi river into Missouri, where he lived two years in Bowling Green, Pike county, and after residing for a time in Ray county, he moved to Caldwell county, Missouri, in 1836 (Sept. 19th), locating about a mile from Haun's Mill, where he was killed Oct. 30, 1838. At the time of his death he was the acting justice of the peace for Grand River Township, Caldwell county, Missouri. As he was retreating from the blacksmith shop, which was being attacked by the mob, Jake Rogers, a mobber, overtook him and demanded his gun, which he delivered up. Mr. Rogers then immediately commenced hewing at him with a corn cutter and continued till he fell to the ground. Rogers then started to cross the creek, but as Bro. McBride raised up a little, Rogers returned and swore he would give him some more, for "he was a damned old Mormon anyhow" and struck him repeatedly over the head, which killed him. In warding off the blows of the corn cutter, all the fingers of his left hand were cut off, a large gash made in his thumb and one of his ears was severed. A large wound was also found in his left breast, supposed to be caused by a bullet. This tragedy occurred on Shoal Creek, about seventy-five yards below Haun's Mill. Bro. McBride was buried in a well, about a hundred yards northwest from the mill, together with fourteen others, who were murdered by the mob on the same day.

McGREGOR, Joseph Franklin, president of the Beaver Stake of Zion and a resident of Beaver, Beaver county, Utah, was born Aug. 16, 1868, at Parowan, Iron county, Utah, the son of William Campbell McGregor and Sarah Fish. He attended the district school and worked on the farm until nineteen years of age, during which time he acted as an officer in the Ward Primary Association, Sunday school and Y. M. M. I. A., having been baptized when about eight years old and later ordained to the Aaronic Priesthood. In the fall of 1887 he went to Provo, where he attended the Brigham Young Academy for two years, and in the winter of 1890-1891

he acted as principal of the Beaver Stake Academy. In the fall of 1892 he entered the law department of the University of Michigan, graduating from this institution in June, 1894, with the degree of LL.B. Returning to Parowan, he practiced law there until the spring of 1896, when he married Isabella Durham, and left in April of that year for a mission to the Southern States, where he remained nearly two years and a half, acting nearly all of this time as president of the North Alabama conference. Re-



turning to Utah in the fall of 1898, he was elected county attorney of Iron county and appointed city attorney of Parowan city. During the winter of 1898-1899 he acted as a counselor to the Stake superintendent of Y. M. M. I. A. in the Parowan Stake, and in the spring of 1899 he was ordained a High Priest by Francis M. Lyman and chosen to act as superintendent of the last named organization. In the fall of 1899 he was elected a representative to the State legislature from Iron county, and in the fall of 1901 he entered the Barns Medical College at St. Louis, Mo., continuing his medical studies summer and winter until he graduated from the Illinois Medical College in Chicago in April, 1904. Returning home he located at Richfield, Utah, where he received the appointment of surgeon for the R. G. W. Ry. Co. and was also made county physician of Sevier county. In July, 1909, he returned to Parowan, where (in September) he was chosen as a member of the High Council of the Parowan Stake and as first assistant in the Stake superintendency of Sunday schools. He also acted as city physician and city attorney of Parowan city. In 1914 (October) he moved to Beaver, where he has acted as city physician for the last three years. He was also a member of the local draft board and the county council of defense during the late war, and at present is local medical examiner for the Government for Beaver county. In 1916 (April 23rd) he was chosen and set apart as president of the Beaver Stake by Apostle Rudger Clawson, which position he still holds. His wife, Isabella Durham, was the daughter of Thos. Durham and Caroline Mortensen and was born March 12, 1875. Se has borne her husband nine children, namely, Franklin D., Marie, Ronald D., Claude Eldon, Dean L., Arden D., Marvin D., Helen and Julia.

McGREGOR, William Campbell, Patriarch and Bishop of Parowan (Parowan Stake), Iron county, Utah, was born April 11, 1833, in Glasgow, Scotland, the son of Alexander McGregor and Elizabeth Campbell. When a youth of seventeen years he heard the gospel, believed it and was baptized by Peter McFarlane Sept. 1, 1850, at Greenock, Scotland. He was ordained a Teacher by Elder John Lyon. In 1854 he emigrated to Utah, crossing the Atlantic in the ship "John M. Wood," drove an ox team across the plains and arrived in Salt Lake City October, 1854. After remaining in the City about ten months, he went to Parowan in 1855, where he married Mrs. Smith, a widow, in 1857. He

was ordained an Elder in 1856, elected alderman in Parowan in 1863; ordained a Seventy and chosen as a president of the 69th quorum of Sev-



enty in 1865. He also held the office of school trustee for fifteen years. In 1876 he labored as a missionary in Pennsylvania, and soon after his return home was appointed postmaster of Parowan, which office he held four and a half years. When Parowan was divided into two Wards, July 29, 1877, Bro. McGregor was ordained a High Priest and Bishop and set apart to preside over the Parowan First Ward by President Wilford Woodruff, which position he held about three years In 1880-1881 he filled a mission to Scotland. He acted as probate judge of Iron county four terms, or six years, being first appointed by President Grover Cleveland Aug. 6, 1883, to fill an unexpired term. Later he was regularly elected to the same office. He also filled many other positions of responsibility. Thus he acted as selectman for Iron county several terms, and for ten years he was president of the Parowan Co-op Store. He was ordained a Patriarch in September, 1901, and held that position at the time of his death, which occurred June 16, 1913, at Parowan. Patriarch McGregor was a highly respected citizen and a faithful member of the Church.

McKAY, Thomas Evans, president of the Ogden Stake, Weber county, Utah, was born Oct. 29, 1875, in Huntsville, Weber county, Utah, the son of David McKay and Jennette Evans. He was raised and schooled in Huntsville and graduated from the University of Utah in 1899. After being baptized by his father Oct. 23, 1883, he was ordained successively to the offices of Deacon, Teacher, Priest, Elder and Seventy. He labored on the Weber Stake Sunday School Board, together with Supt. Thomas B. Evans, and in 1900 he filled a mission to Switzerland and Germany. After laboring in Stuttgart three months and in Munich three months, he presided over the Frankfort conference thirty months. Before going on his mission he was principal of the Pingree School in Ogden, and after his return to Utah he taught two years in the Weber Academy; later he taught two years



in the Agricultural College, after which he served as superintendent of the Weber county schools. When the original Weber Stake was divided into three Stakes in 1908, Elder McKay

was ordained a High Priest and chosen to act as second counselor to President Thomas B. Evans. In 1909-1912 he filled a second mission to Europe, this time presiding over the Swiss and German Mission, with headquarters in Zurich, Switzerland. After returning from that mission he again acted as second counselor to Pres. Evans of the Ogden Stake and later as first counselor, and when President Evans died in March, 1919, Bro. McKay was chosen as president of the Ogden Stake, which position he still holds. President McKay has also been active in secular matters and has held many positions of honor and responsibility. Thus he served for some time as recorder of Weber county and in 1919 he represented Weber county in the Utah State legislature. In 1912 (Sept. 11th) Brother McKay married Faun Brimhall, daughter of Geo. H. Brimhall and Flora Robertson. Mrs. McKay was born May 16, 1889, in Spanish Fork, Utah. Three children have blessed this marriage, namely, Flora Jennette, Faun and Thomas B. Pres. McKay is a farmer and stock raiser.

MORRIS, Joseph Smith, the third Bishop of Greenville Ward (Beaver Stake), Beaver county, Utah, was born Jan. 5, 1849, in Wales, the son of John Morris and Mary Ormond. He emigrated to Utah with his parents in 1850 and settled in North Ogden, Weber county, and at the time of the general move in 1858 he settled in Kanosh, Millard county, and became a resident of Greenville, Beaver county, in 1858. In 1868 (Nov. 5th) he married Mary Easton (daughter of Robert Easton and Mary Miller), who was born Dec. 2, 1850, in Salt Lake City, her parents having emigrated the previous spring from Scotland. This union was blessed with eleven children, namely, John R., Mary E., Joseph H., Lillie J., Esther B., Lettia J., Zealand S., Clara E., Lulu A., Alice V. and Frank A. In 1883-1884 Bro. Morris filled a mission to New Zealand, and after his return home from that mission he was ordained a High Priest and Bishop April 26, 1885, and set apart to preside over the Greenville Ward, which position he held until 1898. Bishop Morris died Aug. 9, 1904, in Greenville.

MERRILL, Katie Elizabeth Hale, the first Latter-day Saint missionary sister who died while filling a foreign mission, was born Dec. 10, 1871, at Grantsville, Tooele county, Utah, the daughter of Alma H. Hale and Sarah Anne Clark. She was baptized by her father when about eight years of age and became an active worker in the Ward Sunday school and Y. L. M. I. A. After her marriage to Elder Joseph Harris Merrill, she became a resident of Smithfield, Cache county, Utah, and in 1891 she was set apart to go with her husband on a mission to Samoa. She arrived in Samoa March 23, 1891, and was at the mission headquarters at Fagalii on the island of Opolu, when she died in childbed June 29, 1891. Her infant baby boy died the same day. They were both buried in the same coffin. By permission of the manager of the German plantation, the brethren buried them on the brow of a hill, about two hundred yards from the mission house at Fagalii.

MILLER, Lewis Edgar, an Elder who died in the missionary field, was born March 4, 1882, in Riverton, Salt Lake county, Utah, the son of Charles E. Miller and Christine G. McAllister. He was baptized May 1, 1890, by Samuel L. Howard and later ordained an Elder. He was set apart for a mission to the Northern States May 12, 1908, and left Salt Lake City May 15, 1908, to take up his labors in the missionary field. While discharging the duties of his calling in Chicago, Ill., he was taken by a violent chill at the close of a meeting held March 29, 1910. Pneumonia developed the next day and he was immediately sent to the Rhodes' Avenue Hospital,

where he was attended, but died on Thursday, April 8, 1910. His remains, accompanied by Elder Alvin F. Wade, were sent to his home in Riverton, where impressive funeral services were held April 13th. Elder Miller was twenty-eight years old and unmarried. Besides his parents, he left two brothers and four sisters.

MOODY, Ella Adelia, a missionary sister who died while filling a foreign mission, was born Oct. 31, 1874, in Spanish Fork, Utah county, Utah, the daughter of David D. Williams and Rosina Allen. She was baptized in the winter of 1882 by William Solomon, and married William Alfred Moody of Thatcher, Graham county, Arizona. In obedience to a call from the Church authorities she accompanied her husband on a mission to Samoa. She was set apart by Elder Abraham H. Cannon Oct. 12, 1894, and arrived in Samoa Nov. 2nd of the same year. On the journey she was quite sick, in fact her health had not been good for a number of years, and she did not improve after arriving in the mission. She gave birth to a daughter May 3, 1895, and for two or three days she appeared to be progressing favorably, but then fever set in, which prevented her from obtaining sleep. As a consequence she became delirious, her vitality began to ebb, and on the evening of May 24, 1895, she passed peacefully away at the mission house at Fagalii, on the island of Upolu.

MORRIS, George Edwin, one of the Elders who died while filling a foreign mission, was born Dec. 6, 1887, at Rockville, Washington county, Utah, the son of Hyrum B. Morris jun. and Eliza Smith. He was baptized Dec. 6, 1895, by his father and later ordained an Elder. While residing with his parents at Mesa, Maricopa county, Arizona, he was called on a mission to Samoa, being set apart for the same May 14, 1908. He arrived at Apia July 5, 1908, and for four months labored on the island of Upolu and was then assigned to accompany Elder William Kennison to the island of Savaii. En route to the latter island in a sailing vessel, he was overcome with heat; he lapsed into unconsciousness and his condition became so serious that his companion chartered a steamer and took him to the mission headquarters at Apia. There he received medical attention and tender nursing on the part of his colleagues, but he died Dec. 12, 1908, five weeks after the sun-stroke. The funeral occurred the next day and the remains were interred in the Apia cemetery. His missionary companions spoke of Elder Morris in the highest terms.

MUIR, David M., an Elder who died while filling a foreign mission, was born April 26, 1862, in Beaver, Beaver county, Utah, the son of John Walter and Grace Muir. He was set apart for a mission to Great Britain Aug. 26, 1898, by Elder Heber J. Grant, and arrived in Scotland, where he had been appointed to labor, Sept. 17, 1898. After staying in the city of Glasgow eight days, making some preliminary preparations for active missionary work, he addressed the saints in the Glasgow branch on Sunday, Sept. 25th, taking for his subject "The Atonement of Christ." On the Tuesday following, according to his appointment, he went to Fifeshire, his field of labor. He stayed in Dunfermline about a week, visiting the saints and attending to other duties in company with Elders Robert McKinlay and Joseph Wickens. From here he wrote a letter to Glasgow, stating that he had arrived safely and ordering several hundred tracts. This, it is believed, was the last letter he ever wrote. When he, accompanied by Elder Wickens, went to Lochgelly on the 7th of October, he was ill, and on the following day he was compelled to go to bed. As soon as his

condition became known, Elder McKnight, laboring in the neighboring field, went to render assistance, and two days later Elder Edward went from Glasgow. The seriousness of Brother Muir's condition then became fully known, but after the administration and prayers of the Elders, his condition seemed to become somewhat improved, until Wednesday, Oct. 19, 1898, when another change came, and, "that night his spirit took its flight from this world of care and sorrow to dwell in peace with the righteous who have gone before." The attending physician, Dr. Frank Dendle, did all in his power to give relief, on several days making two or three visits; and after all was over tendered his services gratuitously, refusing any remuneration, save the thanks and appreciation of the fellow-laborers and friends of the deceased. Bro. Muir's mission in Scotland was short; but during the time he was there, he won the love of every one who had the pleasure of meeting him. His quiet, unselfish manner and generous, uncomplaining nature won him immediate friends. Previous to his mission to Scotland he filled a three years' mission in New Zealand (1887-1890). At home he was an active worker in the local Sabbath school and Improvement Association, and once presided over the Y. M. M. I. A. of Beaver. He was also one of the seven presidents of the 12th quorum of Seventy in the Beaver Stake.

NELSON, John E., an Elder who died in the missionary field, was born April 16, 1878, at Spanish Fork, Utah county, Utah, the son of Andrew Ekelund Nelson and Johanna M. C. Rigtrup. He was baptized Aug. 5, 1886, by A. R. M. Beck, and afterwards ordained to the Priesthood; later he was ordained a Seventy, and was a resident of the Spanish Fork First Ward April 3, 1906, when he was set apart for a mission to California. He was prosecuting his labors in the ministry in that State when he died Oct. 15, 1907, in Oakland, with malaria fever and pneumonia. Two weeks later his remains were shipped to his home in Spanish Fork, arriving there Oct. 24, 1907, in care of Pres. Joseph E. Robinson. The board of health in California, fearing that the Elder had died with a contagious disease, had caused the delay in shipping the body home. Elder Nelson was a faithful missionary, devoted to his work, and left a wife and several children. At the funeral held in Spanish Fork, five brothers and one nephew of the deceased acted as pallbearers.

NESLEN, Samuel Francis, an Elder who died while filling a mission, was born Sept. 30, 1831, in Lowestoft, county of Suffolk, England, the son of Samuel Neslen and Eunice Francis. He was baptized in 1852, ordained to the office of a Priest soon afterwards and labored in the local ministry until he emigrated to Utah, together with his father and family, sailing from Liverpool, England, in the ship "Golconda," Jan. 23, 1853. Soon after his arrival in Utah he was ordained a Seventy and became a member of the 39th quorum of Seventy. In the summer of 1855 he was one of a number of Elders who were sent as an escort to Apostle Orson Hyde, when he went as judge to Carson Valley. In August following, Elder Neslen returned to Utah as an escort to Apostle P. P. Pratt, returning from a mission to California. In the fall of 1856 he was called on a mission to England. The first night after leaving Salt Lake City he camped in the mountains all alone, being unable to overtake his company which had started ahead of him. This brought on a severe cold, which finally terminated in consumption and death. After his arrival in Liverpool, in December, 1856, he was appointed by Apostle Orson Pratt to labor in the South pastorate, under the direction

of his brother, Robert F. Neslen; afterwards he presided over the Wiltshire conference, occupying that position until Jan. 21, 1858, when he sailed from Liverpool, together with his brother Robert and other Elders. He had been sick all the time while laboring in England, and when he arrived in New York he was unable to proceed any further, being so weak that he could not even walk ashore. His brother remained with him and waited upon him until he died, May 13, 1858, in Williamsburg. He was buried in Cypress Hill cemetery.

NIBLEY, Preston, a member of the General Board of Y. M. M. I. A., was born May 26, 1884, in Logan, Utah, the son of Charles W. Nibley and Ellen Ricks. He was baptized May 26, 1892, by John Rouche in the



Logan Temple; ordained a Deacon by Henry Ballard; ordained an Elder March 31, 1903, by Anthon Anderson and filled a mission to Germany in 1903-1906, laboring for eighteen months as president of the Berlin conference. He passed through many peculiar experiences at that time, when the American Elders were constantly banished from Germany for preaching the gospel. In 1906-1907 Preston Nibley was a student at the University of Chicago, taking a general educational course. In 1908 (Sept. 18th) he married Anna Parkinson (daughter of Geo. C. Parkinson and Lucy Ann Doney), who was born Jan. 30, 1886, at Franklin, Idaho. There have been three children born to them, namely, Eleanor, Luck Deanne and Preston P. While residing in Logan Bro. Nibley served as a member of the Cache Stake Sunday School Board. He moved to Salt Lake City with his family in 1911. In the fall of 1911 he was chosen as second counselor in the superintendency of the Liberty Stake Y. M. M. I. A. After moving into the Eleventh Ward, Salt Lake City, he was chosen as president of the Ward Y. M. M. I. A. and in 1919 he was chosen as a member of the General Board of Y. M. M. I. A. Elder Nibley's chief occupation is that of real estate and manufacturing, and by his business tact and financing ability has become well known in the commercial centers of the city. He has also acted as a member of the Utah State Historical Society and is at present corresponding secretary of that organization.

OKELBERRY, Peter, an Elder who died in the missionary field, was born Feb. 26, 1890, at Marion, Cassia county, Idaho, the son of Martin Okelberry and Christina Sandberg. He was baptized Aug. 7, 1898, by Harvey Sessions and later ordained an Elder. He resided in the Hazel Ward, Cassia county, Idaho, when he was set apart for a mission to California Dec. 5, 1916. While endeavoring to perform his duties as a missionary, he took sick and died with hemorrhage of the brain at Santa Ana, Orange county, California, May 22, 1917. The body was shipped home to Idaho, accompanied by the mother and a brother of the deceased.

OKERLUND, Ivan George, an Elder who died in the missionary field,

was born May 10, 1892, in Loa, Wayne county, Utah, the son of Geo. W. Okerlund and Lida Hunt. He was baptized in 1900 by Ola Okerlund, and later ordained to the Priesthood. While still residing with his parents in Loa, he was called on a mission to the Eastern States, being set apart for that mission July 10, 1912, and left home July 12, 1912. He was duly set apart for his mission and on his arrival at mission headquarters he was assigned to West Virginia. He had labored in the mission field less than two months when he was stricken with typhoid fever and was placed in a hospital in Fairmont, West Virginia, where he died Oct. 11, 1912, after being in the hospital ten days. His body was prepared for shipment and sent in a metallic case in care of a returning Elder to the home of the deceased Elder's parents in Loa, Wayne county, Utah. Brother Okerlund had always lived a pure, upright life, was beloved by his neighbors and the student body of the Snow Academy at Ephraim, for his generous nature and noble character. The funeral was held in the Wayne Stake Tabernacle at Loa Oct. 20, 1912. Brother Okerlund was the second Elder from the Wayne Stake of Zion who had died in the mission field.

OLDHAM, Royal Price, an Elder who died in the missionary field, was born March 29, 1891, at Paradise, Cache county, Utah, the son of Samuel Oldham and Mary Jane Price. He was baptized May 2, 1899, by S. G. Spillman, and later was ordained to the Priesthood, being a member of the 118th quorum of Seventy. He resided at Paradise, Utah, when he was called on a mission to the Eastern States, being set apart for that calling June 6, 1911. Soon after his arrival at mission headquarters he commenced successful missionary labors. In company with Clarence Glenn Eldredge of Woods Cross, Utah, he was out boat-riding near Charleston, West Virginia, Oct. 2, 1912, when the boat capsized, throwing its occupants into the running stream. Bro. Eldredge succeeded in swimming ashore, but Elder Oldham was drowned, and for some time his body could not be found. After a thorough search, however, it was secured and prepared for shipment. It was sent home over the Union Pacific Railroad, in care of Elder Len. R. Bailey.

OLSON, Nephi Robert, an Elder who died while filling a foreign mission, was born Jan. 20, 1892, at Fountain Green, Sanpete county, Utah, the son of Olof Olson and Carrie O. Borg. He was baptized in July, 1900, by T. N. Taylor, and resided with his parents in Lovell, Big Horn county, Wyoming, when he was called on a mission to Sweden in 1911, being then only nineteen years old. He was set apart for his mission June 27, 1911, arrived in Malmö, Sweden, July 18, 1911, and called to labor in the Skåne conference. After laboring a few months in the Christianstad branch, he was moved to the Helsingborg branch, where he had labored only a short time when he began to complain of pain near his lungs. After consulting a physician, he was taken to the hospital in Helsingborg, when it was discovered that he was suffering with lung disease. He continued to grow worse, and in the morning of Feb. 13, 1912, he passed away from this sphere of action. His body was embalmed, properly dressed and placed in a zinc casket and shipped to his home in Wyoming for interment, in charge of Elder Gustaf E. Olsen, of Glencoe, Idaho. Impressive funeral services were held at Lovell, Wyoming, March 11, 1912. During the funeral exercises, the young man's mother arose from her seat among the mourners and asked for the privilege of speaking. With her hand upon the casket, wherein lay the mortal remains of her son,

the aged woman, without a quiver in her voice or a tear in her eye, bore a powerful testimony and said she acknowledged the hand of God in all things.

PARRISH, Joseph Alonzo, Bishop of Peterson (Morgan Stake), Morgan county, Utah, was born Aug. 20, 1873, at Centerville, Davis county, Utah, the son of Joel Parrish and Emma Ford. He was baptized in January, 1881, by Thomas Howells, and ordained successively to the offices of Deacon, Priest and Elder. He was ordained a Seventy Sept. 27, 1908, by



Charles Tucker, and ordained a High Priest and Bishop March 6, 1909, by Hyrum M. Smith and set apart to preside over the Peterson Ward, which position he held until March 10, 1912, when he was set apart to preside over the Mountain Green Ward, which position he still holds. In 1902-1903 Bro. Parrish filled a mission to the Southern States. At home he has held several civil offices; thus he acted four years as a commissioner in Morgan county. His main occupation is that of a farmer and stock raiser. In 1906 (Feb. 21st) he married Ida C. Cook (daughter of David S. Cook), who bore him eight children, namely, Ruth, David, Wallace, Elizabeth, Gordon, Mary, Joseph, and Josephine.

PARRY, Caleb, an Elder who died while filling a foreign mission, was born Oct. 24, 1824, in New Market, Flintshire, North Wales, the son of John Parry and Mary Williams. Being converted to "Mormonism," he was baptized in Wales and emigrated to Utah in 1849, crossing the Atlantic in the ship "Bueno Vista," and located in Salt Lake City, where he was ordained a Seventy. In 1854 he located in Marriottsville, near Ogden, Utah, where he resided in 1870, when he was called on a mission to Great Britain. Being set apart for that mission by Daniel H. Wells May 8, 1870, he arrived in Liverpool June 5th, following, and was appointed to succeed Elder Levi W. Richards in the presidency of the Monmouthshire conference, where he labored with much zeal, diligence and faithfulness until July, 1871, when he proceeded to Birmingham, to succeed Elder Lot Smith in the presidency of that conference. He was faithfully performing his duties as president of the Birmingham conference when he was fatally attacked by that dread disease the small-pox, and died Sept. 19, 1871. He was buried in Birmingham in the same grave (according to the custom in England) that contains the bodies of James H. Flanigan and Wm. Burton, two Elders from Utah who had previously died in Great Britain. Brother Parry married two wives in his life time. His first wife was Catherine Vaughan, who was born Dec. 14, 1826, in the parish of Guildsfield, Montgomeryshire, North Wales. She was converted to "Mormonism" in 1847 and was married to Caleb Parry Feb. 25, 1849. She bore her husband eight children (seven boys and one girl), namely, Caleb E., Barnard E., Llewellyn E., Brigham E., Myron V., Leo, Rudolph and Rose. About 1857 Bro. Parry married Winnifred Parry, who was born July 4,

1837, in Newmarket, North Wales, and emigrated to Utah in 1856, crossing the plains in Edward Bunker's hand-cart company. This union was blessed with three children, namely, Gronway, John and Mary Frances. His wife Winnifred died Oct. 17, 1864, in Ogden, Utah, and his first wife, Catherine, died Nov. 20, 1893, at Marriott, Utah. Elder Parry was survived by his first wife and seven children.

PAXTON, Robert Anthony, an Elder of the Church who died in the missionary field, was born Oct. 25, 1874, at Kanosh, Millard county, Utah, the son of James Mills Paxton and Elizabeth Brown. He was baptized May 7, 1885, by Elder Ammon L. Rappleye. He held the office of a Seventy and was set apart by Jonathan G. Kimball, April 12, 1899, for a mission to the Southern States, and arrived in that field five days later and was assigned to labor in the South Carolina conference. As a traveling Elder he made very rapid progress and was performing a faithful work, when summoned by the hand of death. Elder Paxton was taken sick with chills and fever at Greenwood, Aug. 9, 1900, but the attack was not regarded as serious. On the 18th he went to Blackburg, South Carolina, where he could be among the saints and receive the care and attention he needed. The next day a physician was summoned and found him suffering from nervous prostration. For a few days he appeared to be improving and it was not until August 25th that an opposite change was perceptible. Nothing was left undone that could be done to promote his comfort and recovery, but he steadily grew weaker, and at four o'clock in the afternoon on the 27th of Aug., 1900, he was summoned by the hand of death to the other side.

PECK, Bryan Ward, an Elder of the Church who died in the missionary field, was born Dec. 31, 1877, in Gentile Valley, Bannock county, Idaho, the son of Hezekiah H. Peck and Mary S. Nowlan. He was baptized by his father May 6, 1886, and ordained a Seventy June 14, 1899, by John Henry Smith, and on the same day set apart for a mission to the Southern States. When he arrived in the mission field in October, following, he was appointed to labor in the Middle Tennessee conference. Although of a reserved disposition, he was exceedingly earnest and very faithful in the performance of the many duties incident to missionary life. Early in February, 1900, he was taken sick with a severe attack of the measles, terminating in acute bronchitis. His sickness was not considered serious until Saturday, Feb. 24, 1900, when he took a change for the worse. At the time of his sickness he was near Ai, Putman county, Tennessee, fortunately among friends, who did all in their power to check the hand of the destroyer, but without avail. He died on the afternoon of Feb. 27, 1900. The body was taken to Nashville, embalmed, and sent home in charge of Elder Joseph H. Belnap. Elder Peck was a single man, twenty-two years of age, and lived with his parents in Gentile Valley, Idaho, when called on his mission.

PERKINS, Nephi M., an Elder who died in the missionary field, was born May 1, 1867, at Franklin, Oneida county, Idaho, the son of Joseph Perkins and Margret Martin. He was baptized when about nine years of age by Robert Croxal, and resided at Dayton, Oneida county, Idaho, in 1905. Having previously been ordained a High Priest, he was set apart for a mission to the Northern States, Dec. 5, 1905, and left soon afterwards for his field of labor. He proved himself to be a very able and efficient missionary, but took sick and died while presiding over the Indiana conference in October, 1906. He left a wife and several children.

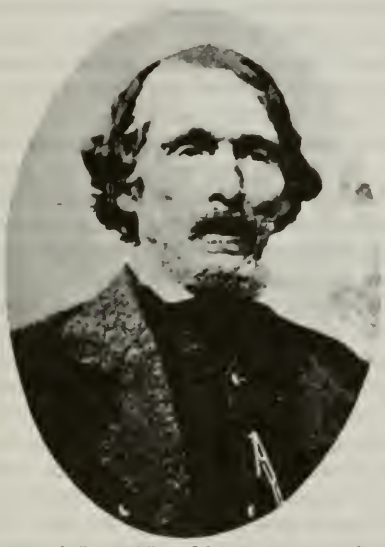
PERRY, John, an Elder who died while returning from a foreign mission, was born June 21, 1799, in the parish of Bishop's Froom, Herefordshire, England. He was brought up in the established Church of England, but afterwards joined the "United Brethren," with whom he was a preacher for seven years. On the 8th day of March, 1840, he was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Wilford Woodruff, near Froomes Hill. He was shortly afterwards ordained to the office of an Elder under the hands of Brigham Young and Wilford Woodruff at Stanley Hill. On the 7th day of September, 1840, he emigrated, in company with John Benbow and others, on board the ship "North America," and arrived in Nauvoo on the 24th day of November that same year. In the beginning of 1846 he received his endowments and was ordained a Seventy in the Temple at Nauvoo. In the spring of 1846 he left Nauvoo and went with his family to Winter Quarters, where they remained until June, 1847, when they started for the mountains with Charles C. Rich and others and arrived in the Valley of the Great Salt Lake in the fall. In 1848 he went to Session's Settlement (Bountiful) and remained there, cultivating the soil, until 1852. At a special conference held in Salt Lake City, Aug. 28, 1852, he was called to take a mission to England, for which place he started on September 15th in company with Orson Pratt, Daniel Spencer and others. He arrived in England Jan. 24, 1853, where he labored until 1855 and then returned to America. He started to cross the plains as captain of a company of saints and on the way was attacked with the cholera and died at Mormon Grove, Kansas, after eight hours of sickness, July 18, 1855.

PETERSEN, Jesper, a Latter-day Saint Elder who died while filling a foreign mission, was born June 6, 1847, in Moderup, Odense amt, Denmark, the son of Rasmus and Anna Marie Petersen. Becoming a convert to "Mormonism," he was baptized Nov. 16, 1860, and emigrated to Utah in 1866. Soon after his arrival in Utah he married Louisa Jensen and located in Castle Valley, Utah. In 1886 (Nov. 1st) he was set apart for a mission to the Southern States, where he labored until the spring of 1887, when he was transferred to the Scandinavian Mission. He arrived in Denmark April 26, 1887, and was appointed to work in the Odense branch of the Aarhus conference. Here he anxiously and energetically worked among his relatives and friends, who received him kindly. Towards the close of May his health began to fail. He suffered from the chills and fever, and acute pains in the head, but owing to the faith exercised by himself and the brethren, he was much relieved from pain when annointed, but gradually failed and died June 23, 1887, at Odense, where he also was buried.

PETERSON, Andreas, president of the Scandinavian Mission and a resident of Logan, Cache county, Utah, was born June 23, 1849, at Håbol parish, Dahlsland, Sweden, the son of Pehr Janson and Christina Janson. His father was a well-to-do farmer. In the spring of 1871 he left his native country and went to Christiania, Norway, where he became a convert to "Mormonism" and was baptized May 25, 1872, by Niels Isaksen. He was ordained a Deacon Dec. 3, 1872, and a Teacher Jan. 14, 1873. In April, 1873, at a conference held in Christiania, he was called on his first mission and was ordained an Elder Aug. 3, 1873, by Evan Torgersen. He labored faithfully and successfully for four years in the Stavanger and Drammen branches, where he traveled thousands of miles and held hundreds of public meetings, in many

places where Elders had not been before, and baptized during this time some sixty-five souls. He emigrated to America in 1877, but a few days before his departure, while on a visit to his native home in Sweden, he had the pleasure of baptizing his mother June 9, 1877. After his arrival in Salt Lake City, July 14, 1877, he located temporarily in Spring City, Sanpete county, but made his permanent home in Logan, Utah, Jan. 8, 1878. In 1878 (July 25th) he married Inga Overn, whom he had baptized in Drammen, Norway, April 25, 1877. This union has been blessed with five sons and four daughters. In 1883 Elder Peterson was called on a mission to Scandinavia, leaving home the 16th day of October. During the following two years, while laboring as a traveling Elder in the Stockholm conference, Sweden, he walked 3208 miles and held 190 meetings with strangers and baptized 42 souls. At the fall conference (1884) he received an honorable release and returned to his home Nov. 10, 1884. Directly after his return he was called to preside over the 2nd quorum of Elders in the Cache Stake, which position he held until March 3, 1887, when he was ordained a High Priest by Bishop George O. Pitkin, and set apart as a member of the High Council of the Cache Stake. On the 7th day of the same month he was called on a mission as ordinance worker in the Logan Temple, which labor he continued until April 27, 1888. From Dec. 15, 1889, to Aug. 12, 1898, he acted as superintendent of the Logan Fourth Ward Sunday School. In March, 1890, he was elected a member of the city council of Logan City, which office he held for two years. He was elected a member of the School Board of Logan City July 13, 1891, which office he held until Dec. 7, 1892, when he was elected a member of the Board of Education, holding this office for two years. In 1898 he was called on another mission to Scandinavia, leaving home Aug. 12th, and while traveling through the States en route for Denmark, he visited Independence (Missouri), Nauvoo (Illinois), Kirtland (Ohio), the Hill Cumorah (New York), etc. Soon after his arrival in Copenhagen he took charge of the Scandinavian Mission, and during the following two years and eight months he visited the different conferences in Denmark, Norway and Sweden several times. In Gillivara, some thirty miles beyond the polar circle, he held a public meeting attended by about two hundred people, which was the first meeting ever held by a "Mormon" Elder in that part of the world. Being honorably released from his mission April 27, 1901, he made a trip to the Orient, visiting Constantinople in Turkey, Beirut and Damascus in Syria, and other places; he also traveled through Palestine as far south as Bethlehem and as far east as Jericho. After leaving the Holy Land at Joppa, he visited Egypt, Italy, Switzerland, France and Great Britain, and arrived home July 8, 1901. In 1910-1912 he filled a third mission from Utah to Scandinavia, this time presiding over the Swedish mission. Leaving home Aug. 27, 1910, he arrived in Stockholm Sept. 16th. On this mission he visited not only the various conferences in Sweden several times, but many of the branches in the mission; he also visited St. Petersburg once and Finland twice. He traveled 34,625 miles and attended 500 meetings. After receiving an honorable release he returned home, arriving in Logan Dec. 1, 1912. In May, 1914, he was again called to labor as an ordinance worker in the Logan Temple, in which he continued for about three years, or until April 25, 1917. Elder Peterson is a man of ability, a good speaker, a devoted Latter-day Saint and a good citizen. He is the head of an extensive and successful boot and shoe business in Logan.

PHELPS, William Wines, a prominent Elder in the early days of the Church, was born Feb. 17, 1792, at Hanover, Morris county, New Jersey. He received a good education for those days and in 1815 (April 28th) he married Sally Waterman, at Smyrna, Chenango county, New York; she bore her husband several children. Early in life Mr. Phelps was somewhat active in politics. While a resident of the State of New York he was the editor of a partisan newspaper and aspired to be a candidate for the office of lieutenant-governor of New York. Wm. W. Phelps is first mentioned in Church history in connection with a letter which he, under



date of Jan. 15, 1831, wrote at Canandaigua, New York, to E. D. Howe, in which he says that he had read the "Book of Mormon," which he "could not detect as being an imposition," and he had had a ten hours' conversation with Sidney Rigdon, who declared that he knew by the power of the Holy Ghost that the book was true. Wm. W. Phelps appeared in Kirtland, Ohio, about the middle of June, 1831, just as the Prophet Joseph was preparing for his journey to Missouri. Brother Phelps came, as he said "to do the will of the Lord," hence Joseph inquired of the Lord concerning him and received a revelation which constitutes the 55th section of the Doctrine and Covenants. That revelation reads in part as follows: "Behold, thus saith the Lord unto you, my servant William, yea even the Lord of the whole earth, thou art called and chosen, and after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins and a reception of the Holy Ghost by the laying on of hands, and then thou shalt be ordained by the hand of my servant Joseph Smith jun., to be an Elder unto this Church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the son of the living God, and on whomsoever thou shalt lay your hands, if they are contrite before me, you shall have power to give the Holy Ghost. And again you shall be ordained to assist my servant Oliver Cowdery to do the work of printing and of selecting and writing books for schools in this Church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith jun. and Sidney Rigdon, that you may be planted in the land of your inheritance to do this work." Soon after that W. W. Phelps was baptized and traveled as he had been commanded to the western country, where he arrived in July, 1831. In the History of Joseph Smith, the following is recorded: "The first Sabbath after our arrival in Jackson county, Bro. William W. Phelps preached to a western audience over the boundary of the United States, wherein were present specimens of all the families of the earth, Shem, Ham and Japheth. Several of the Lamanites or Indians (representatives of Shem), quite a respectable number of negroes (descendants of Ham, and the

balance was made up of citizens of the surrounding country and fully represented themselves as pioneers of the West." In a revelation given in July, 1831, Brother Phelps was commanded to locate as a printer for the Church in Jackson county (Doct. & Cov. 57:11), and was present when Joseph the Prophet dedicated the Temple lot at Independence, October 3, 1831; he also attended the first conference held in the land of Zion Aug. 4, 1831, left Independence Aug. 9, 1831, and arrived in Kirtland, Ohio, Sept. 1, 1831. At a conference held in Kirtland Sept. 12, 1831, he was instructed to stop at Cincinnati, Ohio, on his way to Missouri, and purchase a press and type for the purpose of establishing and publishing a monthly paper for the Church at Independence, Jackson county, Missouri, to be called the "Evening and Morning Star," and he attended several special conferences held at Kirtland and Hiram, Ohio, in August. In November, 1831, Wm. W. Phelps and others were appointed custodians of the revelations to be printed in Missouri. In June, 1831, he was ordained an Elder by Joseph Smith, and later the same year he was ordained a High Priest. We find Wm. W. Phelps back in Missouri as early as January, 1832, attending a conference in Jackson county. At a session of a conference held Jan. 24, 1832, he, together with Oliver Cowdery and John Correll, were appointed to superintend schools in the branches of the Church in Jackson county. Soon Brother Phelps issued a prospectus for a monthly paper, "The Evening and Morning Star," the first number of which appeared in June, 1832. He took an active part in a special conference held in Independence April 26, 1832, where the Prophet Joseph, then on his second visit to Missouri, was present. At a council held May 1, 1832, it was decided that two thousand copies of the Book of Commandments should be printed, and Wm. W. Phelps, Oliver Cowdery and John Whitmer were appointed to revise and prepare such revelations for the press as should be deemed proper for publication, and print them as soon as possible at Independence. Bro. Phelps was attending to the duties connected with the printing office in Jackson county, when the mob on July 20, 1833, attacked his house, which contained the printing establishment; the house was partly pulled down, the printing materials taken possession of by the mob, many papers destroyed and the family and furniture thrown out of doors. When the mob renewed their depredations July 23, 1833, Wm. W. Phelps and other of the brethren offered themselves as a ransom for the saints, being willing to be scourged, or to die, if that would appease the anger of the mob against the saints. The mob would not accept the sacrifice of the brethren, however, but renewed their threats of violence against the whole Church. In September, 1833, Wm. W. Phelps and Orson Hyde were dispatched as messengers to Jefferson City, with a petition to Gov. Daniel Dunklin, in which the saints prayed for protection against the mob. They presented the petition Oct. 8, 1833, and the governor in answer said that the attorney general of the State was absent, but that on his return he would inform them of his conclusions by mail. The brethren then returned to Independence. Under date of Oct. 19, 1833, the governor wrote an encouraging letter to Wm. W. Phelps, in which he gave the saints hope of redress and future protection, whereupon the saints resumed their usual labors in Jackson county and engaged lawyers to defend them in the courts. This led to renewed hostilities on the part of the mobbers, who in November, 1833, drove the saints away from their homes in Jackson county. On that occasion the mob leaders advised Brother Phelps and others to flee for their lives, or they would be killed.

Under date of Dec. 6, 1833, Wm. W. Phelps with others signed another petition to Governor Daniel Dunklin, asking for protection against mob violence—a prayer which practically went unheeded. Brother Phelps, as one of the leaders of the Church in Missouri, continued to take a most active part in pleading with the authorities in that State for the rights of the saints, but without the desired result; the governor's answers were favorable, yet evasive. In April, 1834, Bro. Phelps, with 114 others, signed a petition of the President of the United States, asking for protection against mob violence in Missouri, but no such protection was ever given. Brother Phelps and the brethren associated with him in Missouri kept the Prophet Joseph and others in Kirtland, Ohio, posted in regard to what took place in Missouri. After the arrival of Joseph the Prophet, with Zion's Camp, in Clay county, Missouri, a special meeting of High Priests was held July 3, 1834, on which occasion the saints in Missouri were organized into a Stake of Zion, with David Whitmer as president and Wm. W. Phelps and John Whitmer as assistants or counselors. After that Bro. Phelps took a prominent part in the meetings where matters of importance were discussed pertaining to the welfare of the saints in Missouri. In the early part of 1835 Wm. W. Phelps and his son, Waterman, made their home with the family of Joseph the Prophet in Kirtland and assisted a committee which had been appointed for compiling the "Book of Doctrine and Covenants." About this time Brother Phelps subscribed $500 toward the erection of the Kirtland Temple. When the Church in 1835 purchased the Egyptian mummies and papyrus from Michael H. Chandler, Joseph employed Wm. W. Phelps as one of his scribes in translating the Book of Abraham. At the general assembly of the Church held in Kirtland Aug. 17, 1835, Presidents Wm. W. Phelps and John Whitmer arranged the Missouri High Council of the Church, in order to vote for the acceptance of the "Doctrine and Covenants." On this occasion Brother Phelps bore record that the book presented to the assembly was t r u e. When Emma Smith, the Prophet's wife, in September, 1835, was appointed to make a selection of sacred hymns, for the use of the members of the Church, Bro. Phelps was appointed to revise and arrange these hymns for printing. During 1836 Elder Phelps met frequently with the heads of the Church in Kirtland, taking an active part as a representative of the saints in Missouri in all matters pertaining to the Church. At the time of the dedication of the Kirtland Temple he occupied a prominent s e a t in the building and took part in the proceedings. He received the ordinance of the washing of feet March 29, 1836, in the Kirtland Temple. In April, 1836, Brother Phelps left Kirtland on his return to Missouri. On his arrival in that State he resumed his duties as one of the presidents of the Stake, wrote a number of letters and directed the affairs of the Church in Missouri, together with his brethren who were associated with him. He also formulated and signed petitions and letters to Gov. Daniel Dunklin of Missouri, pleading continually for the rights of the saints, who had been driven from their homes in Jackson county and were about to be expelled from their possessions in Clay county. In the latter part of 1836 the majority of the saints, including Brother Phelps, left Clay county and located on the prairies in what soon afterwards became Caldwell county, Missouri. When steps were taken to build a Temple in Far West in 1837, he subscribed $1000 towards its erection. On Saturday, May 27, 1837, Brother Phelps was appointed postmaster at Far West. He acted as postmaster until Aug. 6, 1838, when he resigned. When the excavation for the

Temple in Far West was commenced July 3, 1837, Bro. Phelps was present and took a prominent part in the proceedings. In a revelation given to the Prophet Joseph Sept. 4, 1837, W. W. Phelps and John Whitmer were chastised for having done things which were not pleasing in the sight of the Lord. At a meeting held in Far West, Missouri, Feb. 6. 1838, Wm. W. Phelps and his co-laborers in the presidency were rejected by the saints in the Carter settlement, Missouri. Other branches of the Church subsequently voted the same way. During the sessions of the court of inquiry held at Richmond, Mo., in November, 1838, Wm. W. Phelps, who had become bitter in his feelings, was among those who testified against the Church leaders. He was finally excommunicated from the Church at a conference held at Quincy, Illinois, March 17, 1839, but early in 1841 he was received back into fellowship in the Church and was sent on a mission to visit the branches in the Eastern States. After that he again took an active part in the affairs of the Church, and he wrote a number of poetical compositions during his residence in Nauvoo, and was frequently used by the Prophet as a special messenger to carry important communications to the governor of Illinois and other State officials. Brother Phelps also served on committees, drafting resolutions, etc. The history of the Church shows that he frequently drafted and signed important documents. When Joseph the Prophet issued his "Views of the Powers and Policy of the General Government," Bro. Phelps was active in presenting the document to the public. In a letter written Feb. 23, 1844, Willard Richards explains that Wm. W. Phelps owned no property in Nauvoo, but that he labored diligently for the Church and, like all other righteous men, scarcely received enough compensation to make a comfortable living. In the difficulties leading up to the martyrdom of the Prophet Joseph and his brother Hyrum, Bro. Phelps was active in his defense of the rights of his people. He was also elected a member of the Nauvoo city council, and as a member of that body he became mixed up in the destruction of the Nauvoo "Expositor," for which he was arrested, tried and acquitted. After the death of the Prophet, Bro. Phelps remained loyal to the Twelve Apostles and expressed his views to that effect in the memorable meeting held in Nauvoo Aug. 8, 1844, when Brigham Young was acknowledged as the head of the Church. When the case of Sidney Rigdon was brought before the meeting Oct. 8, 1844, Wm. W. Phelps moved that Elder Sidney Rigdon be excommunicated from the Church. The motion was carried and Sidney Rigdon rejected. At the general conference held in Nauvoo Oct. 7, 1844, Brother Phelps moved that the saints "uphold Brigham Young as the president of the quorum of the Twelve, as one of the Twelve and first presidency of the Church," which motion was also carried. In the latter part of 1844 we find Wm. W. Phelps assisting Willard Richards in gathering material for the history of the Church. At a special conference held at Nauvoo April 7, 1845, Wm. W. Phelps moved that "we accept the labors of Joseph Smith as Prophet, Seer and Revelator to the nineteenth century and that the conference accept the Twelve as the First Presidency and leaders of the Church," which votes were carried unanimously. In September, 1845, Brother Phelps and others of the brethren were summoned to Carthage to be tried for treason. They were promptly discharged. At a council meeting held at Nauvoo Oct. 4, 1845, Wm. W. Phelps and others were appointed a committee to write a pointed document relating to the treatment the saints had received from the government. Brother Phelps and his wife were among the first to receive their

endowments in the Nauvoo Temple, in December, 1845, and afterwards Brother Phelps became an ordinance worker in that sacred edifice. He was ever active during the exodus of the saints from Nauvoo in 1846 and suffered much persecution together with his co-religionists. Traveling west with the saints, he spent the winter of 1846-1847 at Winter Quarters. In April, 1847, he was sent on a special mission to the saints in the East, carrying an important letter of recommendation from the Twelve Apostles. Part of his business on that occasion was to procure a printing press and type to be used by the saints in their exodus. We find Wm. W. Phelps in the early part of 1848 petitioning the legislature of Iowa for a county organization in the Pottawattamie lands. He took an active part in the meetings held in the log tabernacle at Council Bluffs, and was among the petitioners for a post office in the Pottawattamie country. He crossed the plains to Salt Lake Valley in 1848, and on the journey he composed a song entitled "The Saints Upon the Prairie." After his arrival in the Valley he became as active as he had been in the East. When the Provisional Government of the State of Deseret was organized March 4, 1849, Wm. W. Phelps was appointed to serve on a number of important committees, and was also one of a committee appointed to draft and report to the convention a constitution under which the inhabitants might organize and govern themselves until the Congress of the United States should otherwise provide by law. He also served on a number of canal committees and was apointed surveyor-general and chief engineer of the Provisional State of Deseret, April 5, 1849. At the celebration held in Salt Lake City July 24, 1849, Brother Phelps read twenty-four toasts, given by the twenty-four Bishops in the Valley. When Parley P. Pratt's exploring company was organized in November, 1849, to explore what is now southern Utah, Wm. W. Phelps was chosen as first counselor to Parley P. Pratt, and on the journey he rendered efficient aid to the expedition, taking a most active part in every important matter. Thus, together with Dan Jones, he made astronomical observations in regard to latitude, longitude, etc. When the expedition was overtaken by snow storms, Bro. Phelps was among those who were frequently sent ahead to break the road. When the University of Deseret was organized in Salt Lake City, Wm. W. Phelps was chosen one of the regents in that institution of learning, and when the Parents School opened on Monday, Feb. 17, 1851, Bro. Phelps announced that forty scholars were enrolled at the opening. After that Bro. Phelps took great interest in the school and was one of the most active members on the board of regents. In 1851 he was elected a representative of the Utah legislature. He also practiced law and on several occasions defended the brethren in their legal rights. When the blessings of the endowments were first administered to some of the faithful saints in the Valley as early as January, 1852, we find Wm. W. Phelps taking part as an ordinance worker. He frequently addressed the assemblies of the saints in the old tabernacle in Salt Lake City and was with the presidency of the Church in many of their important conferences and council meetings. In August, 1852, he was again elected to the Utah Legislature as a representative from Salt Lake county. On that occasion he served on the committee on education and election. One of the enterprises which made the name of Wm. W. Phelps famous in the early days of Utah was the publication by him of the so-called "Deseret Almanac," the first of which was issued in 1851. This meritorious publication gave astronomical observations suit-

able for the latitude and longitude of the Territory of Utah and much other valuable information. Brother Phelps continued the issuance of this almanac until about 1865. In 1853, 1854, 1855, 1856 and 1857 Wm. W. Phelps was again elected a member of the Utah Legislature. He was present when the Endowment House in Salt Lake City was dedicated, May 5, 1855, and afterwards worked for many years as an ordinance worker in that edifice. He was a prominent member of the Deseret Theological Institute, which was organized in Salt Lake City in 1855. He also became prominently associated with the Deseret Horticultural Society organized in 1855. In the Utah legislature of 1859 and 1864 he served as chaplain in the lower house, and for several years he acted as a notary public in Salt Lake City. Elder Phelps was a prominent member of the High Priests quorum, and died March 7, 1872, at his home in Salt Lake City, Utah.

PHILLIPS, Edward, a prominent Elder in the Church, was born April 2, 1813, in Oxenhall, Gloucestershire, England, the son of Wm. Phillips and Mary Ann Presdee. Edward worked with his father on a farm at Credley in Herefordshire and also learned the blacksmithing trade. At the age of twelve years he was left to the care of his mother. Like his mother he was religiously inclined and associated himself with the United Brethren under Father Thomas Kingston. They remained members of that congregation until the event of the "Mormon" Elders into the neighborhood. Edward was the only male member of his father's family to receive the gospel. He first heard Wilford Woodruff preach at Ridgeway Cross in March, 1840, and was baptized by that Apostle a few days later. His mother and his sister, Susan, followed him into the Church. Almost immediately he was ordained a Priest and placed in charge of two branches (Ashfield and Crocrut) in Worcestershire. In the fall of the same year he was ordained an Elder and, in company with Elder John Gailey, preached in the forest of Dean, Gloucestershire, England. In 1841 he emigrated to America, sailing from Bristol for Quebec Aug. 8, 1841, with a company of about one hundred saints under Elder Thomas Richardson. By way of Montreal, Niagara Falls, Buffalo and Chicago they reached Nauvoo, Ill., in October, 1841. Here Elder Phillips became well acquainted with the Prophet Joseph. He quarried rock for the Nauvoo Temple, and made the acquaintance of Miss Hannah Simons, who became his wife Aug. 2, 1842. Brother Phillips was a member of the Nauvoo Legion, and took part in the movements of that body during the perilous times at Nauvoo. During the exodus in 1846 the Phillips family came west, and after residing temporarily at Council Point they came to the Valley in 1849. In the spring of 1850 Brother Phillips became the first settler on Kays Creek (now Kaysville), which place he helped to survey. He participated in the "general move" of the saints south in 1858, but soon afterwards returned to Kaysville, where he acted as first counselor to Bishop Wm. Kay from 1850 to 1856. It was at a meeting held in his home that the Kaysville Ward was first organized. He helped to build the first meeting house at Kaysville (which still stands in good condition), and also the wall which was built around a quarter section of land for protection against Indians. Bro. Phillips was chosen president of the local High Priests Feb. 27, 1859. This office he held up to the day of his death, which occurred at Kaysville Dec. 1, 1896. At the time of his demise he was the oldest resident of Kaysville and a highly respected citizen. (See History of Utah, by Orson F. Whitney, page 385.)

PHILLIPS, Walter F., an Elder in the Church who died while filling a foreign mission, was born Oct. 16, 1877, at Echo, Summit county, Utah, the son of Leonard Phillips and Harriet F. Norton. He was baptized in 1885 by Elias Asper. While residing at Park City, Summit county, Utah, he was called on a mission to Hawaii, and was ordained a Seventy by J. Golden Kimball and set apart for his mission July 6, 1900. He was accompanied by his wife, Annie R. Phillips. They arrived on the islands in the summer of 1900 and were appointed to labor in the North Hawaii conference, where Brother Phillips took sick with pneumonia and died Saturday, Dec. 14, 1901. Brother Phillips was president of the North Hawaii conference when he died, and his wife was with him at the time of his demise.

PRATT, Addison, one of the Elders who introduced the fulness of the gospel on the islands of the South Pacific Ocean, was born Feb. 21, 1802, in the town of Wincester, Cheshire county, New Hampshire, the son of Henry and Rebecca Pratt. He married Louisa Barnes, who bore him four daughters, namely, Ellen Sophronia, born in February, 1832, in Ripley, Chautauqua county, New York; Frances Stevens, born Nov. 7, 1834, in Ripley; Lois Barnes, born March 6, 1837, in Ripley, and Ann Louisa, born April 6, 1840, in Clay county, Indiana. Together with Noah Rogers, Benjamin F. Grouard and Knowlton F. Hanks, Addison Pratt was called on a mission to the Pacific Islands. He was ordained a Seventy by Brigham Young May 23, 1843, and leaving Nauvoo June 1, 1843, he traveled, together with his missionary companions, to the Atlantic coast, preaching the gospel on the way, till they arrived at New Bedford, Mass. Here, being unable to find a ship going to the Sandwich Islands, they engaged their passage on the whaling ship "Timoleon" and sailed from New Bedford Oct. 9, 1843. Elder Hanks, who was suffering severely from consumption, died at sea Nov. 3, 1843, heing the first Latter-day Saint missionary who was assigned to a watery grave. Elders Pratt, Rogers and Grouard landed on the island of Tubuai April 30, 1844, and while his two missionary companions proceeded to Tahiti, Elder Pratt commenced a most successful missionary labor on Tuhuai where he soon raised up the first branch of the Church organized on the islands of the Pacific Ocean. Subsequently Bro. Pratt assisted Elder Grouard in his missionary labors on the Tuamotu group, where a number of branches of the Church were raised up. For many months the Elders heard nothing from their families in America and they met with much opposition on the part of the missionaries sent out by the London Missionary Society. Noah Rogers soon returned to America, but Elders Pratt and Grouard continued their labors. In May, 1847, Elder Pratt sailed for America, leaving Elder Grouard in charge of the mission on the Society Islands. On his arrival in California Brother Pratt met a number of the saints from the Eastern States who had doubled Cape Horn in the ship "Brooklyn" and landed where San Francisco now stands. He also met members of the Mormon Battalion and was appointed by Samuel Brannan to preside over the San Francisco branch of the Church. In 1848 he crossed the Sierra Nevada mountains and the deserts in what is now the State of Nevada and arrived in Great Salt Lake City Sept. 28, 1848. Here he met his family who had arrived in the Valley a few days before his own arrival. Elder Pratt reported his mission on the Pacific Islands to the president of the Church and now spent about one year with his family at the headquarters of the Church. During the winter of 1848-1849 he taught a school in the Ta-

hitian language in his own house. He was soon called on another mission to the Society Islands, but before starting he was taken by his brethren onto the top of Ensign Peak July 21, 1849, and given his endowment. Together with other missionaries he left the Valley on his second mission to the Islands, Oct. 8, 1849, and traveled the southern route to California, whence he embarked for Papeete, Tahiti, where he arrived May 24, 1850. His wife and four daughters followed with a company of Elders six months later. Bro. Pratt now resumed his missionary labors on the islands, but met with much opposition on the part of the French authorities, the islands, through diplomatic negotiations between Great Britain and France, having become a French colony. As "Mormonism" was not known or tolerated in France, the French officials on the Society Islands decided that it could not be recognized in a French colony; hence all the American Elders were banished from the Islands in 1852. Elder Pratt and his family sailed from Papeete May 16,1852, and reached San Francisco in safety July 1, 1852. Soon after his arrival in America Bro. Pratt became disaffected and never made his home in Utah after that. He was won over by the Spiritualists and after spending the remainder of his days in California, he died at Anaheim, Orange county, California, Oct. 14, 1872, seventy years and eight months old. His wife, Louisa Barnes, was born Nov. 10, 1802, in Franklin county, Massachusetts, and died in Beaver, Utah, in 1879. His daughter Ellen Sophronia married William McGarry and died at Anaheim, California, Aug. 9, 1885. His daughter Frances Stevens married James Dwyer and died in California. His daughter Lois Barnes married John Hunt and died in Snowflake, Arizona, March 9, 1885. His daughter Ann Louisa married Thomas Tilman Willis and lived in Idaho several years ago.

RASMUSSEN, Peter Christian, Bishop of Draper (Jordan Stake) Salt Lake county, Utah (continued from Vol. 2: 108). Elder Rasmussen acted as first counselor to Bishop Willard B. Ennis until 1910, when Bishop Ennis was released. In the spring of 1910 he was called on a second mission to Scandinavia, during which he presided over the Christiania conference, Norway, about twenty months, and later had charge of the Aarhus conference, Denmark. After his return from that mission, in 1912, he was chosen to act as president of the Draper Y. M. M. I. A. and later called to act as superintendent of the Draper Sunday School. In September, 1914, he succeeded his brother, Sören Rasmussen, as Bishop of the Draper Ward (being ordained by Orson F. Whitney), which position he held until the spring of 1919, when he was honorably released on account of moving away from the Ward. He located at Midvale, where he is now carrying on an extensive mercantile business. In January, 1920, he was chosen as an alternate member of the Jordan Stake High Council, which position he still holds. In August, 1880, Bishop Rasmussen married Mette Maria Jensen (daughter of Jens Thomsen Möller and Dorthea Maria Petersen), who was born Jan. 27, 1864. This marriage has been blessed with eighteen children, namely, Mary, Rasmus (dead), Rasmus, Mathilda, Bertha M., Aurelius P., Albert, Joseph S., Nephi, Meta M., Rechart, Cyril San Clair, Dagmar V., Moroni, Lionel C., Owen W., Bernice, and Afton L. Seven of his children are still alive and all are faithful members of the Church.

RAVSTEN, Bengt Matthias, presiding Elder of the Trenton Ward (Cache Stake), Cache county, Utah, was born August 29, 1838, at Saxtorp, Malmöhus lan, Sweden, the son of Matthias Ravsten and Elna Par Thomassen. Being converted to the

restored gospel, he was baptized Nov. 23, 1862, by John Hagman. He was ordained an Elder by Carl F. Stormfelt, March 15, 1863, and appointed to preside over the Gårdstånga branch. In June, 1863, his field of labor was changed, he being called to preside over the Kullaberg branch. He held this position until August, 1864, when he was called to labor as a traveling Elder in the Ystad and Cimbrishamn branches. At a conference held Aug. 27, 1865, his field of labor was again changed, being ap-



pointed traveling Elder in the Landskrona and Svalu branches. In August, 1866, he was appointed traveling Elder in the Lund and Gårdstånga branches. Later he labored in the same capacity in the Småland and Vexiö district, and still later in the Karlskrona and Karlshamn branches. In 1868 he was appointed to labor as a traveling Elder in the Christianstad and Hessleholm branches. In June, 1869, he was released from his missionary labors with permission to emigrate to Zion. He crossed the Atlantic in the ship "Minnesota" and arrived in Ogden Aug. 6, 1869. After working for a short time on the railroad, he located in Bear River City, Box Elder county, and in May, 1870, he married Betty Johnson, and soon afterwards located in Logan, Cache county, where he labored as a Ward teacher, and became a member of the School of the Prophets. He also became a Sunday school teacher and afterwards assistant superintendent of the Ward Sunday school and acted as a home missionary in Cache county. In 1882-1884 he filled a mission to Sweden, where he first labored as a traveling Elder and afterwards as president of the Göteborg conference. In the spring of 1888 he was called to preside over the Trenton branch in the Cache Stake of Zion, which position he held until 1892. In 1892 he was set apart as a president of Seventy by Christian D. Fjeldsted, which position he held until May 19, 1901, when he was ordained a High Priest by Samuel Roskelly. In 1894-1896 he filled a second mission to Sweden, on which he presided over the Skåne conference. For several years Bro. Ravsten has been a resident of the town of Clarkston, Cache county, where all his children reside. His marriage with Betty Johnson was blessed with five children, namely, John, Ellen, Bernice, Frank and Anna Sophia, all born in Logan. The two girls died in infancy, but the boys all grew to manhood.

READ, Charles, an Elder who died in the missionary field, was born Aug. 13, 1891, in Hooper, Weber county, Utah, the son of Thomas R. Read and Martha E. Hardy. He was baptized when eight years old by Ole Olsen, and while residing with his parents at Hooper, Weber county, Utah, he was called on a mission to the Central States, being set apart for the same May 2, 1911. On his arrival at the mission headquarters May 6, 1911, he was assigned to the Oklahoma conference. Like so many others whom the Lord has called into His service, Elder Read was a diamond in the rough, yet capable of responding to the polishing touch of

the Lord's providence. He entered upon his work with a vim and determination to succeed, and it is believed he would have made a record in the field creditable to himself, his friends, and the Central States Mission, had his life been spared. In the latter part of July, 1911, Elder Read became ill, and as his condition grew worse, medical advise was obtained, and a diagnosis of typhoid fever was given, whereupon he was brought by one of his companions, Elder Wm. J. Bond, to Kansas City, Mo., and placed in a hospital. There every possible attention was given him, but he rapidly grew worse until shortly after midnight, Aug. 3, 1911, when his spirit left the body. The mortal remains of Elder Read were fittingly prepared and in care of Elder Richard F. Shumway, who served as Elder Read's conference president, were sent to Hooper, Utah, for burial.

RICHARDS, Alma Pascal, an Elder who died in the missionary field, was born March 7, 1858, in Riverdale, Weber county, Utah, the son of John Richards and Martha Pascal. He was baptized by Elder George Criddle in the spring of 1869, later ordained to the Priesthood and set apart for a mission to the Southern States by Elder Seymour B. Young, Oct. 10, 1887. After arriving in the mission field the following month, he was assigned to labor in the Mississippi conference, to travel in Jasper county, Mississippi, and Sumpter county, Alabama, which belonged to the Mississippi conference. He and his traveling companions labored assiduously in this field with varying success, during the winter of 1887 and 1888, making a few converts and many friends, with the usual number of enemies who spring up around an Elder's pathway. Elder Richards was possessed of a social disposition and readily made many friends wherever he went; confiding, frank and gentle, he won the hearts of all he came in contact with, and was especially a favorite among the saints, who placed the utmost confidence in him and relied implicitly on every statement he made. In June of 1888 his traveling companion, Elder Harmon, was released to return home, which left Elder Richards alone, but with the prospect in the near future of a companion to take Elder Harmon's place. Owing to the demand for Elders it was found impossible to supply the vacancy at once and Elder Richards was counseled by President Wm. Spry to continue his labors and report through the president of the conference to the office at Chattanooga regularly. In the latter part of June he left Sumpter county, Alabama, to visit the saints in Mississippi, with the promise to return and take dinner at Brother Odums on the 5th of August, the anniversary of the latter's birthday. Visiting the saints in Mississippi occupied his time during July. All the saints that he came in contact with testified to his joyous and jubilant feelings. His letters to his wife and parents were full of encouragement and good advise, and bore evidence of the spirit that actuated him in his labors. On the night of July 31st he stayed at Sister Tucker's in Jasper county, Miss., going from there to Brother Kemp's, a distance of seventeen miles, in the direction of Meridan, Miss., en route to Brother Odums, to make the promised visit. Leaving Brother Kemp's on the morning of August 1st in fine spirits, he followed the main traveled road toward Enterprise on the line of the New Orleans & Northeastern Railway, stopping at a colored man's house to get a drink, and wash his face and hands, doubtless to alleviate the fatigue caused by the extreme heat then prevalent. As was his custom, he frankly stated who he was, where he was from and his destination. Thence he evidently made his way to the town of Enterprise, and was seen standing on the platform of

the depot. Next he was seen stepping into the door of the Ragsdale Hotel at Meridian, on the morning of Aug. 2, 1888, between daylight and sunrise, and handed a package containing his Bible, hymn book, two photographs, and a clean shirt, to A. D. Blank, the colored porter, with the request to retain them for a couple of weeks, and he would call for them. Here all trace of Elder Richards disappeared. President Wm. Spry and the Elders in the Southern States Mission immediately instituted a diligent search for the missing man and finally learned that a man had been killed a few miles up the railroad track from Meridian during the past summer. Following this clue they called on Squire J. W. Deerman of Toomsuba, from whom they learned that such an accident had really taken place and that Mr. Deerman had served as coroner at the inquest. He readily recognized the photograph of Brother Richards as the man killed, as also did five of the jurymen who had served at the inquest. They had all seen the mangled remains of the dead man and pointed out where he was buried. The brethren now secured a casket, which was shipped from Meridian to Toomsuba station, twelve miles distant. The grave was opened and the box containing the body brought to the surface; the lid was removed and the body identified, and though in an advanced stage of decomposition it was transferred to the casket, which was then hermetically sealed. The supposition is that Brother Richards was murdered by brutal hands for the sake of plunder Aug. 2, 1888, and that his body was intentionally placed on the railway tracks to cover up the deed. The place where he is supposed to have lost his life is an isolated section of the country, eight miles east of Meridian, and four miles west of Toomsuba in Lauderdale county, Mississippi. Elder Richards was a good and exemplary young man.

RICHARDS, John A., one of the Elders of the Church who died in the missionary field, was born in England in 1892. He emigrated to the Rocky Mountains during the early years of Utah's settlement and at the general conference of the Church held in April, 1855, he was called, with four other Elders, to labor among the natives inhabiting the Indian Territory. On the way to their destination they were joined by four Elders from St. Louis, Mo., and all arrived in the territory in the fall of the same year. The mission opened up encouragingly and in a short time a branch of the Church was organized on Grand River, in the Cherokee Nation. Elder Richard's wife having died in Utah, he married a Cherokee lady named Manhui, thus becoming a citizen of the nation. The lady being a widow and owning a large plantation and about sixteen slaves, convenient and permanent headquarters were established for the Elders. Just prior to the assassination of Parley P. Pratt in 1857, near the boundary line between Arkansas and the Cherokee Nation, Elder Richards was in his company. When they parted, Apostle Pratt started on his way to the States, to the place where he was murdered, while Elder Richards returned to his home. He was consequently fully acquainted with all the details of Apostle Pratt's death. In the spring of 1859 all the Elders laboring in the Indian Territory returned to their homes, excepting John A. Richards and one or two other Elders who died later in the field. When the War of the Rebellion broke out, the Indian Territory shared its horrors and the branch of the Church was broken up and the members scattered. When peace was again restored between the North and the South, and the Indians had returned to their country, Elder Richards turned his attention to the cultivation of a farm, and when Elders Matthew W. Dalton and John Hubbard were

sent to the Indian Territory to labor as missionaries in 1877, they found Bro. Richards a regular Cherokee in his customs and ways. He was re-baptized, but after a short mission by these Utah Elders, they returned, leaving him alone in the field. His Cherokee wife (a high class woman who was very kind to the Elders) died, and he afterwards married a Choctaw woman, and Brother Richards thus became a member of the Choctaw Nation. This wife also died, after which he returned to the Cherokees with his only son by the Cherokee woman, for whom he provided a liberal education, both in English and Cherokee, with a view to making him an efficient Latter-day Saint missionary; but the young man took sick and died just before the advent of President Andrew Kimball in the mission in 1887. Elders Andrew Kimball and James G. West re-baptized Brother Richards and ordained him a Seventy. After this he did some missionary work with Elder Kimball, but was occupied mostly on his farm. The Elders often endeavored to induce him to return to Utah to spend his remaining days with his daughter, who resided in Cache county, but for some time he would not entertain the idea. He was then advancing in years, being upwards of sixty years old. During the summer of 1889 he mingled with the Indians in all their feasts, festivities and political labors, by which he probably exerted and exposed himself too much. In the spring of 1889 he also met with a serious accident. His wagon overturned while crossing a stream, inflicting upon him such injuries that he never fully recovered. He died Sept. 21, 1889, and was buried the following day near his ranch on the Verdiges river in Western Cherokee Nation. Among all his acquaintances, whites and Indians, Bro. Richards was held in the highest esteem, and the Elders who had shared his hospitality will never forget him.

RICHARDS, Levi Willard, a Patriarch in the Church and a resident of the 20th Ward (Ensign Stake), Salt Lake City, Utah, was born June 12, 1845, at Nauvoo, Hancock county, Illinois, the only child of his parents, Dr. Levi Richards and Sarah Griffith. His parents were both advanced towards middle age when they were married. They were possessed of great faith, as will be seen from the following excerpt from the pen of Bro. Levi W. Richards, the subject of this sketch. He says: "In the year 1848 my father and mother were called to go on a mission to England. They were then living at Winter Quarters with the saints. I was quite young (about three years old) and



an only child. President Young said if they took me with them, he could not promise them that I would live, but if they let me come on to the Valley, I should live and make a strong, healthy boy. Through their faith in the Prophet of the Lord they decided to make the sacrifice and send me to the Valley in the care of Aunt Rhoda, my father's oldest sister, and my Uncle Willard Richards. My first faint recollections are of this journey across the wild plains to the Rocky Mountains: On the way I broke my

arm, but that was not impressed on my memory so deeply as my trying to read a child's book my parents had given me. We camped on the corner of Main and First South streets. I recollect some of the incidents of the first year passed in a wagon-box taken off the running-gears and placed on stationary supports. I attended a small private school taught by Sister Sarah Phelps, on the west side of what is now known as West Temple, between South Temple and First South streets. I also attended other schools in the Fourteenth Ward, in which we lived. I left school before I completed my eighth year and did not go again until I attended the University of Deseret, after my return from England. Our home from the time we entered the Valley was located on the southeast corner of the block immediately south of the Temple block. I was so young when I parted from my parents that any distinct recollection fast faded from my mind, but their memory was kept green by my dear Aunt Rhoda who often spoke to me of them, and also by little letters, picture-books and other presents which they sent me whenever they had opportunities by returning missionaries or by the occasional mail of those days." The mission of Dr. Richards and wife to England lasted five years and Levi was eight years old when he was again united with his parents. After that he picked and peddled strawberries and other fruits which his father cultivated, herded cows and, when scarcity of food came, dug segoes on the hills, etc. His book learning was carried on in spare moments at home, both his parents being students and scholars. He was at an early age a member of a boys' military organization, a sort of youths' militia, drilled in regular fashion, in preparation for whatever emergency might arise. While the early misunderstandings between the United States government and the pioneers of Deseret took a military form he was active in the defense of his people, having on one occasion stood guard all night before the Eagle Gate, then one of the entrances to the President's headquarters, while attack was momentarily expected. While in his teens he received appointment from the Territory of Utah to the West Point Military Academy, but because of reluctance on the part of his parents to consent to another long separation from him, he declined the assignment. Ordained an Elder at the age of eighteen, he was, three years later, called to labor in the mission field in England, over which mission his cousin, Apostle Franklin D. Richards, was then presiding. His journey thither, occupying three months, was fraught with many of the dangers and hardships common to those times. Levi was first appointed to Sheffield. He had labored as a missionary but a few weeks when a malignant attack of small-pox nearly cost him his life. Through the mercies of the Lord, and the loving care of Sister Mary Colbert, with her son John and other faithful friends, he was given back health and strength for the completion of his mission, which lasted about three years. He presided for a time over the Monmouthshire conference in the neighborhood of his mother's birthplace, where he acquired a deep-rooted interest for the Welsh people. Elder Caleb Parry, writing to President Horace S. Eldredge of the missionary labors of Elder Richards, said: "I am here in Monmouthshire alone, Bro. Levi W. Richards, as you are aware, having left me. I feel rather lonesome now that he is gone, as he is a young man I greatly esteem and who is greatly beloved by all the saints in this conference without one exception that I know of. I know myself that he has lived a life of purity that is seldom equalled. He leaves this country with the blessings of all the saints that

are acquainted with him." Released in the autumn of 1870, Levi returned to Utah. The Union Pacific Railroad having reached Ogden the year before greatly simplified and facilitated the home journey. Shortly after his return home he entered the University of Deseret and was soon recognized as one of the best and most earnest students of that always leading and progressive institution, which is now so widely and favorably known as the University of Utah. In 1873 (June 16th) Levi Willard Richards married Louisa Lula Greene, a daughter of Patriarch Evan M. Greene and Susan Kent. The young woman was then editor of the "Woman's Exponent." Seven children were born of this union, three daughters and four sons. Their names follow in order of birth: Mary, Mabel, Lee, Willard, Evan, Heber and Sarah, the mother's maiden name being attached to that of each of the children. The daughters all died in early childhood. The four boys are all living, all married and raising families of their own. About the time of Levi's marriage his parents moved from the Fourteenth to the Twentieth Ward, and two years later the son with his wife and baby girl followed, becoming identified at once with the people and interests of the Twentieth Ward, Salt Lake City, where they continued to reside during the remainder of his mortal life. On the 16th of June, 1884, eleven years to the day from the time of his first marriage, Levi W. Richards married as a plural wife Persis Louisa Young, daughter of Bishop Franklin W. Young and Nancy Leonora Greene, a niece on the mother's side of his first wife. Persis became the mother of one child only, a son named Franklin Young, who died in infancy. Among the Church activities, to which the time, talents and life of Levi W. Richards were freely given with unswerving devotion, may be counted the Deseret Sunday School Union Board, of which he held the secretaryship for many years and was a faithful member from the time of its organization until his death. He was clerk of the Fourteenth Ward for a short time and of the Twentieth Ward for more than thirty years, president of the Elders quorum in the Twentieth Ward for a long period of time, counselor to the president of the High Priests quorum in the Ensign Stake of Zion from the time of the organization of that Stake, in 1904, until a few months before his death, when he was ordained a Patriarch. As a worker in the Endowment House and afterwards in the Salt Lake Temple he gave faithful and efficient service for more than twenty-five years and until disabled by the sickness which terminated in his death. In all his walks in life, in the privacy of his own home, as well as before the public, Levi W. Richards was always justly upheld as a model of the charity, patience, benevolence and brotherly kindness and love which should characterize all Latter-day Saints. During his final illness, which covered a period of two years, his uncomplaining gentleness through all his sufferings, which were great, and the sincere loving appreciation he manifested for all that was done to relieve or benefit him, endeared him more and more each day to those who had the privilege of being near him and administer to his needs. When satisfied himself that he would not be restored again to health and strength in mortal life, he talked calmly and resignedly of the change so near approaching him and expressed gratitude that he had been allowed to remain here until the springtime had come instead of having been called home while the snow and cold wintry season made the world less beautiful. To his wives he said one day, "I will make you a better home 'over there' than I have provided for you here." Then with the caution which was natural to him he quickly added, "That is, if I shall

be permitted to do so." To these remarks his trusting companions unhesitatingly and with the utmost assurance eagerly replied, "You will be! Such a life as you have lived here cannot fail to secure unlimited privileges and powers in the life to come!" Bro. Richards was no enthusiast. When some one spoke cheerfully to him of the "good time and place" he had certainly earned and was soon to enter, he replied brightly, "We shall all know what awaits us when we get there—I think not before." As his sons were assisting him to turn and change his position in bed, but a few hours previous to his departure, he "got off" a clever pun, comparing his condition to something else in a humorous way, and when the absurdity of his witticism brought smiles to the faces of his attendants he laughed lightly himself and concluded by settling down with a contented, "O well!" The day he died was a pleasant, sunny one, as he had hoped it would be, and his going was as peaceful as the falling to sleep on its mother's breast of a happy babe. This change for him from mortal life to immortality occurred at sundown March 30, 1914, at his home in Salt Lake City. (L. L. G. R.)

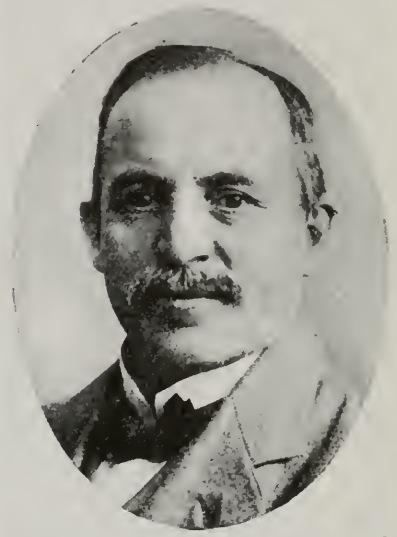
ROBISON, Charles Edward, an Elder who died in the missionary field, was born Dec. 2, 1845, in Nauvoo, Hancock county, Ill., the son of Lewis Robison and Clarissa M. Durette. In the spring of 1883 he was called on a mission to the Southern States and left Salt Lake City for his field of labor April 10, 1883, having been set apart the day before by Apostle Lorenzo Snow. He labored diligently and faithfully until September, 1893, when he was taken ill with an attack of chills and fever, combined with yellow jaundice. He gradually grew worse until the 26th of the month, when he passed away near Whitaker, York county, South Carolina. He was a High Priest (Bishop of Montpelier, Bear Lake county, Idaho), and at the time of his death was president of the South Carolina conference.

ROGERS, Henry Parkinson, an Elder who died while filling a foreign mission, was born Jan. 19, 1900, at Preston, Oneida county, Idaho, the son of Henry T. Rogers and Esther Parkinson. He resided with his parents in Logan, Cache county, Utah, when he was called on a mission to New Zealand. He left for his mission Feb. 20, 1918, and while faithfully performing his labors as a missionary, he died of influenza-pneumonia Nov. 17, 1918. Owing to the restrictions of the shipping board, the body could not be sent home, the Elder dying with a contagious disease. Bro. Rogers was the first Elder of the Church who died with influenza outside of the United States. Through the energetic efforts of Pres. James N. Lambert, the government officials of New Zealand permitted the body to be exhumed; it was carefully packed in a strong lead-lined box and shipped home on the steamship "Niagara," in care of returning Elders, in April, 1920. Interment took place in Logan April 25, 1920.

RUCKERT, Christopher Leonard, an Elder who died in the missionary field, was born March 4, 1870, near Burgbernheim, Uffenheim, Bavaria, Germany, the son of Johann A. Ruckert and Margaretta B. Hoofer. He was baptized April 11, 1892, by Geo. Schick, and was afterwards ordained an Elder. After emigrating to Utah, he became a resident of the Thirteenth Ward, Salt Lake City, where he still resided in 1903, when he was called on a mission to the Northern States. He was set apart for his mission Feb. 20, 1903, and soon afterwards took his departure for the East. After he had labored about eighteen months in the missionary field he was advised to have his fam-

ily join him and go into business. He did so upon borrowed capital, and through his diligence and hard work he became one of the financial pillars in the Northern States Mission, for while carrying on a successful business in Milwaukee, he also continued in the missionary work, and many of the members of the Church who were faithful and true at the time of Elder Ruckert's demise appreciated the fact that he had brought the light of the gospel to them. In the summer of 1914, while still faithfully discharging his many duties, Brother Ruckert was stricken with sickness and taken to a hospital in Milwaukee, where he died July 9, 1914. Three weeks prior to his death he was operated on for appendicitis and at first began an encouraging convalescence, but later tumors set in and these brought on his death. His remains were shipped to Salt Lake City immediately after his demise. Brother Ruckert had made Milwaukee his home for ten years.

SAMUELSEN, Frederik Ferdinand, a prominent and active Elder in the Scandinavian Mission, was born April 12, 1865, in Copenhagen, Denmark, the son of Lars Samuelsen and Julia Florentine Rönne. He received a good common school education in his native city, and in 1890 (Aug. 8th) he married Marie Mariane Florentine Jensen, who was born May 24, 1865, in Roskilde, Denmark. She subsequently bore her husband five children, namely, Julia, Ella, Wilford, Kaj, and Ove Emil. Becoming converts to "Mormonism," he and his wife were baptized Dec. 21, 1892, having previously changed his place of residence from Copenhagen to Aarhus in 1889. Prior to his marriage he served an apprenticeship as locksmith and machinist and followed that occupation as long as he remained in his native land. He passed his examination as a mechanic with the greatest honor, receiving a silver medal for efficiency and later a stipendium to visit the different countries in Europe as a mechanic on the public expense. In 1900 Bro. Samuelsen was chosen as a member of the city council in Aarhus (the second city in point of population in Denmark), which position he held continuously for seventeen and a half years. In 1906 he was elected a member of the Danish Rigsdag and was elected repeatedly after that with ever increasing majorities, notwithstanding strong opposition on the part of the Lutheran clergy, who insisted that it was a disgrace to the country that a "Mormon" should occupy a seat in the Danish Rigsdag, a position which was not held by any "Mormon" in any other country outside of the United States. Brother Samuelsen occupied his position in the Rigsdag until 1918. During the many years that he served in the Rigsdag he took advantage of every opportunity which presented itself to testify to the truth of "Mormonism" in the higher circles of Denmark. When a new law was being enacted in 1908, regulating the rules for conducting funerals, he succeeded in obtaining permission for "Mormon" Elders to conduct funerals for their



own people and occupy the chapels used for that purpose, the same as the Lutheran clergy. When an attempt was made in 1912 to forbid "Mormon" Elders carrying on propaganda in Scandinavia, Elder Samuelsen took a bold stand in the Danish Rigsdag, protesting such a move, and declared that during the twenty years he had been a member of the "Mormon" Church he had associated with hundreds of "Mormon" missionaries, all of whom he knew possessed the best and noblest character, being universally known for their honesty and intelligence. The Church minister (Kirkeminister) gave a favorable decision, but felt humiliated to think that not one of the seven Lutheran priests who served in the Danish Rigsdag had opened his mouth in opposition to Samuelsen when he called the "Mormon" Elders good and honorable men. In 1913 Elder Samuelsen again had occasion to defend the "Mormon" missionaries when they were falsely accused of aiding the so-called "white slavery." He called boldly for even a single proof in connection with the accusations, but none such was forthcoming. It ended with a declaration from the king's cabinet that the accusation against the "Mormons" was entirely unfounded. When in 1914 a certain high official (Herredsfoged) in Jutland forbid two "Mormon" missionaries to hold one of their usual religious services, Elder Samuelsen referred the case to the minister of justice, which led to that official receiving a severe reprimand for having interfered with religious liberty. During the time of the World War Brother Samuelsen found it necessary on many occasions to use his influence with the king's cabinet in obtaining permission for Norwegian and Swedish missionaries belonging to the "Mormon" Church to visit their relatives in Denmark. When the Elders from Utah were called home, owing to war conditions, Brother Samuelsen was called as a local Elder to preside over the Aarhus conference, which position he held for about eight months, during which time he visited the different branches in the conference repeatedly. He held this position until he emigrated in May, 1919. Prior to this, Elder Samuelsen (who had been ordained an Elder in 1893 by Martin Nielsen) had occupied many responsible positions in the Church; thus he presided over the Y. M. M. I. A. of the Aarhus branch twelve years, and labored as a district teacher about twenty-six years. He also took an active part in preaching the gospel in the public meetings and assisted in holding many meetings in country villages, advocating the principles of "Mormonism," besides circulating Church literature. During the many years he was a member of the Church he was known for his benevolence and liberality. Thousands of Elders from Utah and others have partaken of the hospitality of the Samuelsen home in Aarhus. After his arrival in Utah, Bro. Samuelsen located with his family in Salt Lake City, where he still resides. He was ordained a High Priest April 11, 1920, by Bishop James D. Cummings of the Wilford Ward.

SAVAGE, Charles Roscoe, a prominent Elder in the Church and the father of Old Folks' Excursions, was born in Southampton, England, Aug. 16, 1832, the son of John and Ann Savage. The circumstances surrounding him in his earliest childhood were scenes of want and poverty. His father was a gardner and occupied much of his time in trying to produce a blue dahlia, for which a great reward had been offered. He was a man of an easy temperament and unsuccessful in financial affairs. In consequence of this the education of his children was sadly neglected, and not even their natural wants were always satisfied. Bro. Savage had no recollection of ever learning to read or write as a child, but what oppor-

tunities he had later he turned to good advantage. In his boyhood days he had indeed a hard and difficult road to travel. As soon as his physical strength allowed it, he commenced to work at most anything he could find to do in such an over-populated country as England. He found the world cold and heartless and could not remember any patrons and friends who ever interested themselves in his welfare. Whatever he enjoyed in his boyhood days he earned by his own hard labor. By this he was able to sustain himself and after awhile also to assist in procuring a livelihood for his younger brothers and sisters. His early experience, hard as it was,



taught him an important lesson, namely, always to depend upon himself and never to expect success through kind services or interest of others. Amidst all his hardships he was constantly buoyed up by some sort of inspirational and hopeful feeling which seemed to point forward to a better future. He found, however, in early life that mere labor of the muscles could not procure a decent living, but that it needed the conjoint action of the head and brain. When about fifteen years of age, he first heard the voice of a "Mormon" Elder (Thomas B. H. Stenhouse), whose teachings and instructions made a deep and lasting impression upon his mind. The doctrines he taught seemed to be the very things his nature needed. He had previously visited several of the sects of the day, but they all seemed deficient in their elements to fit his spiritual wants. The acceptance of the "new hope" and the faith of the Latter-day Saints changed his entire being and feelings. Life now seemed to have something in it to live for, and through his new acquaintances he soon got employment in the stationary store of Elder Wm. Eddington in Portsmouth. He was baptized May 21, 1848, by John Lewis. Afterwards he was ordained to the ministry and in the fall of 1852 sent on a mission to Switzerland, where he stayed until the summer of 1855. In that country he did a vast amount of traveling on foot and acquired a good knowledge of the French language, as well as a smattering of German. He was also imprisoned in the city of Zurich for three days, in company with Elder Wm. Budge. After his return to England in 1855, he traveled as a missionary in the Derbyshire conference, in company with Elder Israel Evans. On the 11th of December, 1855, he was appointed interpreter for a company of Italian and Swiss saints and crossed the Atlantic in the ship "John J. Boyd," which sailed from Liverpool, England, Dec. 12, 1856, and arrived in New York Feb. 15, 1857. A number of passengers died during the voyage. After his arrival in New York Elder Savage was appointed to assist in the transfer of other emigrant companies at Castle Gardens. He worked at Samuel Booth's printing office in New York for nearly two years. In that city he married Annie Adkins (daughter of Robert Adkins of London and Annie Fenn of Leighton, Bedfordshire, England), who was born Feb. 6, 1836, in Leighton Buzzard, Bedfordshire,

England. Bro. Savage passed through the incidents of the panic of 1857 and took charge of the New York branch choir during the lively times in New York when the saints rented large halls and had crowded meetings. It was during his residence in New York that he concluded to adopt photography as a vocation, having got some incentive by watching the efforts of Thos. B. H. Stenhouse, who had a camera and took some views and who, it is said, brought from England the first stereoscope camera ever seen in America. Elder Savage was sent on special business to Florence, Neb., in 1859, by George Q. Cannon, upon which occasion he left his wife and child in New York. In Florence, Neb., he made his first start in the photograph business, having for a background an old grey blanket, and for a dark room, a tea chest. In 1859 he managed to get a wagon and a yoke of cattle and, through a combination of successful moves, was enabled to leave Council Bluffs in June, 1860, and crossed the plains in Captain Brown's company, and arrived in Salt Lake City Aug. 27, 1860. Soon after his arrival he joined Marsena Cannon and opened a photograph business in the upper part of a house located on Main Street, in Salt Lake City, next to the old Salt Lake House. He was always foremost in the introduction of every new device pertaining to photography. In the interest of his business, which grew rapidly, he traveled extensively over the whole Rocky Mountain country, making views of nearly every object of interest for all the railroads in the West, being in many localities the pioneer in that line of work. He won the first prizes on his exhibits in photography at the World's Expositions in Chicago, St. Louis, San Francisco, Portland and other places. In 1866 he visited the States, going by way of California and returning in Capt. Thos. E. Ricks' company. In early Utah days Bro. Savage distinguished himself as a military man and served for a number of years as lieutenant and afterwards as captain in a company of the first battalion, third regiment of infantry of the Nauvoo Legion. In 1870 (Nov. 21st), together with seven others, he was arrested and imprisoned at Camp Douglas for having turned out to a harmless muster of the Nauvoo Legion in violation of Governor Schaffer's proclamation forbidding the assembling of troops in Utah. He and his fellow-prisoners were released on bail two days later and subsequently discharged. This affair is known in history as the Wooden Gun Rebellion. In 1870 Bro. Savage accompanied President Brigham Young and others on an exploring expedition through the upper Rio Virgin country, including what is now known as Little Zion Canyon. At a meeting held at President Brigham Young's office in Salt Lake City May 9, 1873, Bro. Savage was ordained a High Priest and set apart to act as a member of the High Council of the Salt Lake Stake; he occupied that position until the summer of 1874. In 1875, together with Elder Geo. Goddard and others, he originated the idea of treating the Old Folks to a summer excursion, an undertaking which has been repeated annually ever since and has become more popular and successful every year. For many years he labored as a home missionary in the Salt Lake Stake and also delivered a number of interesting lectures on Utah and its scenic beauties, illustrated by many photographic views, and contributed a number of valuable letters to the "Deseret News" upon the same subject. He also contributed many articles on various subjects to the local magazines. In 1861 he became a member of the Tabernacle choir and continued his labors in that organization with great fidelity until his death. In 1883(June 21st) by a disastrous fire, which destroyed his place of business on East Temple Street, Salt

Lake City, he lost nearly his entire stock of negatives, which portrayed the growth of Salt Lake City and other places—a loss that never can be replaced. Elder Savage was a thoroughly practical man, who always believed in doing, rather than professing, being convinced that the faithful observance of this principle would correct many of the evils now existing in the world. He was a true friend to the aged, the widow and the fatherless, and many a ton of coal and load of wood was delivered at the homes of such, of which no one ever knew except the giver and the receiver. In 1893 (Nov. 30th) his first wife died. She had borne him eleven children, namely, Charles Stenhouse, born July 16, 1857 (died Aug. 23, 1857); Roscoe Eddington, born June 19, 1858; Ralph Graham, born April 13, 1860; Annie Amelia, born March 21, 1862; George Lewis, born Jan. 27, 1865; Fannie Maude, born July 25, 1867; Enos Hoge, born Oct. 25, 1869 (died April 13, 1870); Luacine Annetta, born July 12, 1871; Ida May, born Jan. 5, 1874 (died Nov. 4, 1918); Lennie Louise, born Nov. 14, 1875, and Ray Thomas, born Nov. 27, 1878. In 1876 (Oct. 12th) he married Mary Emma Fowler (daughter of Henry C. Fowler and Martha Holland), who was born Dec. 26, 1852, in Sheffield, Yorkshire, England, and died July 21, 1881. She had no children. In 1878 (Oct. 19th) Bro. Savage married Ellen Fenn (daughter of Joseph Fenn and Jane Andrews), who was born in Leighton Buzzard, Bedfordshire, England, Nov. 14, 1843; she bore her husband two children, namely, Arley F., born Sept. 1, 1879, and Emma Jane, born Aug. 26, 1882. In 1895 he married Annie Smith Clowes, a widow (daughter of George Smith and Sarah Harris), who was born Oct. 28, 1847. She had no children by Bro. Savage. Elder Savage died Feb. 3, 1909, at his home in Salt Lake City, leaving a family of sons and daughters worthy to carry on his name among the saints, whom their father loved and by whom he was sincerely beloved. His wife, Annie S. Clowes Savage, died April 14, 1920, in Idaho, and was buried in Salt Lake City.

SECRIST, Jacob F., an Elder of the Church who died while returning from a foreign mission, was born Sept. 19, 1818, in Franklin county, Pa., the son of Solomon and Mary Secrist. He became a convert to "Mormonism" and was baptized in the spring of 1848. Soon afterwards he migrated to the Rocky Mountains and resided in Salt Lake Valley in 1852, when he was called on a mission to Europe. He crossed the plains in company with a number of other Elders going to different parts of the world as missionaries, and labored faithfully in the German Mission until 1855, when he was honorably released to return home. He crossed the Atlantic in the ship "Isaac Jeans," sailing from Liverpool, England, Feb. 3rd, in company with George C. Riser and a small company of saints (sixteen souls). They landed in Philadelphia March 5, 1855, and reached the frontiers in safety. When the companies were organized for traveling across the plains, Elder Secrist was chosen as captain of the second company of the year's emigration, and was proceeding westward with his company when he was stricken with cholera, of which he died July 2, 1855, on the Little Blue River, near Fort Kearney (now in Nebraska). His body was placed in a tin coffin and buried on the Little Blue.

SEELEY, Joseph Franklin, an Elder who died in the missionary field, was born Sept. 6, 1894, at Mt. Pleasant, Sanpete county, Utah, the son of Joseph Seeley and Adella Olsen. His father was an active Church worker and was for some time a counselor in the Mt. Pleasant North Ward Bishopric. The boyhood days of Elder Jo-

seph F. Seeley were spent in his home town, where he attended school, advancing to the third year in the High School. As a youth he took an active part in the different organizations of the Church, acting as president of a Deacons quorum and held other offices, in all of which he was faithful in the performance of his duties. In 1915 he was called on a mission to the Central States; he reported at mission headquarters June 21, 1915, and was assigned to the Missouri conference, where he labored with much success for two years and nine months. He had just been honorably released and was on the eve of returning home when, in the afternoon of March 26, 1917, he took part in a game of baseball with his fellow missionaries. Returning to the mission office in the evening, he went upstairs to take a bath; one of the Elders, noticing the young man's continued absence, made inquiries concerning him, when he was found dead in the bathroom. His remains were shipped, in charge of returning Elders, to his home in Mt. Pleasant, where impressive funeral services were held in the Mt. Pleasant North Ward April 4, 1917. Elder Seeley made a splendid record as a missionary; he took great pleasure in mingling with the people among whom he labored and made many friends. Possessing a spirit of cheerfulness and goodwill, he was always a welcome visitor wherever he went. His kind and brotherly spirit endeared him to the saints in the different branches of the conference in which he labored.

SESSIONS, Fabyan Carter, jun., an Elder who died in the missionary field, was born Jan. 22, 1889, in South Bountiful, Davis county, Utah, the son of Fabyan Carter Sessions and Elizabeth Moss. He was baptized June 6, 1897, by Thomas Fisher. While residing at Bountiful (First Ward), he was called on a mission to the Northwestern States. After being set apart for this mission, he left home Nov. 16, 1909; he was appointed to labor in Montana, where he acted for six months as conference president. In August, 1911, he was transferred to Oregon, and while laboring in that State he was suddenly stricken with illness, and his death came as a great shock to all the Elders and saints, as there had been no intimation of his sickness until about two days before his demise, which occurred at Cottage Grove, Oregon, Nov. 14, 1911. He died from an abcess on the brain. His remains were sent to his home in Utah for interment. Elder Sessions was beloved by all who knew him. He possessed a genial and unselfish personality and as a missionary he was a ceaseless and ardent worker and was ever on hand to respond to any call made upon him by his superiors in the Priesthood. His death cast a gloom over the entire mission.

SIMS, George, one of the Latter-day Saint Elders who died in the missionary field, was born in London, England, March 4, 1822, the son of Alexander William Sims and Esther Jeffs. Becoming a convert to the gospel, he was baptized Sept. 3, 1848, by Wm. Booth and, with his wife, Caroline Hilleker Sims, and their three children emigrated to Utah in 1853. After his arrival in Salt Lake City, Bro. Sims entered the office of President Brigham Young as a copying clerk, being an excellent penman, his specimens of plain and fancy writing and engrossing receiving honorable mention and prizes at the Utah territorial fairs on several occasions. He was ordained a Seventy in 1853 by Joseph Young and became a member of the sixth quorum of Seventy. In Salt Lake City he married Isabella McMurrin, daughter of Joseph McMurrin and Margaret Irvine. His first wife died in 1858, leaving four children, namely, Emma, Julia,

George H. and Alexander. Bro. Sims left on a mission to England in 1862, being set apart April 8, 1862, under the hands of Apostle Erastus Snow. He crossed the Atlantic in the ship "Francis A. Palmer" and arrived in Liverpool Sept. 9th of the same year. After laboring diligently and faithfully as a missionary, he was honorably released April 29, 1865. Returning to America, he crossed the ocean and was on his way to Utah, when he was

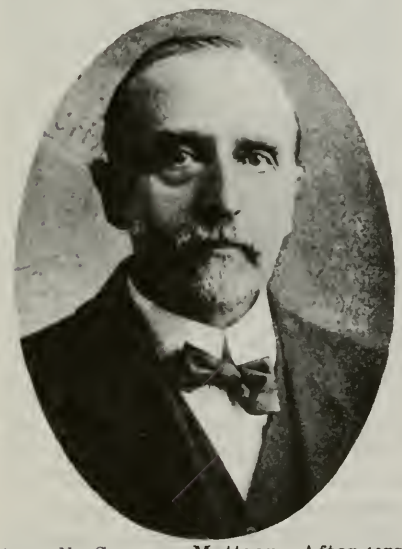


accidentally drowned in the Platte river Oct. 23, 1865. After the death of Bro. Sims' first wife, Mrs. Emma Colebrook, a close friend of the deceased lady, took charge of Sister Sims' two little girls, Emma and Julia, whom she raised to womanhood, being as devoted a mother to her adopted daughters as to her own child, Nellie. Bro. Sims' second wife, Isabella, bore him two children, namely, Esther and Joseph. Elder Sims was a good man without guile, and strictly honest in his dealings and intercourse with everybody.

SIRRINE, Mephibosheth, a faithful Elder in the Church, who died in the missionary field, was born Oct. 27, 1811, in Phillipstown, New York. He was among the early converts to "Mormonism," and after his baptism he was ordained to the Priesthood and became an efficient and diligent missionary, performing a number of missions for the Church. As early as August, 1838, he raised up a branch of the Church in Lenawee county, Michigan, in which State he subsequently had great success as a missionary. Thus we find him presiding over a number of conference meetings. In February, 1841, he presided over a conference held in Brownsville. In 1843 he was still in Michigan, and presided over a conference meeting held in Briton, Michigan, where nine branches of the Church were represented. In 1844 he continued his labors in Michigan, attended a conference in Brownsville in January and another in Southfield in August, 1844. At the latter conference fourteen branches of the Church were represented. He appears to have returned to Nauvoo shortly after that, but was called on another mission to the Eastern States, together with many others, and in January, 1845, we find him presiding over a conference held at Hartford, Conn. At a council held at Nauvoo Oct. 11, 1845, he was appointed captain of the 24th company of hundreds, the Church leaders looking forward to the migration of the saints to the West. He was in Nauvoo in April, 1846, to attend a conference, and was thence called on a mission to Great Britain. While in England he contracted a violent cold, from which he never fully recovered. He returned to America in the fall of 1847 and became president pro tem. of the branches in the Eastern States, succeeding Wm. I. Appleby, who went West to join the camps of the saints on the frontier. During the winter of 1847-1848 Brother Sirrine traveled extensively as a missionary in the Eastern States. In the spring of 1848 he started for the West and while traveling on the steamboat "Niagara" he died with consumption April 29,

1848, at the mouth of the Ohio river. His remains were brought to Winter Quarters for interment. Under date of May 21, 1848, the following is recorded in the Historian's Office journal kept at Winter Quarters: "The remains of Mephibosheth Sirrine were taken up to the burying ground on the hill. In the procession following the remains were Sister Sirrine and children, President Brigham Young and lady, Ezra T. Benson, Erastus Snow and lady, Phinehas Richards, Franklin D. Richards and others. While the grave was being dug, Ezra T. Benson delivered a short but appropriate address, Erastus Snow prayed, after which the remains were interred and the people left the ground a little before noon."

SJODAHL, Janne Mattson, editor and author, was born Nov. 29, 1853, in Karlshamn, Blekinge lan, Sweden, the son of Johan Mattson and Petronella Suneson Mattson. After first receiving a good common school education he entered the Bethel Seminary in Stockholm in 1870 and in 1875 the Regent's Park College in London, England. He associated himself with the Baptists early in life and acted for several years as general secretary of the Norwegian Baptist Union, with headquarters at Trondhjem, Norway. In 1886 he emigrated to Utah, where he became a convert to "Mormonism" and was baptized in Manti by Hans Westenskov Oct. 7, 1886. Soon after his baptism he was ordained to the office of a Teacher and subsequently to that of an Elder, and in 1886-1887 he translated the Doctrine and Covenants into the Swedish language. He was ordained a Seventy Nov. 15, 1888, by Moses Thatcher, being called on a mission to Palestine and Switzerland. While on this mission he compiled the music of the German Latter-day Saint hymn book. After his return he was appointed to preside over the Scandinavian meetings in Salt Lake City, which position he held for a number of years. In 1897 he was chosen by the Church authorities to present on behalf of the Scandinavians in Utah a copy of the Book of Mormon to King Oscar II at His Majesty's 25-year jubilee. He went to Sweden for the purpose and was granted an audience at the palace Sept. 22, 1897. In 1890 he became connected with the "The Deseret News," the official church organ, which position he held until 1914. In 1908 (July 27th) he was ordained a High Priest by Pres. Wm. McLachlan and set apart as an alternate member of the High Council of the Pioneer Stake; he acted in that position about three years or until he moved to the Ensign Stake. In 1906, when Elder Charles W. Penrose went to Liverpool to preside over the European Mission, Elder Sjödahl was appointed editor-in-chief of the "Deseret News" and held that position until 1914, when he was called to go on a mission to Great Britain. He arrived in Liverpool Sept. 22, 1914, and was appointed assistant editor of the "Millennial Star." He discharged the duties of that office until May 10, 1919, when he returned home, having been honorably released. During this period, Europe



was convulsed with the most terrible war on record. The missionaries from Zion were called home, except a few who could make it convenient to remain; the branches of the Church were deprived of their male members, who were needed for military service, and the work was handicapped by the spirit of militarism that domineered the world. In order to keep the "Millennial Star" going, it became necessary for Elder Sjödahl to do a great deal of type-setting, in addition to his editorial work, and he cheerfully met every emergency. In addition to his work on the "Millennial Star" and his frequent visits to the various conferences in the British Mission, he compiled, under the direction of Elder Hyrum M. Smith, the president of the Mission, a Commentary on the Doctrine and Covenants, and, in accordance with instructions from the late President Joseph F. Smith, superintended the printing of it at the Liverpool office. The work has received very favorable comment by the Church authorities who have examined it. President Charles W. Penrose, in an article in the "Deseret News," characterizes it as evincing "patient and scholarly research and remarkable diligence" and showing "long and persistent literary labor and great ability." Elder Sjödahl regards this work as his chief effort of a mission extending over almost five years. On his arrival home he was called, by President Heber J. Grant, to assist Elder Edward H. Anderson in his work on the "Improvement Era."

SMITH, Alvin Nathaniel, an Elder who died in the missionary field, was born Oct. 29, 1896, at Colonia Pacheco, Chihuahua, Mexico, the son of Jesse N. Smith jun. and Nancy A. Freeman. He was baptized Oct. 29, 1903, by his father, and was afterwards ordained an Elder. After the expulsion of the saints from Mexico, he became a resident of El Paso, Texas, where he resided in 1918, when he was called on a mission to the Eastern States. He was set apart for his mission Jan. 8, 1918, and arrived in the mission field Jan. 18, 1918. While laboring in the East Pennsylvania conference, he was stricken with a severe attack of pneumonia, which resulted in his death Dec. 25, 1918, at Scranton, Pa. Elder Smith was valiant in the cause of truth, and his humility and sincerity impressed many people. Love for others was one of the outstanding features of his noble character. He was one of the hardest workers in the Eastern States Mission and whatever task was requested at his hands he performed with a zeal and energy that distinguished him among his associates. His kind and loving disposition won for him many friends. He died an unmarried man, the son of a widow.

SMITH, Herald Eugene, an Elder who died in a foreign mission, was born March 7, 1893, at Provo, Utah county, Utah, the son of Joseph Smith and Esther Gee. He was baptized in June, 1902, and later ordained an Elder. He resided in the Sixth Ward, Provo, Utah county, Utah, when he was called on a mission to Hawaii. After being set apart for his mission Feb. 18, 1914, he started for his field of labor, and was meeting with success on the islands when he was stricken with sickness and died in a sanitarium at Honolulu Sept. 11, 1916.

SMITH, Warren Barnes, Bishop and Patriarch and a resident of American Fork, Utah county, Utah, was born Dec. 20, 1844, in Nauvoo, Hancock county, Ill., the son of Warren Smith and Amanda Barnes. He migrated to Utah in 1850 and was baptized in Salt Lake City by James McKnight in 1852. After first being ordained to several offices in the lesser Priesthood, he was ordained an Elder in

February, 1866, and later ordained a Seventy by Samuel Mulliner. He filled a mission to Great Britain in 1877-1879 and another mission to the Southern States in 1887-1889. In 1880 he was set apart (together with Karl G. Maeser and Isaiah Coombs) to preside over all the Seventies in Utah county, and also served as a member of the American Fork city council. In 1887 he was ordained a High Priest by Abraham O. Smoot and set apart as first counselor to Bishop William M. Bromley of American Fork. He was leader of the American Fork choir for thirty years (1871-1901) and also acted as a High Councilor in the Alpine Stake. Bishop Smith's principal occupations in life have been those of farming and merchandising. From 1873 to 1886 he acted as superintendent of the American Fork Co-operative Mercantile Institution. When American Fork was divided into four Wards in 1901, he was ordained a Bishop by Apostle George Teasdale and set apart to preside over the American Fork Fourth Ward. This position he held for fourteen years, until Oct. 24, 1915, when he was ordained a Patriarch by Apostle Francis M. Lyman. In 1865 (Oct. 11th) Brother Smith married Elizabeth Mercer, which union was blessed with ten children (three boys and seven girls). In 1874 he married Mary E. Tyrrell, who bore him six children (two boys and four girls). In 1884 (Oct. 15th) he married Harriet A. Harrington, who bore him eight children (three boys and five girls), and in 1907 (May 29th) he married Margaret Emma Crampton Rushton, a widow with six children. In 1890 he was arrested on a charge of unlawful cohabitation and after being convicted he served six months in the Utah penitentiary for living with more than one wife, in violation of the Tucker-Edmund's law; later he was granted amnesty by the president of the United States.

SNOW, LeRoi Clarence, a member of the general board of Y. M. M. I. A., was born Aug. 26, 1876, in Brigham City, Box Elder county, Utah, the son of President Lorenzo Snow and Minnie Jensen. He was baptized when eight years of age by his father and was ordained successively to the different offices in the holy Priesthood, now being a High Priest. He received his education in the Brigham City public schools, the Box Elder Stake Academy, the L. D. S. College, the Church University, the University of Utah and the Salt Lake Business College. When only ten years old he accompanied his father on a missionary trip through Sanpete county. He took



up shorthand and typewriting when twelve years of age and held the position of public stenographer and typewriter with Judge Coombs in Brigham City. While thus engaged he copied Orson W. Whitney's "Later Leaves in the Life of Lorenzo Snow," and Andrew Kimball's "Mission in the Indian Territory." Before he was fifteen years of age he became Church shorthand reporter in the Box Elder Stake Tabernacle. With his parents he moved to Salt Lake City in 1893, when his father was appointed presi-

dent of the Temple. He also acted as reporter in the Salt Lake Tabernacle, was special correspondent to the "Deseret News" and reported Dr. James E. Talmage's lectures delivered in the Assembly Hall, the Articles of Faith, and also his series of lectures on science and philosophy. From 1893 to 1896 Bro. Snow acted as librarian in the Salt Lake Temple. Being called on a mission to Germany, he left home March 21, 1896, crossed the Atlantic in the steamship "Weasland," and after spending six months traveling as a missionary and visitor in the United States, the Isle of Man, England, Ireland, Scotland, Wales, Holland, Luxemburg and Switzerland, he was appointed to labor in Munich, as presiding Elder. There he was arrested, fined, imprisoned and banished for life from the kingdom of Bavaria because of his missionary activity. Later he presided over the Darmstadt branch and still later over the Dresden conference. He received an honorable release after a successful mission. After his return home in February, 1899, he became his father's private secretary and also chief tithing clerk of the Church, acted as correspondent to the "Deseret News" on a trip with his father and others to St. George and on other presidential tours, and was chosen as a member of the General Board of the Y. M. M. I. A. In 1900 (June 29th) he married Maud Mary Ford in the Salt Lake Temple. One child (Aileen) blessed this marriage. Bro. Snow acted as instructor in French and German in the L. D. S. University, was instructor in the night school of the L. D. S. Business College, served as bookkeeper in the Zion's Savings Bank, etc. He entered the automobile business in 1904 as president and manager of the Utah Auto Company, in which he was engaged until 1907. After moving to Snowflake, Ariz., in 1908, he became interested in the sheep business, and in 1909 he labored as a special Y. M. M. I. A. missionary in Arizona and Mexico. In November, 1909, he located in Thatcher, Ariz. There he promoted the Citizen's Bank of Thatcher, which opened for business May 10, 1910. In that bank he was cashier and later vice-president. In 1912 (May 10th) he married Burma Celia Thompson, who has borne her husband three children, namely, Clarence W., Margaret and Robert T. Bro. Snow acted for some time as vice-president of the Arizona State Bankers' association and as fair commissioner from Graham county. He became associated with the Arizona historian in the fall of 1917, but moved to Salt Lake City in April, 1919, to take charge of a department of the real estate business carried on by the Kimball & Richards Company. Having been chosen as secretary and assistant to the Arizona Historian, he moved to Phoenix, Arizona, in 1919. Elder Snow's life so far has been largely devoted to public and Church service, often at the expense of personal interests. He has always had a strong testimony of the truth of the gospel and ever been loyal to the leaders of the Church.

SORENSON, Alden Conrad, an Elder who died in the missionary field, was born Oct. 24, 1897, in Salt Lake City, Utah, the son of Peter Sörenson and Malinda Jane North. He was baptized Nov. 3, 1905, by Christian Peterson and was afterwards ordained an Elder. He resided at Silver, Juab county, Utah, when he was set apart for a mission to the Southern States June 10, 1919. He was laboring as a missionary in Florida when he was accidentally drowned in a river in Florida July 4, 1919. His remains were shipped to his home in Salt Lake City, where they arrived July 10, 1919.

SORENSEN, Hans Christian, fourth Bishop of the Mount Carmel Ward (Kanab Stake), Kane county, Utah,

was born Nov. 30, 1864, at Döstrup, Aalborg amt, Denmark, the son of Mads Sörensen and Kirsten Larsen. His parents having become converts to the restored gospel, he emigrated to America with two of his elder brothers and his sister, in charge of his uncle, Anders C. Sörensen. They crossed the Atlantic in the steamship "Wyoming" and arrived in Salt Lake City Sept. 29, 1873. For about three months Hans made his home with his uncle (Borregaard), at Fillmore, Millard county, thence went to live with a family at Holden, where he attended school. A year later (1874) his



parents emigrated to Utah and settled at Mill Creek. His father was so anxious to see his boy that he walked to Holden, a distance of about 125 miles, to get him; the return journey was made by team in company with the friends in whose home Hans had been staying. While living in Mill Creek, Hans was baptized May 2, 1875. In 1879 the family moved to Orderville, Kane county, where they lived in the United Order. Here Hans was ordained a Deacon. His mother was an ardent Temple worker in the St. George Temple, and in order that he might assist her in this work, Bro. Hans Sörensen, by permission of Pres. Wilford Woodruff, was ordained an Elder when only fifteen years of age, by John L. Winder. In 1887 he was called on a mission to Scandinavia and on his arrival in Copenhagen he was appointed to labor in the Aalborg conference; he was the youngest Elder in said conference. Being honorably released after two years and a half of service, he returned home, arriving in Orderville Sept. 13, 1889. The following day (Sept. 14th) he was ordained a High Priest and set apart as an alternate member of the High Council of the Kanab Stake. Returning home from his mission he took seven young emigrating saints to the home of his parents, who were always trying to assist in the emigration of their friends by finding homes for their boys and girls in Utah. In 1890 (March 18th) Bro. Sörensen married Miranda Esplin (daughter of Bishop John Esplin and Margaret Webster), who was born in Mount Carmel Jan. 25, 1872. With his young wife Bro. Sörensen settled in Mount Carmel, where he acted for some years as superintendent of the Ward Sunday school. In 1900 (Aug. 30th) he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Mount Carmel Ward, a position which he still holds. Bishop Sörensen's marriage with Miranda Esplin has been blessed with ten children, namely, Binnie H., Kirsten, Evelene, David, Earl J., Loyd, Marie, Vilate, Joseph and Doyle. All of these children are living except Kirsten and Joseph. Bishop Sörensen is a farmer and stock raiser by avocation and has held many positions of trust and responsibility in civil affairs.

SOUTHWICK, John Alford, an Elder who died while filling a foreign mission, was born Feb. 20, 1883, at Lehi, Utah county, Utah, the son of Edward Southwick and Ann Maria Taylor. He was baptized in 1892, received a good education and at the

time he was called on his mission to New Zealand in 1904 he was a student at the Brigham Young University at Provo and a resident of the Springville First Ward (Utah county, Utah). Being set apart for his mission Oct. 14, 1904, he left for New Zealand, arriving there the latter part of 1904. He was appointed to labor among the Maoris on the North Island. He was about to be released to return home, when he was stricken with typhoid fever, which terminated his life March 12, 1908. For some time he had been president of the Thames and Tauranga conferences and had been in the field nearly three and a half years and had performed an excellent work. His body, encased in a solid oak casket with lead lining, was shipped home in charge of Elder George B. Andrus.

STANDING, Joseph, one of the martyrs of the Church, was born Oct. 5, 1854, in Salt Lake City, Utah, the son of James and Mary Standing, was baptized in September, 1862, by Edward Snelgrove, and still resided with his parents Oct. 11, 1875, when he was set apart by Apostle Joseph F. Smith for a mission to the Southern States. He returned Sept. 15, 1876, after filling an honorable mission. In March, 1878, he was again set apart for a mission to the Southern States and after arriving in the missionary field he was appointed to labor in the State of Georgia, where he accomplished a good work in Whitfield county, particularly in the neighborhood of Varnells Station, where he had succeeded in raising up a branch of the Church. Early in the year 1879, Elder Rudger Clawson arrived in the mission and became associated with Brother Standing, who was then the president of the Georgia conference. In July, 1879, these two brethren were laboring in Union and Fannin counties. About the middle of the month they left their field of labor to attend a conference to be held in Haywood Valley, Chattooga county, Georgia. On the way they called at Varnells Station to visit the Saints, arriving there on the night of Saturday, July 19, 1879. A short time before their departure for Haywood Valley, Elder Standing had the following dream, which made a powerful impression upon his mind and caused him to have forebodings of approaching trouble: "I thought I went to Varnells Station, when suddenly clouds of intense blackness gathered overhead and all around me. I visited a family who were connected with the Church. The moment I entered their house the most extreme consternation seized them, and they made it clear beyond any possibility of doubt that my presence was objectionable. They appeared to be influenced by a sense of great fearfulness. There was no clearing away of the clouds nor abatement of the restlessness of the people, when I suddenly awoke, without my being shown the end of the trouble." The Elders had called at the home of the family, seen by Bro. Standing in his dream, on the evening of their arrival at Varnells, and were received with great coolness. The inmates of the home appeared to be in a state of great excitement and said that threats had been made against the brethren and the feeling toward them in the neighborhood was very bitter and murderous. They declined to allow them to stop over night, because if anything happened they would have to share the trouble. This reception chilled the feelings of the Elders and Brother Clawson said to himself: "This is the fulfillment of Joseph's dream." "What shall we do?" said the missionaries. "It is now nine o'clock and getting quite dark. Can you tell us of a place where we can find shelter?" The answer was that if they went to Mr. Henry Holston's, a mile and a half further on, he would

doubtless entertain them. This the brethren decided to do and were kindly received by Mr. Holston, who was not a member of the Church, but friendly to the Elders. Here they stayed over night and Sunday, where the day was quietly spent in singing and conversing on the gospel. After breakfast Monday morning, July 21, 1879, they walked over to a Mr. Loggins, a distance of about one mile, to look after their clothing. While on their way back, as they were walking along the public road, near the line of Catoosa and Whitfield counties, they were suddenly surprised by an armed mob consisting of the following twelve persons, all of whom were citizens of the surrounding territory: Jasper N. Nations, Hugh Blair, David Nations, Mac McClure, Andrew Bradley, Joseph Nations, James Faucett, Benjamin Clark, David Clark, Jefferson Hunt, William Nations and A. L. Smith. With many threats of violence, these armed ruffians compelled the Elders to accompany them through the woods to an isolated place. As they were walking along, one of the mobbers, Benjamin Clark, a Baptist deacon, struck Elder Clawson a heavy blow with a club from behind, nearly felling him to the ground. This cowardly act he attempted to repeat a few minutes later, but was prevented by another member of the gang. While passing a spring of water, Elder Standing requested to be permitted to get a drink, which was granted him. He was very pale, his features rigid and overspread with an expression of deep anxiety. While at the spring, James Faucett addressed the Elders as follows: "I want you men to understand that I am the captain of this party, and that if we ever find you in this part of the country, we will hang you by the neck like dogs." The space of about one hour was consumed in conversation when three of the mobbers, who had left the party a few minutes before, rode up and one of them exclaimed: "Follow us." Brother Standing, undoubtedly expecting that to follow him meant certain death, made some resistance, when a man who was near him pointed his pistol at him and fired. Elder Standing fell mortally wounded. Suddenly a member of the party, pointing to Elder Clawson, said, "Shoot that man." Every gun was leveled at him and he calmly folded his arms and said with apparent deliberation, "Shoot." The murderous wretches paused a moment, when the man who gave the first order suddenly changed his mind and shouted, "Don't shoot." Elder Clawson then walked over to his martyred companion, raised his head and placed his hat under it for a pillow. Turning to the murderers he said indignantly, "It is a burning shame to shoot a man down in this way and leave him to die in the woods; either go and get help, or let me go." The mob permitted him to go, which he did with the greatest speed. After his departure the gang fired a number of shots into the body of Elder Standing, no doubt to cover the trails of the actual murder. In the preparation of the body, Elder Clawson was left almost entirely alone, but secured a casket and had the body encased, after which it was taken to Dalton, Georgia, by wagon and thence to Salt Lake City, accompanied by Elder Clawson. The news of the tragedy had created a deep sensation in the community of the Latter-day Saints. In Ogden a brass band, an organized body of members of the Young Men's Improvement Association, and a multitude of other people awaited the arrival of the remains in that town. The obsequies were conducted in the Tabernacle at Salt Lake City on Sunday, Aug. 3, 1879, in the presence of about 10,000 persons. The speakers on that occasion were Presidents John Taylor and George Q. Cannon. The body was interred in the Salt Lake City cemetery, where a handsome monument of

Italian marble, with data pertaining to the tragedy inscribed upon it, was erected. At the time his life was taken, Brother Standing had already served sixteen months of a second mission to the Southern States, and had been for some time in daily expectation of being notified of an honorable release to return home. He had been indulging in gleeful anticipations of meeting soon with valued friends and loved ones, but these were cruelly cut short of realization by the bullet of the cowardly assassin. Bro. Standing was of a mild and gentle though firm disposition, one who would suffer wrong rather than do wrong, and it was because of his kind and wise manner of conducting himself that Pres. John Morgan left the hostile district of Georgia under his watchful care.

STANGER, George O., an Elder who died in the missionary field, was born March 28, 1880, at Slaterville, Weber county, Utah, the son of Geo. W. Stanger and Sarah Helen Knight. He was baptized March 28, 1888, by John A. Allred, and was subsequently ordained an Elder. He resided in Neeleyville, Idaho, in 1903, when he was called on a mission to the Southwestern States, being set apart Feb. 10, 1903. Arriving in that mission Feb. 15, 1903, he was appointed to labor in Vernon county, Missouri; afterwards he labored in Dade county, in the same State. Early in April, 1903, he was taken sick, in consequence of which he went to the mission office in Kansas City. On the 26th of April, 1903, he was taken to the St. Joseph hospital, where two Elders sat up with him every night. After suffering with typhoid fever ten days, pneumonia set in and later other complications. He lay unconscious for nearly four weeks and finally died May 23, 1903. His body was embalmed, laid in a beautiful metal-lined casket and shipped to his home in Idaho. The Catholic sisters and nurses who waited on him at the hospital said that during his long suffering and unconsciousness not one impure expression passed his lips, something that, in their long experience, had never been equalled. Elder Stanger was a zealous worker and was beloved by all who became acquainted with him, and while his mission was a short one, it was an important one, for he was the means of bringing the gospel to many people who otherwise would never have heard of it.

STEVENS, George W., an Elder who died while filling a foreign mission, was born Jan. 19, 1873, at Ephraim, Sanpete county, Utah, the son of Joseph Smith Stevens and Abigail Marina King. He was baptized May 29, 1881, by Samuel Allred, and later ordained a Seventy, and became a member of the 91st quorum of Seventy. He moved to Ferron, Emery county, Utah, which was his home in December, 1905, when he was called to fill a mission in New Zealand. Being set apart for that mission Dec. 8, 1905, he arrived in Auckland Jan. 4, 1906, where he received an appointment to labor in the Otago conference, in which place he worked very energetically for the spread of truth, never being ashamed of the name he bore. He was a most faithful and diligent Elder and won the respect and confidence of both saints and strangers, but he took sick with brain fever (meningitis) and died at the hospital at Invercargill July 26, 1906. His illness was of but short duration, he having been confined at the hospital only ten days. His body was embalmed and shipped to his home (Ferron) in Utah, accompanied by Elder Hiram L. Baker, one of his missionary companions in New Zealand. Bro. Stevens left a wife and several children.

STEVENS, Margery, a lady missionary who died in the field, was

born April 4, 1894, at Orderville, Kane county, Utah, the daughter of C. F. Stevens and Olive E. D. Stevens. She resided with her parents in Enoch, Iron county, Utah, when she was called on a mission to the Western States in April, 1917. After laboring in the Pueblo conference (mostly in Pueblo, Trinidad and Alamosa, Colorado), she was transferred to Denver in October, 1918. There she was stricken with influenza and died at the Mercy Hospital, Denver, Nov. 5, 1918. Her fatal sickness came as a result of her courageous and unselfish effort to assist others who were suffering from the prevailing dread scourge before she left Alamosa for Denver. Her untimely death was caused from pneumonia, following influenza, after but one week's illness. The body was shipped home for burial.

STEVENS, Ransom M., an Elder who died while presiding over the Samoan Mission, was born May 1, 1864, in Fairview, Sanpete county, Utah, the son of Ransom A. Stevens and Tranquilla Ann Brady. He was baptized by Andrew Rasmussen July 28, 1872, and being set apart by Abraham H. Cannon for a mission to Samoa March 25, 1892, arrived in his field of labor April 17th, following. He labored diligently in his calling, and his many deeds of love and his kindness made him a favorite among his associates in the mission and won for him the respect of those among whom he labored. After gaining an experience among the natives, he was called to preside over the Samoan Mission. This position he filled with honor and wisdom until his death at Fagalii, Upolu, Samoa, April 28, 1894. For some time before his death he had been complaining of not feeling well and was confined to his bed for ten days. His wife, Annie T., was with him at the time and did all in her power to alleviate his sufferings. The remains of Elder Stevens were shipped to his home in Utah.

STEWART, Daniel Jones, an Elder who died while filling a mission, was born Feb. 25, 1871, in Beaver county, Utah, the son of Urban Van Stewart and Mary Ann Jones. He was baptized when about eight years old and subsequently ordained a Seventy. In 1895 he was called on a mission to the Southern States and left for Chattanooga, Tennessee, July 27th of that year. He took hold of missionary labors in great earnest and gave promise of becoming a successful Elder, but he was stricken with typhoid fever, of which he died Nov. 1, 1895. His body was shipped to his home in Adamsville, Beaver county, Utah, in charge of Elder George H. Horne.

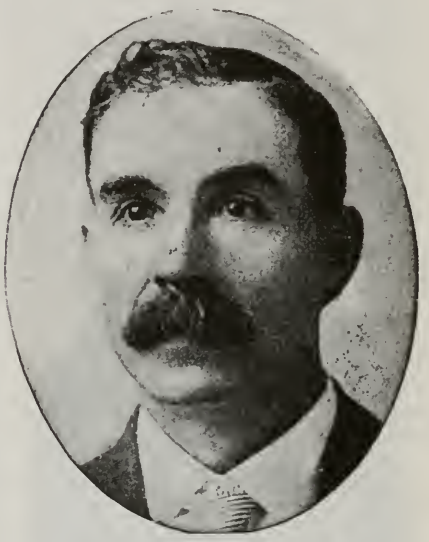
STEWART, Neil Murdock, Bishop of Meadow (Millard Stake), Millard county, Utah, was born April 15,



1855, in Peoria, Illinois, the son of William Stewart and Elizabeth Murdock. As an infant he came to Utah with his father's family in the year 1856, crossing the plains in a handcart company. His mother died in confinement Nov. 23, 1856, on the Big Sandy, near Green river. With

his father and older brother he arrived in Salt Lake City in December, 1856. Neil was baptized by his father about 1865, and had but very slim opportunities for schooling. From his early youth he took interest in Church matters and acted as president of the Meadow Y. M. M. I. A. about eight years. He was ordained a Seventy Nov. 25, 1883, by Francis M. Lyman, and became a member of the 42nd quorum of Seventy. In 1887 (Aug. 19th) he was ordained a High Priest by Joseph V. Robison, filled a mission to Great Britain in 1898-1900 and was ordained a Bishop Jan. 22, 1901, and set apart to preside over the Meadow Ward, which position he held for nine years, and was then honorably released on account of failing health. Bishop Stewart has also filled a number of secular positions and served a term as a county commissioner. He married Hannah Fisher Nov. 24, 1880, in the St. George Temple, and has been engaged in farming his whole life.

STOKER, John, Bishop of the Lehi Fourth Ward (Alpine Stake), Utah county, Utah, was born Aug. 4, 1856, in Doncaster, Yorkshire, England, the son of John Stoker and Mary Marsh. He was educated in his father's public school until the latter's death, when he finished his education at the Jefferson boarding school at Pontefract, England. He served an apprenticeship to the mercantile business and engaged successfully in the gents' furnishing business in his native town, about 1882. Becoming a convert to "Mormonism," he was baptized May 11, 1892, was ordained successively to the offices of Deacon, Priest and Elder and was set apart as president of the Doncaster branch of the Sheffield conference, which position he retained until he and his family emigrated to Utah in August, 1893; they made their home in Lehi. Here he became a member of the Ward choir and also acted as a Sunday school teacher, block teacher and secretary of the Elders quorum. For several years he held the position of tithing clerk under Bishop Thomas R. Cutler, and when Lehi was divided into four Wards, in December. 1903, Bro. Stoker was chosen as Bishop of the Lehi Fourth Ward, which position he still holds. In 1909-1911 he acted as treasurer for Lehi city, but the Bishop's present avocation in life is farming. In 1882 (Aug. 7th) he



married Clara Swaby (daughter of George Swaby and Elizabeth Bean), who was born May 12, 1857, at Birkwood, England) and who bore her husband five children, namely, John W. (who married Ruby Davis), Harry Swaby (who married Janet Gilchrist), Dorothy E. (who married Hanmer J. White), Olive Mary (who married Ebben R. Speer), and Clara L., who is still living at home with her parents.

STREET, Edwin W., an Elder who died while filling a foreign mission, was born in October, 1852, in Stockwell, Sussex, England, the son of Thomas G. Street and Esther Huggett, and was baptized in 1870 by Elder F. Childs. When he emigrated to Utah, he settled in Springville, Utah

county, and became a member of the 5th quorum of Seventy. On the 4th day of June, 1877, he was set apart for a mission to Europe by Elder George Reynolds, and arrived in England on the 22nd of the same month. He labored in the London conference until his death, which occurred April 12, 1878, at Beachwood, Green Heath, where his remains were interred.

SUNDWALL, Peter, president of the Scandinavian and later of the Swedish Mission, was born June 11, 1848, at Aspas, Jemtland, Sweden, the son of Olof and Katrina Nilson. As a convert of the restored gospel he was baptized Feb. 27, 1866, and was soon afterward ordained to the Priesthood and appointed to labor as



a local missionary in Sundsvall, and in the fall of 1867 he was sent to Gotland, and subsequently he again labored in Sundsvall, and in Ostersund, Eskilstuna, and Stockholm. He emigrated to Utah in 1872 and made his home in Fairview, Sanpete county. In 1881-1884 he filled a mission to Scandinavia, laboring in the mission office in Copenhagen, Denmark, as an assistant to the president of the mission, and, again, in 1894, he was called on another mission to Scandinavia, this time to act as president of the mission, which he did with wisdom and success. In the spring of 1908 he was called on his third mission to Europe, this time to preside over the Swedish Mission, returning in November, 1910. At home Bro. Sundwall has filled various positions of trust and responsibility, serving as manager of the Co-op Store in Fairview for several years. In 1886 he was appointed postmaster of Fairview and served in that capacity for nearly three years. In a business capacity he has been actively identified with nearly every business enterprise of importance in the community. At the present time he is serving as president of the Fairview State Bank, with which institution he was previously connected as cashier from the time of its organization in 1914. At home he has always taken an active part in any calling that has been assigned to him in a Church capacity. For many years he was president of the 26th quorum of Seventy. In 1901 (Jan. 5th) he was ordained a High Priest, and set apart to act as a High Councilor in the North Sanpete Stake of Zion. In 1916 he was released from this position and ordained a Patriarch, under the hands of Presiding Patriarch Hyrum G. Smith. In 1875 (Feb. 1st) he married Anna K. Johanson (daughter of Lars Johanson), who was born in Grava, Vermland, Sweden, March 17, 1848. This marriage has been blessed with five children, namely, Peter, Annie, John, Mary I., Olof, and an adopted son (Carl).

TAYLOR, Edmund Zebulon, an Elder who died in the missionary field, was born March 14, 1859, in Slaterville, Weber county, Utah, the son of Wm. Warren Taylor ad Julia Aner Carbine. Later he moved with his parents to New Harmony, Washington county, and became a member of the 9th quorum of Seventy. In the

fall of 1882 he married a daughter of Bishop Pleasant G. Taylor of Harrisville, by whom he had three children, two boys and a girl. He was set apart for a mission to the Southern States by Apostle John Henry Smith, Feb. 14, 1887, and was president of the North Carolina conference at the time of his death, which was caused by chills and fever, Aug. 13, 1888. Elder Taylor bore an excellent character. He was a reliable and moral young man and made a good missionary. The body was taken to Ogden, Utah, for burial.

TAYLOR, George B., an Elder who died in the missionary field, was born Sept. 19, 1885, at Manti, Sanpete county, Utah, the son of Joseph J. Taylor and Malinda D. Barton. While residing at Manti, he was called on a mission to the Western States, being set apart for the same Dec. 13, 1911. He was laboring in Pueblo, Colorado, when he was stricken with typhoid fever. Being sent to Denver, he was placed in a hospital for treatment. Everything possible was done for him and hopes of his recovery were entertained by those around him, until suddenly and unexpectedly the end came on the morning of Nov. 14, 1912, when he passed peacefully away. During the illness of Elder Taylor his young wife was near him, for as soon as word came of his sickness, she left Manti for Denver, accompanied by her brother, L. R. Anderson. She remained in the Colorado capital until the remains of her husband were brought home. The party reached Manti Nov. 17, 1912, and impressive funeral services were held Nov. 21, 1912, in the Manti Tabernacle.

TAYLOR, Joseph Harris, an Elder who died while filling a foreign mission, was born Jan. 28, 1888, in Salt Lake City, Utah, the son of Thomas E. Taylor and Emma L. Harris. He was baptized when eight years old by Thomas Maycock, was educated in the public schools and later attended the L. D. S. University in Salt Lake City. While residing in the Fourteenth Ward, Salt Lake City, he was called on a mission to Germany, being set apart for that calling Sept. 23, 1909. He had labored in that missionary field over a year, when he was stricken with sickness. His mother and sister Emma were in New York to meet his brother, Thomas E. jun., when they received word that Joseph was sick. They immediately left for Europe and were with him until the end. He died with rheumatism of the heart Nov. 14, 1910, at Stuttgart, Wurttemberg, Germany. His remains were shipped to his home in Utah, accompanied by the mother, brother and sister. Impressive funeral services were held in the Fourteenth Ward Assembly Rooms, Salt Lake City, Dec. 9, 1910.

TAYLOR, Thomas Nicholls, president of the Utah Stake of Zion. (Continuation from Vol. 1:493.) In 1889 (Sept. 18th) Brother Taylor married



Maud Rogers (daughter of Isaac Rogers and Unice L. Stewart). This marriage has been blessed with ten chil-

dren, eight of whom (five boys and three girls) are still living. The oldest son has spent three years on a mission in Germany, the second son has labored two years as a missionary in New Zealand, and the third son has filled a mission to the Soutnern States. While acting as Bishop of the Provo Third Ward, Bro. Taylor supervised the erection of an amusement hall in that Ward, including a dance hall and a gymnasium. This building, which cost $20,000, is practically all finished, except the lower floor. After serving successfully and faithfully as a Bishop of the Provo Third Ward, Bro. Taylor was chosen and set apart as president of the Utah Stake of Zion, Oct. 26, 1919, Apostle Stephen L. Richards officiating. Bro. Taylor's commercial activities are as follows: In 1885 he entered into a partnership with Julius Jensen, under the firm name of Jensen & Taylor, and started the first exclusive jewelry store in Provo. When the Taylor Bros. Company was incorporated in 1890, Thomas N. was chosen as one of the directors and manager, which position he still holds. In 1904 he and others organized the Provo Building and Loan Society, an organization which has at the present time an authorized capital of $2,000,000 and has been the means of making it possible for hundreds of young men to own their own homes. The society is not organized for selfish motives, as no officer belonging to it receives remuneration for his services, except the secretary. Bro. Taylor has been its president and trustee since its organization. In 1907 Bro. Taylor and others organized the Farmers and Merchants Bank, which institution has an authorized capital of $100,000, and is a member of the Federal Reserve System. Bro. Taylor has been its president since its organization. In 1910 the Jesse Knight interests bought the old Provo Woolen Mills, and at Bro. Knight's request, Bro. Taylor became a director of that institution and is still serving in that capacity. When the Springville, Mapleton Sugar Company was organized in 1917, he accepted a position as a director in that company. He has been a director of the Beneficial Life Insurance Company since its organization and is president of the Maiben Glass and Paint Company. At the convention held in Logan June 22, 1918, the Utah Bankers' Association honored Bro. Taylor by electing him president for the ensuing year. When the Utah State Council of Defence was organized at the outbreak of the war, Bro. Taylor was appointed a member of that board and was elected vice-president and a member of the executive committee. Recently he was appointed a member of the Mormon Battalion Monument Commission, for the purpose of raising $100,000 towards the erection of a monument in honor of the battalion. Bro. Taylor is one of the leading business men in Utah county, being associated with nearly every enterprise which represents progress and activity.

TE AWE AWE, Tamihana, a Maori Elder who died in the missionary field, was born about 1856 at Oroua, Bridge Manavatu, New Zealand, the son of Wiremu Kingi Te Awe Awe and Roka Te Kai Ara. He was baptized in the fall of 1889, by Joseph David Muir, and emigrated in July, 1910, to Utah, where he was ordained a High Priest. He resided at Forest Dale, Salt Lake county, Utah, when he was called on a mission to his native country, New Zealand. He was set apart for his mission Jan. 12, 1916. While laboring faithfully as a missionary in New Zealand, he died Nov. 23, 1918, at Hawkes Bay. He was a prominent chief and highly respected among the Maoris.

THEDDELL, Emil Conrad, an Elder who died while filling a foreign

mission, was born Nov. 1, 1867, at Lindesberg, Orebro, Sweden, the son of Lars Erik Theddell and Anna Catherine Pehrson. He was baptized when sixteen years old by Carl A. Alhquist, and while residing in the Ogden Eighth Ward he was called on a mission to Sweden, to which he was set apart Aug. 23, 1910. Arriving in Stockholm, Sweden, Sept. 16, 1910, he was called to labor in the Uppsala branch of the Stockholm conference. But he had only spent about two months in that field when he was stricken with sickness and was taken to a hospital in Stockholm, one of the best in Sweden. He rallied and left the hospital to visit relatives in the Sundsvall conference, hoping to obtain strength with which to make the journey home, he having been released from his missionary labors on account of his sickness. He grew worse and had to return again to the hospital in Stockholm, where he died July 18, 1911. His ailment puzzled the best Swedish physicians, who, however, finally decided that he died of weakness due to insufficient blood to maintain life in the body. The remains of Elder Theddell were sent home in charge of Elder Joseph A. Christopherson, a returning Elder, and interred in the Ogden City cemetery, after the funeral services which were held in Ogden, Aug. 14, 1911. Brother Theddell left a young wife, an aged mother and other relatives in Ogden, besides a numerous host of sympathizing saints, friends and fellow-laborers in Sweden.

TINGEY, Wesley Earl, the first Bishop of the Centerville First Ward (South Davis Stake), Davis county, Utah, was born Nov. 23, 1882, in Centerville, the son of Thomas Tingey and Alzina Call. He was baptized Aug. 30, 1891, by Brigham H. Roberts, received a good district school education and was ordained successively to the offices of Deacon, Priest and Elder. In 1896 he was chosen as a counselor in the presidency of the 4th quorum of Elders in the Davis Stake. In 1911-1914 he filled a mission to Australia, his particular field of labor being South Australia, with headquarters at Adelaide. Part of the time he acted as president of the South Australia conference. While on this mission, he spent one month doing missionary work, together with Elder Alfred Brooks, on the Kangaroo Island (an island ninety miles long), lying south of Australia. They were the first Latter-day Saint Elders to proclaim the



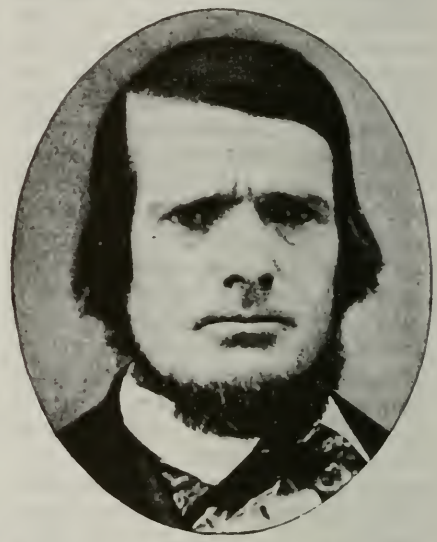
truths of the restored gospel to the inhabitants of that island; during their sojourn there they called on nearly every family on the island. After his return home, Bro. Tingey was chosen as president of an Elders quorum and as assistant superintendent, and later superintendent of the Centerville Sunday School. In 1917 (Dec. 30th) he was ordained a High Priest and Bishop by Anthony W. Ivins and set apart to preside over the Centerville First Ward, the town of Centerville on that occasion being divided into two Wards. Bishop Tingey married May Ann Croft Feb. 22, 1896, which union was blessed with two children (Virginia May and William Wesley). Sister Tingey died

Nov. 19, 1909, and Bro. Tingey married Ivy Gladys Parsons Aug. 19, 1914; she has borne him three children (Beth, Wesley Parsons and Ralph J.). The Bishop is a farmer by avocation and is possessed of much energy and push, which naturally makes him a leading and influential man in the community.

TOMLINSON, Judson Bliss, an Elder in the Church who died while filling a foreign mission, was born June 26, 1878, in Quincy, Adams county, Illinois, the son of James Berry Tomlinson and Mary C. Rood. He was baptized Jan. 21, 1891, by John E. Moulton and subsequently ordained an Elder. He was a resident of the Thirteenth Ward, Salt Lake City, Utah, June 6, 1900, when he was ordained a Seventy by Seymour B. Young and set apart for a mission to Samoa. Arriving in his field of labor, he commenced missionary labor in earnest, but he took sick and died with brights disease at Fagalii, the headquarters of the Samoan Mission, on Sunday, May 18, 1902. Brother Tomlinson was an efficient and faithful missionary.

TRIPP, John Leroy, an Elder who died while filling a foreign mission, was born Jan. 24, 1888, in South Cottonwood (now Murray), Salt Lake county, Utah, the son of John A. Tripp and Emmeline Shoell. He was baptized in 1897 by James Proctor and later ordained to the Priesthood. While residing with his parents in Murray he was called on a mission to the Netherlands, being set apart for that mission Jan. 30, 1908 (six days after his twentieth birthday), and left soon afterwards for his field of labor. On his arrival in Holland, he was appointed to labor in Belgium and was faithfully performing his duties as a minister of the gospel, when he was stricken with sickness (appendicitis) and died April 14, 1908, at Charleroi, Belgium. His remains were shipped to the home of his parents in Murray, Salt Lake county, Utah, where most impressive funeral services were held May 11, 1908. Brother Tripp was an examplary young man and seemed to have a bright future before him when he was stricken down in his early youth.

TURPIN, Jesse, an Elder who died while returning from a foreign mission, was born June 22, 1816, in Stewart county, Tennessee, the son of James Turpin and Nancy Ann



Taltum. Becoming a convert to "Mormonism," he was baptized not very long after the organization of the Church; subsequently he was ordained to the Priesthood and filled a mission to the Eastern States in 1840. He was with the saints during their troubles in Nauvoo, Ill., and came west during the exodus of 1846. After spending some time on the frontiers, he migrated to the Valley, crossing the plains in President Brigham Young's company, which arrived in Salt Lake City Sept. 20, 1848. He located in Salt Lake City, following the business of a saddle and harness-maker. In the meantime he was ordained a Seventy and in 1852 he was called on a mission to the West Ind-

ies, together with Alfred Lambson and others. He crossed the plains in company with many other missionaries and labored in the West Indies until 1854, when he was released to return home Having arrived on the frontiers, and while making preparations to cross the plains, he took sick with cholera, which broke out in the company, and died near Fort Leavenworth, Kansas, June 22, 1854. Many other saints also died and their remains were buried in a private cemetery, which is still preserved (surrounded by an iron fence) and frequently visited by missionaries and others. In 1846 (April 16th), Bro. Turpin married Jane Smith at Nauvoo, Ill. She was the daughter of Daniel Smith and Sarah Wooding and was born Aug. 15, 1827. The children by this marriage were Jesse R. (now a resident of Granger, Salt Lake county, Utah), Sarah Jane (now the wife of George Budd of Salt Lake City), and Nancy Ann (now the wife of Daniel H. Higley of Brigham City, Utah). Elder Turpin died as a faithful Latter-day Saint, and had spent much of his time after he joined the Church in the missionary field.

TUTTLE, Luther Terry, a member of the Mormon Battalion and for many years one of the leading citizens of Manti, Sanpete county, Utah, was born Nov. 19, 1825, in New York City, the son of Terry Tuttle. a shipbuilder in good financial circumstances, who died when Luther was an infant of fourteen months. His mother, Ellen Tuttle, reared him well and superintended his limited education. Up to the age of thirteen his boyhood was passed in his native city, but in the fall of 1838 he left with his mother for Missouri, where they experienced the vicissitudes caused by the persecution of the Latter-day Saints by the Missourians. About that time Luther went to live with his uncle, a hotel-keeper in St. Louis. The Tuttle family, consisting of a mother, three sons and a daughter, were also in Illinois, where Luther, the youngest in the family, engaged in farming. Being with his people at their exodus from Illinois in 1846, he enlisted in the famous Mormon Battalion, being then in his twenty-first year. Three days before his enlistment, or on July 13, 1846, he married Abigail Haws at Council Bluffs, Iowa. He served eighteen months in the Battalion and held the rank of orderly sergeant. After receiving his discharge in California, he returned to Council Bluffs, Iowa, where he engaged in mercantile business and other pursuits. He was in the fur trade as agent for Peter A. Sarpy of the American Fur



Company. Next he engaged in the lumber business at Macedonia, twenty-five miles east of Council Bluffs, where he built a saw mill, and afterwards a flouring mill. He continued in the milling business at Macedonia until he emigrated to Utah in 1863. With his family and teams he left Iowa, without any company, June 10, 1863, but fell in with some travelers along the road, namely, Thos. Clark, Robert Caldwell and others (later residents of Provo, Utah), whose teams were loaded with stoves and other goods for the home markets

Bro. Tuttle and his family arrived in Salt Lake City Aug. 25, 1863. They settled at Manti, where Bro. Tuttle resided until his death. Elder Tuttle was for many years one of the leading business men of Manti, being a successful banker and merchant, and participated as a leader in nearly every business enterprise of importance in Sanpete county. He took an active part in the Indain wars caused by Black Hawk and his band, and held a colonel's commission under Gen. Warren S. Snow. He was more or less connected with all social and political movements in that part of the country ever since his arrival in Utah, acted as mayor of Manti for two terms and represented his county in the Utah legislature four terms, three in the Council and one in the House. Ecclesiastically he acted for years as a member of the High Council of Sanpete Stake. Elder Tuttle was twice married. His first wife had no children. His second wife was Lola Ann Haws, his first wife's sister, whom he married Jan. 22, 1850. His children were twelve in number, namely, Louise, Luther, Charlotte, Albert, Terry, Frank J., John Henry, Louis E., Lola Ann, Lilie Belle, Ethela C., and Alpheus H. Bro. Tuttle died Dec. 23, 1917, at his home in Manti, Utah, ninety-two years old.

VETTERLI, John, Bishop of Emigration Ward (Liberty Stake), Salt Lake City, Utah, was born May 6, 1865, at Schaffhausen, Switzerland, the son of John Vetterli and Ursula Spengler. He was baptized May 8, 1884, by Carl Schmid, emigrated to America in 1884, crossing the Atlantic in the steamship "Arizona," located in Logan and afterwards in Smithfield, Cache county, Utah, and then moved to Tooele, where he resided three years and attended school, after which he moved to Salt Lake City. He married Annie Naeff Dec. 3, 1890, and filled a mission to Germany and Switzerland in 1892-1894. He first labored eight months in Wurttemberg and Bavaria, and was then appointed to labor in the provinces of Brandenburg and Silesia, Prussia, succeeding the late David H. Cannon, who had died in the field. While laboring in the city of Sorau he was cited to appear in the court several times for preaching the gospel and finally banished from the kingdom of Prussia. At home Bro. Vetterli has labored as a Ward Sunday school superintendent, president



of the Ward Y. M. M. I. A., president of the 10th quorum and afterwards of the 138th quorum of Seventy. When the Liberty Stake was organized in 1904, he was ordained a High Priest by Angus M. Cannon and set apart as a High Councilor in that Stake, which position he held until 1909. He was ordained a Bishop June 13, 1909, by Hyrum M. Smith and set apart to preside over the Emigration Ward, which had just been organized. Having served his apprenticeship as a machinist in Switzerland, he followed that occupation in his native land, and after his arrival in America he worked in the Union Pacific Railroad mechanical department and in the Silver Brothers Iron Works for nearly fifteen years. He

then took up the life insurance business and acted as an agent for the Metropolitan Life Insurance Company one year and as local assistant superintendent seven years. In 1918 he entered the real estate and fire insurance business with offices in the Ness building. The names of Bishop Vetterli's children are as follows: Oscar John, Annie Mary, Lydia Margaret, Ruth Mabel, Francis Leroy, Ralph Herbert, Reed Ernest, and Dora Lucille.

VALENTINE, Hyrum Washington, president of the Swiss and German Mission (1912-1916), and now Bishop of the Brigham City Third Ward (Box Elder Stake) Box Elder county, Utah, was born March 4, 1873, in



Brigham City, Utah, the son of Valentin Valentinsen and Hannah Bensen. He was baptized May 22, 1881, by Christian J. Nielsen and became an active member of the Church in his early youth. After receiving a common school education, he graduated from the Box Elder High School in its first graduating class and afterwards studied in the Agricultural College at Logan, Utah. Having previously been ordained a Deacon, he was ordained an Elder by Charles Kelly in February, 1900, and took a missionary course in the Brigham Young College at Logan the same year. In October, 1900, he was called on a mission to Europe, being ordained a Seventy and set apart for his mission by Abraham O. Woodruff Oct. 9, 1900. Being assigned to labor in the German Mission, he spent the first few months in Erfurt, later in Leipzig, and still later in Meissen. After that he presided over the Dresden conference and returned home in July, 1903. Soon after his return, he was chosen superintendent of the Brigham City Second Ward Sunday School. For three successive seasons he taught school with phenomenal success at North Elwood, Box Elder county. Brother Valentine has also



Rose Ellen B. Valentine.

been busy in other matters pertaining to the upbuilding of the community in which he has lived. In 1905 (Aug. 17th) he married Rose Ellen Bywater (daughter of James Bywater and Hannah Jensen), who was born Sept. 17, 1875, in Brigham City. For several years Bro. Valentine acted as chairman of the Board of Horticulture in Box Elder county; he was also the moving spirit in the organization

of the Valentine Fruit Company and was its continuous manager until 1911, when he was called on his second mission to Europe. In January, 1909, he was elected clerk of the Board of Education, and four months later he became superintendent of Box Elder county schools, having the distinction of being chosen the first superintendent of said schools after the county consolidation of schools into a district of the first class. In 1906 he was made a member of the Box Elder Stake Sunday School Board and some time later chosen as first assistant to Justin D. Call, Stake superintendent of Sunday schools. In 1911-1917 he filled his second mission to Europe, this time presiding over the Swiss and German Mission. In that position he succeeded Thomas E. McKay in February, 1912, and presided until December, 1916, when he turned the presidency of the mission over to Angus J. Cannon. On this mission Brother Valentine was accompanied by his wife (Rose Ellen Bywater Valentine), who was set apart as president of the Relief Societies of the Mission by Pres. Rudger Clawson, March 8, 1913. On this mission Brother Valentine traveled 64,039 miles, held 963 meetings and preached 805 times. Soon after his return home he was called to act as Bishop of the Brigham City Third Ward, being ordained and set apart to that position June 3, 1917, by Apostle David O. McKay. He had previously been ordained a High Priest by Niels Madsen. Bishop Valentine is noted for his devotion to his Church duties, his business ability and his special gifts as a leader among men.

WALKER, Thaddeus, an Elder who died in the missionary field, was born Jan. 9, 1889, at Rockland, Oneida county, Idaho, the son of Wiliam I. Walker and Phoebe Ann Wright. He was baptized May 29, 1897, by Isaac Thorne, and moved with his parents to Inkom, near Pocatello, Bannock county, Idaho, in 1904, where he resided in 1908, when he was called on a mission to the Southern States, being ordained a Seventy and set apart for his mission April 28, 1908. On his arrival in the mission he was appointed to labor in the Florida conference, where he remained about twenty-three months. He was an earnest, diligent and successful missionary and won the confidence and good will of both saints and strangers. Because of his integrity and the wisdom he possessed, which seemed beyond his years, he was assigned to fill responsible positions in the conference, such as opening up new fields of labor, where the qualities of prudence, faithfulness and courage were required in large measure. He enjoyed the confidence of his co-laborers to the fullest extent. After being transferred to the Atlanta conference, Ga., he was stricken with typhoid fever, though the immediate cause of his death was hemorrage of the bowels. When the attending physician announced that he was suffering with typhoid fever, he was taken to the hospital at Atlanta, but there he gradually grew worse until Friday, April 15, 1910, when he died. His remains were shipped to his home in Idaho in care of Elder Lionel L. Myers, arriving there April 20, 1910. Elder Walker was only twenty-one years old when he died and had been in the mission about two years. He left both his parents and a number of brothers and sisters, but was himself unmarried.

WARD, William Ivan, an Elder who died while filling a foreign mission, was born July 22, 1894, at North Ogden, Weber county, Utah, the son of William Ward and Celestia Bailey. He was baptized Aug. 3, 1902, by Thomas F. Brown and afterwards ordained an Elder. He resided with his parents at North Ogden when he was set apart for a mission to Australia, Jan. 29, 1914. While performing his

labors at Brisbane, Queensland, Australia, he was stricken with typhoid fever and died Dec. 10, 1915. His remains were shipped to his home in Ogden, where they arrived Jan. 19, 1916.

WARREN, Louis Albert, an Elder who died in the missionary field, was born Dec. 16, 1866, in Spanish Fork, Utah county, Utah, the son of William James Warren and Sarah Jane Simmons. He was baptized by Allen Adamson Oct. 4, 1875, and later ordained to the Priesthood. Elder Warren was set apart for a mission to the Southern States by Apostle Frances M. Lyman June 15, 1898, and arrived in his field a few days later. He labored with zeal until February, 1899, when he was taken sick with a cold, which finally turned to pneumonia. At the time he was laboring in Richland parish, Louisiana, with Elder Orson C. Raymond. While in this condition, he, with Elder Raymond, started to attend a conference to be held Feb. 14, 1899, at Victoria, Louisiana, where they were to be met by President Ben E. Rich. The weather was exceptionally cold and in this delicate condition Elder Warren was greatly weakened. The Elders arrived at a Mr. Fredericks in due time and were kindly received. When the time came for them to continue their journey, Elder Warren felt so poorly that he decided not to go, but would remain where he was until he was better. Elder Raymond reported his condition at conference, but not feeling easy, he suggested that Elder Warren be transferred to the office at Chattanooga. Three days later Elder Warren wrote to Elder Cornwall, president of the Alabama conference, stating that he was worse and that the doctor said he had contracted a bad case of pneumonia. He was carefully moved to a hotel in Coushatta, where he could receive better care. Here every attention was given him, but he gradually grew worse and died Feb. 19, 1899. The body was given prompt attention and under the care of Elder Cornwall was taken to his home in Price, Carbon county, Utah. Elder Warren left a loving wife and one child, besides a fond mother and brother to mourn his departure. He had never complained, but stuck manfully to his duties until the fatal disease prostrated him and carried him off.

WELKER, Hugh Melvin, an Elder in the Church who died while filling a foreign mission, was born Feb. 5, 1885, in Bloomington, Bear Lake county, Idaho, the son of James A. Welker and Inger M. Madson. He was baptized when eight years old and later ordained to the different grades of the Priesthood. As a resident of Bennington, Bear Lake county, Idaho, he was called on a mission to the Netherlands in 1905, having previously being ordained a Seventy. He was set apart for his mission April 18, 1905, and when he arrived in Rotterdam, Holland, May 7, 1905, he was appointed to labor in the Groningen conference. Taking hold of missionary labor with zeal, he soon became an efficient messenger of the gospel of peace and gained the love and esteem of both saints and strangers. After a short spell of sickness (smallpox) he died at Groningen April 29, 1906, and was buried May 1, 1906.

WHIPPLE, Robert John, Bishop of the Lehi First Ward (Alpine Stake), Utah county, Utah, was born Nov. 13, 1869, in Salt Lake City, Utah, the son of Nelson Wheeler Whipple and Susan Ann Gay. He is a descendant of old New England stock. His father, who was born July 11, 1818, in Sanford, Broom county, New York, belonged to the same family as William Whipple, one of the signers of the Declaration of Independence. He came to Utah in 1851. Until he was sixteen years of age, Robert John attended school in the Nineteenth Ward,

Salt Lake City, during the winter, and in the summer worked with his father in Big Cottonwood canyon, running a saw mill. His father died



July 5, 1887, after which, for a number of years, Robert John worked at the carpenter's trade and contracting. In 1892 he went to Lehi to work on the construction of the sugar factory, and in 1896 (June 24th) he married Susie Winn, the daughter of William Henry Winn and Martha Evans. This marriage has been blessed with six children, namely, Ora, Winnie, Leath, Essie June, Byron John, Mildred and Miriam, the latter two being twins. When still a young man Robert John worked as a Ward teacher and he acted as assistant to Bishop Thos. R. Cutler in the Priests quorum from 1898 to 1903. He also acted as an assistant in the Ward Sunday school, as second counselor in the presidency and afterwards as president of the Ward Y. M. M. I. A., etc. In 1903, when the Lehi Ward was divided, he was ordained a High Priest by John Henry Smith and set apart as first counselor to Bishop Andrew Fjeld of the Lehi First Ward, which position he held until May 24, 1914. After that he moved to American Fork and was set apart as an alternate High Counselor in the Alpine Stake Oct. 25, 1914. In December, 1915, he moved back to Lehi and bought the lumber yard of the Racker Mercantile Company. In 1917 (July 1st) he was set apart as first counselor to Bishop Samuel I. Goodwin of the Lehi Second Ward, which position he held until the Lehi First and Second Wards were divided, when he was chosen to act as Bishop of the Lehi First Ward. He was ordained a Bishop by Rudger Clawson March 7, 1920, and still holds that position. In 1910-1911 Bro. Whipple served as a member of the Lehi city council. He is one of the progressive citizens of the town, deeply interested in the growth and development of the community.

WIDTSOE, Anna Karine Gaarden, a faithful member of the Church and a woman of literary ability, was born June 14, 1849, at Titran, on the island of Frojen, Trondhjem amt, Norway, the daughter of Peder O. Gaarden and Beret Martha J. Haavig Her father was the chief royal pilot



of that part of Norway. Her mother was the daughter of a wealthy real estate owner. Anna received a liberal education and was known in her circle of acquaintances as an elocution-

ist. In 1870 (Dec. 29th) she married John A. Widtsoe, a prominent educator, by whom she had two sons, namely, John A. and Osborne J. P. She was left a widow Feb. 14, 1878. After the death of her husband, she was engaged as a teacher in the Namsos Industrial School. While thus employed she was converted to "Mormonism" and was baptized April 1, 1881, by Elder Anthon L. Skanchy. She at once became a diligent worker in the Church and acted as counselor and secretary in the Relief Society of the Trondhjem branch, Norway. She emigrated to Utah in 1883, together with her two sons, and settled in Logan, Cache county, where she became a teacher of domestic arts and acted as a teacher and afterwards as a counselor in the Logan First Ward Relief Society. She put forth every effort to give her sons a thorough education, often denying herself almost the necessaries of life in order to accomplish her object. After moving to Salt Lake City she labored as a teacher in the Relief Society of the Thirteenth Ward. She also took an active part in the interest of women's franchise and was prominent among her Scandinavian sisters. She was for many years an active member and for one year the president of the Utah Women's Press Club. Being possessed of considerable literary ability she wrote quite extensively in poetry and prose; some of her work was published, but much of it was left in manuscript form. From 1902 to 1907 she served as a missionary for her Church, together with her sister Petroline J. P. Gaarden, laboring chiefly in Norway. She died at her home in Salt Lake City July 11, 1919, as a faithful member of the Church and highly respected by all who knew her.

WIDTSOE, John A., president of the University of Utah. (Continued from Vol. 1:768.) Professor Widtsoe acted as director of the Utah Experiment Station from 1900 to 1905, director of the Department of Agriculture in the Brigham Young University at Provo from 1905 to 1907, president of the Utah Agricultural College from 1907 to 1916, and president of the University of Utah since 1916. He organized and conducted the first farmers' institutes in the State of Utah, served as president of the International Dry Farming Congress at a session held at Lethbridge, Canada, and was chosen as an officer at various times of the Irrigation Congress. He is now the senior member of the State Board of Education, is a member (and was for several



years president) of the State Board of Horticulture, was a member of the Utah State Conservation Commission from the time of its organization, acted as chairman and member of the Utah Committee to Commemorate Irrigation. During the World War he was a member of the Utah State Council of Defense, chairman of the Food Production Committee of Salt Lake City and of the Irrigation Committee of the Food Administration. Dr. Widtsoe has contributed much to literature; thus he is the author of "Principles of Irrigation Practice," "Concordance" to the Doctrine and Covenants (published in 1906), "Jo-

seph Smith as a Scientist" (published in 1908), "Dry Farming" (published in 1911), and "Rational Theology" (published in 1915). He has written several manuels and popular articles on gospel subjects, besides numerous technical and popular articles on scientific subjects, upwards of forty bulletins on irrigation, dry farming, soils, etc. In a Church capacity Dr. Widtsoe has acted as secretary of a Priests quorum, counselor in the presidency of an Elders quorum, Stake secretary of Elders, member of a Stake Sunday school board, president of local Y. M. M. I. A., teacher, officer and superintendent of Ward Sunday schools and teacher and president of a Seventies quorum. For many years he has acted as a member of the General Board of Y. M. M. I. A. Dr. Widtsoe ranks as one of Utah's foremost educators, and is one of the best informed Elders in the Church on doctrine and Church organization. Elder Widtsoe married Leah Eudora Dunford (daughter of Alma Dunford and Susa Young), who was born Feb. 24, 1874, in Salt Lake City, Utah, and is a grand-daughter of President Brigham Young. Seven children have been born to them, namely, Anna G., John Andreas, Karl Marcel, Mark Adriel, Helen, Mary and Leah Eudora. Of these Anna G., Karl Marcel and Leah Eudora only survive.

WILLIAMS, Griffith E., an Elder who died while filling a foreign mission, was born Jan. 21, 1871, at Greenville, Beaver county, Utah, the son of David E. Williams and Margaret Reese. He was baptized March 25, 1880, by Wm. Edwards and was an active Church worker from his early youth, being ordained to several offices in the Priesthood. He resided at Thomas, near Blackfoot, Bingham county, Idaho, when he was called on a mission to Great Britain in 1909, being set apart May 13, 1909. After his arrival in Liverpool June 1, 1909, he was assigned to labor in the Leeds conference, where his younger brother, Franklin D. Williams, was laboring as a missionary. They both went to South Wales to visit relatives and friends Sept. 10th. There they received a hearty welcome and made excellent impressions. Brother Griffith E. Williams was stricken with severe internal pains on the evening of Sept. 22nd, and his friends sent for a doctor, who prescribed for him, but without relief, and the symptoms being very alarming, he was taken to the hospital at Tredegar, where an operation was performed, which showed that he was suffering from appendicitis and peritonitis. The appendix had superated and burst. Every possible attention was paid to him, but he succumbed to the disease and died Sept. 25, 1909. The body was shipped on the steamship "Megantic," in charge of his brother, Franklin D. Williams, who was honorably released from his missionary labors for the purpose. Bro. Williams l ft a wife and one child. Elder Williams was a High Priest at the time of his demise.

WILSON, Guy Carlton, president of the Latter-day Saints University and one of the foremost educators of Utah, was born April 10, 1864, in Fairview, Sanpete county, Utah, the son of Lycurgus Wilson and Lois Ann Stevens. The parents came to Utah in 1851, crossing the plains with mule team, and the father figured prominently in the industrial circles as a cooper and carpenter. He afterwards went to Old Mexico on a colonizing expedition and died at Colonia Juarez in 1911, having for two years survived his wife, who died in 1909. They had a family of eight children. Guy C. Wilson, raised as a Latter-day Saint, was baptized when about eight years old and ordained successively to the offices of Teacher, Priest and Seventy. To the latter office he was ordained in 1882 by Seymour B. Young. In 1886-1888 he filled a mis-

sion to the Southern States, laboring in West Virginia and Kentucky, and presiding over the West Virginia conference one year. About 1890 he was ordained a High Priest by Canute Peterson and set apart as second counselor to Bishop James C. Peterson of Fairview. Prior to this he had acted as Ward president of Y. M. M. I. A. and as secretary of the 26th quorum of Seventy. He attended the elementary schools of Fairview and Pleasant Grove and the Brigham Young University at Provo, from which he was



graduated in 1900, and afterwards attended the University of Utah. After doing post graduate work in the Chicago University in 1902, he went to the Columbia University of New York for post graduate work in 1912 and 1913. Taking up the profession of teaching, he was thus connected with the schools at Fairview for ten years and subsequently became a teacher in the Brigham Young University at Provo. In 1897 he was made principal of the Juarez Stake Academy and superintendent of the Church schools in Mexico, serving thus from 1897 to 1912. In the meantime he promoted his own education through attendance at summer school and assemblies throughout the United States. In 1912 he left Mexico, at the time of the exodus, to become a student of the Columbia University Teachers College, and upon his return to Utah he taught in the first theological seminary of the Church of Jesus Christ of Latter-day Saints, in connection with the Granite High School. In 1915 he was appointed president of the Latter-day Saints University in Salt Lake City. Under his direction that school has made steady and substantial progress and now ranks high among the educational institutions of the West. Also in secular matters Elder Wilson has held a number of important offices. He has served on the general board of Religion Classes and as a member of the Board of Examiners of the Church schools. He is a member of the National Religious Education Association, a member of the National Education Association and a member of the association of the secondary school principals. In 1885 (Sept. 25th) Bro. Wilson married Elizabeth Hartsburg, who was born Oct. 8, 1864, in Stockholm, Sweden. Later he married Malissa Stevens (daughter of David H. Stevens and Agnes Johnson), who was born Sept. 2, 1883, in Fruitland, New Mexico. She became the mother of six children, namely, Elizabeth, Guy C., Steven, Owen M., Mabel and Woodrow. Bro. Wilson also married Anna Ivins (daughter of Anthony W. Ivins and Elizabeth Snow), who was born Oct. 20, 1882, in St. George, Utah. This marriage has been blessed with seven children, namely, Anna, Marguerite, Florence, Rachel and Rebecca (twins), Antonette and Ruth.

WOLCOTT, Robert W, a missionary who died while on a foreign mission, was born in Green county, N. Y., Aug. 16, 1829, the son of Aaron and Anna Wolcott. He became a Methodist minister while yet very young, but passing through Utah, on his way to California, in 1852, he embraced

the gospel as revealed through the Prophet Joseph Smith. Soon after his baptism he married a "Mormon" girl, but his wife died afterwards, and later he married a second time. Being called on a mission to England, he left Salt Lake City May 1, 1854, and arrived in Liverpool July 16th. He labored for a time in the Cambridgeshire conference; afterwards he presided over the Bedfordshire conference, and on Feb. 1, 1856, he succeeded Elder Dana in the pastoral charge of the Bedfordshire, Cambridgeshire and Norwich conferences. While laboring in this capacity he was taken sick with the small-pox and died Feb. 27, 1856. Bro. Wolcott was a zealous missionary and faithful saint.

WOOD, George William, a missionary Elder who died in the field, was born Feb. 23, 1885, in Cedar City, Iron county, Utah, the son of Samuel Wood and Josephine C. Chatterly. He was baptized Feb. 24, 1893, by James B. Decker, and while residing at Bluff, San Juan county, Utah, he was called on a mission to the Central States, being set apart for the same April 30, 1907. He had labored only a short time in the North Texas conference when he took sick with the typhoid fever and after eight weeks of illness he died at Harrold, Wilbarger county, Texas, July 21, 1907. His remains were shipped home in care of Elder August L. Nelson, as far as Thompsons Springs, Utah, where they were met by a brother of the deceased and taken overland to Bluff, arriving there July 26, 1907. During the short time Elder Wood labored as a missionary, he had shown himself as an earnest, faithful worker. He was quiet and unassuming, but always willing to do his part in the mission work. He died an unmarried man, but was survived by a father, mother, three brothers and four sisters.

WOOD, Martin, one of the Latter-day Saint Elders who died while filling a mission, was born Feb. 24, 1818, in Northfield, Portage county, Ohio, the son of Henry Wood and Esther Cranmer. Becoming a convert to "Mormonism," he was baptized by King Follett in November, 1838. After that he was with the saints in their persecutions and came to Utah at an early day. He located in Wellsville, Cache county, Utah, and became a member of the 17th quorum of Seventy. In 1863 he was called on a mission to England; he was set apart for that mission April 26, 1863, and arrived in Liverpool July 29, 1863, after crossing the Atlantic in the steamship "City of Washington." After his arrival in England, he was appointed to labor in the Newcastle-on-Tyne district, under the direction of Moses F. Farnsworth, and spent most of his time as a missionary in the Sunderland, Shields and Seaham branches. Because of failing health he was honorably released to return home in the fall of 1863. He sailed from Liverpool Oct. 14, 1863, for New York, crossing the Atlantic in the steamship "Etna," and stayed with friends in Ohio until the emigration started west in 1864, when he joined Wm. B. Preston's train, which left Wyoming, Nebraska, for the mountains Sept. 15, 1864. On the journey across the plains Bro. Wood died on the Weber river, Utah, in October, 1864. He left a wife and three children (one son and two daughters).

WOODMANSEE, Charles Raymond, an Elder who died while filling a foreign mission, was born Oct. 21, 1891, in Ogden, Weber county, Utah, the son of Charles Henry Woodmansee and Vilate Pincock. He was baptized Jan. 8, 1900, by Jesse M. Baker, and his early life was spent in Rexburg, where he studied at the Ricks Academy. Later he attended the Weber Academy in Ogden. Being called and

set apart for a mission to Switzerland and Germany Jan. 17, 1911, he took his departure from home Jan. 14, 1911, and on his arrival in Switzerland he was appointed to labor in the Swiss part of the mission. About four months after commencing successful missionary labor, the illness which ended his earthly career attacked him. During his sickness he was attended by two German specialists and two Rush medical students. All were baffled by the peculiarity of the case. He died at the hospital in Luzerne, Switzerland, May 24, 1911. A post mortem examination proved tuberculosis of the brain to be the cause of his death—the result of a fall sustained two years previously while working on his father's farm. His body was shipped to his home in Rexburg, where impressive funeral services were held June 14, 1911. His fellow-missionaries all spoke well of Elder Wodmansee, whose zeal and integrity as a missionary was commendable. He was of a kind disposition and beloved by his associates.

WOOLLEY, Hugh Roberts, an Elder who died while filling a foreign mission, was born Oct. 7, 1890, at Centerville, Davis county, Utah, the son of Lorin Calvin Woolley and Sarah Ann Roberts. He was baptized by his father Oct. 7, 1898, was partly educated at Centerville and in the L. D. S. University in Salt Lake City, and later graduated from the Bountiful High School in Bountiful, Utah. He took an active part in Church matters from his early youth, and was ordained successively to the offices of Deacon, Teacher, Priest, and Elder. When quite young he went to Nevada as an employee of a railroad company to build bridges and do other work. Later he located temporarily in San Francisco, where he labored faithfully in the branch of the Church, assisting the Elders from Zion in the Sunday school and Y. M. M. I. A. While in the employ of the Eastman Kodak Company, he traveled extensively on the Pacific Coast. After his return home he was called on a mission to the Netherlands, being set apart for that mission Oct. 13, 1911. After his arrival in Europe, he labored at different places in Holland, and later was sent to Antwerp, Belgium, where he spent eight months, re-opening a field where no Elder had labored with success for many years. He seemed to have a special gift for learning languages, for during his sojourn in Holland and Belgium he acquired a good knowledge of the German,



French, Dutch and Flemish languages, mastering these to such a degree of perfection that it astonished all his associates. He had just been appointed to go to Amsterdam, Holland, to preside over the conference there and to build a meeting house for the saints, when he was stricken with heart trouble, through having caught a severe cold. He died suddenly at Rotterdam, Holland, Feb. 7, 1914. His body was embalmed and shipped to his home in Centerville, Utah, where impressive funeral services were held March 4, 1914. Elder Woolley was a most diligent Elder and by his good nature and

courage he gained the hearts of all his associates, by whom he was regarded as a most conscientious and able Elder, willing to undergo any sacrifice for the welfare of the Church. He died an unmarried man, being only twenty-three years of age when he passed away.

WOTHERSPOON, James, president of the North Weber Stake of Zion and a resident of Ogden, Weber county, Utah, was born June 14, 1856, in Millarston, Paisley, Scotland, the son of John M. Wotherspoon and Agnes Walker. His parents being converts to "Mormonism" (his father being baptized in 1846), James was baptized when about eighteen years old in Paisley and emigrated to America



with his parents in 1874, locating in Ogden. His father died a few months after the arrival of the family in Utah, which left James to provide for his mother and three younger members of the family, until his elder brother and sister arrived from Scotland a year later (1875). James Wotherspoon was a diligent worker in the Church from the beginning and held many positions in the Priesthood, to which he was ordained early. In 1893 (Dec. 17th) he was ordained a High Priest by Lewis W. Shurtliff and set apart as first counselor to Bishop Barnard White of the Ogden Third Ward, which position he held until 1901, when he was ordained a Bishop by John Henry Smith and set apart to preside over said Ward, succeeding Bishop White. He held that position until Aug. 2, 1908, when Weber county was divided into three Stakes and he was called to act as president of North Weber Stake, which includes all the Bishops Wards in Weber county north of Twenty-fourth Street and west of Washington Avenue and extending to the Box Elder line on the north and the Great Salt Lake on the west. The Stake also includes all the settlements of the



NORA FARR WOTHERSPOON.

saints in Nevada, east of the Humboldt range of mountains, including Metropolis, McGill, Preston and Lund, with a branch at Ely. President Wotherspoon made his initial step in the business world by securing employment in a grocery store in Scotland when eleven years old, and through the intervening period he has been associated with merchandising and manufacturing interests.

After locating in Ogden he served as a clerk in a store for five years, and then (having carefully saved his earnings until his industry and economy had brought him sufficient capital to embark in business on his own account) he established a general merchandise store in Ogden in September, 1879, in connection with A. G. Fell, under the firm style of James Wotherspoon and Company. This undertaking proved a financial success and he continued active therein until called on a mission to Scotland in 1889, where he labored for two years. On his return to Ogden from that mission he again engaged in mercantile business and in 1896 became identified with John Scowcroft and Sons Company, with which he acted as salesman, buyer, etc., until 1908, when he became interested in the Shupe Williams Candy Company, of which he became a director, secretary and sales manager. In this capacity he visited nearly all places of importance from the Missouri river to the Mexican line. Aside from all this he has made for himself a prominent place in business circles and has always taken an active interest in the building up of Utah's manufacturies. He has been honored with the presidency and the directorship of many of the leading industries in Ogden. His entire life has been actuated by a benevolent and helpful spirit, and he has given support to every project and measure which he deemed of worth, in promoting the material, intellectual and social welfare of the community at large. In 1883 (Oct. 26th) President Wotherspoon married Nora Farr, daughter of Hon. Lorin Farr and Nikoline Eriksen), who was born April 2, 1865, in Ogden, Utah. This marriage has been blessed with seven children, namely, Clyde, Birdie, Ruby Viola, James Bryan (who is now laboring as a missionary in the Southern States), Glenna, Helen Shirley and Victor Hugo.

WRIGHT, Ernest James, an Elder who died while filling a foreign mission, was born Dec. 13, 1887, at Neeley, Oneida county, Idaho, the son of Edward Hunter Wright and Eliza S. Christensen. He was baptized Aug. 6, 1896, by Joseph Johnson, and while residing in Ogden Third Ward, Weber county, Utah, in 1910, he was called to labor in the Swiss and German Mission and was set apart Nov. 1, 1910. He arrived in said mission Nov. 26, 1910, and while faithfully engaged in his missionary labors in Baden, Germany, he was stricken with appendicitis and submitted to an operation, which seemed to have been successful, but complications set in afterwards and he died suddenly on Monday, Aug. 21, 1911, in the hospital in Carlsruhe, Baden, Germany. His demise came as a great surprise to his fellow-laborers, who had not considered his case so very serious. Brother Wright was a diligent worker in the Lord's vineyard, had made great progress in the language and was doing good missionary work when his career so suddenly and so unexpectedly was cut short. Quiet and unassuming in demeanor, fostering an unspotted character, regular in his habits and strict in his application to duty, he won the love and respect of all who were associated with him. He was of a cheerful disposition and his droll humor, always ready, made him a most congenial companion. His remains were shipped to his home in Ogden, where impressive services were held Sept. 11, 1911, in the Third Ward chapel.

YOUNG, Brigham Willard, one of the Elders of the Church who died while filling a foreign mission, was born Feb. 7, 1860, in Salt Lake City, Utah, the son of Lorenzo D Young and Hannah Ida Hewitt. He was baptized in his early youth by Elder George Openshaw, was ordained to the Priesthood and finally became a

member of the 22nd quorum of Seventy. His early life was spent in the city of his birth. On Aug. 20, 1886, he was set apart for a mission to New Zealand, and after arriving in his field of labor, he became a diligent advocate for the cause of truth until July 8, 1887, when he was taken sick with lung fever. During the following eleven days he continued to grow worse and he finally died at a Maori village in Te Mahia, Nuhaka district, July 19, 1887. He was tenderly nursed by the Maori saints. His lungs were weak before he left home to fill his mission, but no one suspected that his case was a serious one. The remains of Elder Young were brought to Utah for interment. Elder Young was known as a straight-forward, true and affectionate young man, and was much esteemed by both Maoris and Europeans, whose acquaintance he formed while on his mission. He had commenced to preach in the language of the natives and was making good progress in his missionary labors when he was taken sick. He often spoke of his parents and kindred during his sickness and expressed a desire that his father should be informed that he died firm in the faith, as he had lived, that he had kept himself pure and his covenants inviolate.

YOUNG, Feramorz Little, an Elder who died at sea while returning from a foreign mission, was born Sept. 16, 1858, the son of President Brigham Young and Lucy Decker. He was baptized by Elder Karl G. Maeser Sept. 11, 1866. His childhood was passed at home, attending school, at first at his father's private school house and afterwards at the Deseret University, where he prepared himself for the appointment to the United States Naval Academy at Annapolis, Maryland, which he received from Delegate George Q. Cannon. He entered the academy in September, 1874, and continued there, pursuing his studies very successfully for two years, when he resigned. He then entered the Raensslaer Polytechnic Institution at Troy, New York, in January, 1877. Passing a successful examination, and taking up his studies with the class in the third year of the college course, he graduated with honor in June, 1879. He was set apart for a mission to Mexico by Apostle Wilford Woodruff Nov. 13, 1880, and accompanied Elder Moses Thatcher to that country, arriving in the Mexican capital December 5th, following. He entered at once upon the duties of his calling and made rapid progress in the acquirement of the Spanish language. On the 6th day of April, 1881, he accompanied Elders Moses Thatcher, James Z. Stewart and several native brethren in their ascent of the volcanic Mt. Popocatepetl, where conference was held and the General Authorities of the Church and those of the Mexican Mission were unanimously sustained by all present, and the republic of Mexico dedicated to the work of the God of Israel. On the morning of September 6th he was taken sick and purged severely. This continued more or less for two days and was followed by slight fever in the early evenings. In company with Elder Thatcher ne left Mexico City for home Sept. 15, 1881, and on the morning of the 17th went on board the steamer "Knickerbocker" in the harbor of Vera Cruz, which sailed in the evening of the 18th. Elder Young gradually grew worse, though all that was possible was done for him, and he died in the night of Sept. 27, 1881, in latitude 24 degrees 21 minutes N. and longitude 80 degrees 52 minutes W., about one hundred and ten miles from Havana. The body was buried at sea. Bro. Young was a most exemplary and lovable young man, intelligent, talented and refined. He was a most intimate boyhood companion of President Heber J. Grant and a good and exemplary young man.

YOUNG, Harriet Page Wheeler, one of the three original pioneer women of Utah, was born Sept. 7, 1803, in Hillsborough, Hillsborough county, New Hampshire, the oldest child of Oliver Wheeler and Annie Ashby. Harriet's ancestors were from Wales, having emigrated to America five generations before she was born. When about two years old, she removed from her birthplace with her parents to Salem, Mass., the birthplace of her mother. She attended school until she was ten years of age, when she entered one of the Salem factories, where she became an expert spinner of flax and wool, and equally efficient as a weaver, milliner and cook. When seventeen years of age, she moved to New York State to teach school near the little town of Phelps, Ontario county, and about four miles from the hill Cumorah. She formed the acquaintance of Isaac Decker, to whom she was married in 1821. She bore her husband six children, namely, Lucy (afterwards a wife of Prest. Brigham Young), Charles, Harriet, Caroline, Fanny and Isaac Perry. The Decker family removed to Freedom, Cattaraugus county, New York, and afterwards to New Portage, Portage county, Ohio, where they became converts to "Mormonism" and subsequently removed to Franklin, a few miles from Kirtland. Isaac Decker was a prosperous farmer and gathered considerable means around him, but when the call was made, he freely placed everything upon the altar to relieve the financial distress of the Church. In the fall of 1837 the family went to Kirtland, penniless, and at the time the saints were leaving that town under the stress of dire persecution, Lorenzo D. Young gave Isaac Decker a team and otherwise assisted him on his journey to Missouri, whither the Decker's went in 1837. In Missouri the family was exposed to the bitter storm of persecution which descended upon the saints there. Under the exterminating order of Gov. Boggs they fled to Quincy, Illinois, and subsequently resided at Winchester, where Harriet's son Isaac Perry was born. In 1841 the family removed to Nauvoo, where the husband and wife separated and Harriet became the wife of Lorenzo Dow Young, March 9, 1843. Bro. Young had been a true friend to the Decker family in Ohio and Missouri. After sharing in the expulsion from Nauvoo and the subsequent life in the wilderness (spending the winter of 1846-1847 at Winter Quarters), Sister Harriet was permitted to remain with her husband, when he was chosen as one of the original pioneers in the spring of 1847, because she was in delicate health and her husband was afraid she would die if he left her in the Missouri bottoms. No mistake was made in this decision, as Sister Harriet became a veritable nurse to the sick all along the weary journey and did a thousand deeds which only a noble hearted energetic woman can think of. When she arrived in the Valley July 24, 1847, she had an awful heartache at the thought of passing the remainder of her days in such a desolate and barren place, but her heart was brave and strong and she flung despair to the winds. In 1849 she returned to the Missouri river with her husband who had gone to assist his brother Joseph to the Valley. On her return in 1850 she nearly lost her life while driving through a river, but here cool presence of mind saved her. On one occasion, while living where the "Beehive House" now stands, she was saved from an Indian by her husband's faithful dog. When the animal was finally induced to release the "redskin," Mrs. Young dressed his wound and sent him on his way a wiser and, it is to be hoped, a better Indian. Courage, energy and magnanimity were signal qualities with Sister Harriet, and when at last on Sept. 22, 1871, in Salt Lake City, she passed to her rich reward (69 years old), all the people of the Valley mourned her inestimable loss. She was truly a mother in Israel.

BALLARD, Melvin Joseph, the junior member of the Council of Twelve Apostles, was born Feb. 9, 1873, at Logan, Cache county, Utah, the son of Bishop Henry Ballard and Margaret McNeil. His parents, who emigrated to Utah in 1852, were numbered among the old sturdy pioneers, who endured the hardships incident to travel over the plains with ox teams and who assisted in the establishment of the great Western empire, making the "desert blossom as the rose" and laying upon the rocks a foundation that will weather every storm during the ages to come. They were exceptionally unassuming and



succeeded in living the divine law as nearly perfect as seems possible to mortals. A few years prior to the birth of Melvin, much sickness and numerous deaths visited the home of the Ballards until it appeared at times as if they were forsaken, yet never a word of complaint fell from their lips, nor did they ever deny the power of God, who, in the midst of all these trials and sorrows, had comforted them with a testimony that God lives and overrules to bring about the perfection of his obedient children. Upon one of these sad occasions, when the clouds of darkness hovered long about them, the mother, with a "broken heart and a contrite spirit," bowed in solemn supplication before her Father, and received the assuring comfort that she should be given a son who would be numbered as one of the Apostles of the Lamb, and to her last day she maintained that this would come to pass just as it had been revealed to her. This knowledge was one of the many blessings which sustained and cheered her long years of toil and sacrifice. The boyhood days of Melvin were spent upon his father's farm, and in attending school as time and means permitted. He was a devoted worker and possessed a studious mind, aiming to qualify himself for what he felt to be his life's mission, the salvation of his fellow-men. He succeeded well in acquiring a common school education in the midst of difficulties. The divine art, music, made up a large part of his nature, the development of which has brought joy mingled with tears to thousands of souls, and no one in his home county is more gratefully and lovingly remembered in this respect than is he. Few funerals were held where the sadness of the occasion was not made brighter by the sympathetic strains of melody as they pierced into the very hearts of those who needed comfort. Melvin was baptized and confirmed on his eighth birthday by his father. In 1884 he was ordained a Deacon. In this capacity, as a boy, he first learned obedience in the operations of the Priesthood. He was prompt in attending his quorum meetings, in caring for the Ward meeting house, keeping it clean, making fires, and in doing whatever was essential for the comfort of those who attended Ward gatherings. In those days it was customary for the Deacons quorums throughout the Church to chop wood for the widows and poor among the people, and in this work young Melvin took great delight. Especially

was it his custom to spend a part of each Christmas day, with a sleigh as a vehicle, in distributing gifts which had been given through his father, the Bishop, for the blessings and comfort of the widows and orphans and those in need. As a Priest, to which office he was ordained, Dec. 27, 1891, by his father, he manifested the same zeal and love for God's work that he had done while acting as a Deacon. In this calling he traveled as a teacher among the Ward members and received his first experience as a preacher of the gospel. His love for this constantly increased, and he endeared himself in the hearts of the people until they looked upon him as indeed a bearer of glad tidings. Elder Ballard entered the Brigham Young College and graduated with the class of 1894 in the business course, following which he became a member of the faculty and taught music. The Higher Priesthood was conferred upon him Feb. 5, 1895, at which time he was ordained an Elder, and succeeded in magnifying his holy calling to the entire satisfaction of those who presided over him. At about this time he became acquainted with Miss Martha A. Jones and they were married in the Logan Temple June 17, 1896. On the sixth of July, 1896, Elder Ballard was ordained a Seventy by Apostle John Henry Smith and on the following day he was set apart as a missionary to labor with Elders Brigham H. Roberts and George D. Pyper to hold meetings in the larger cities of the United States. This special mission was continued for several months, and upon the return of Elder Roberts and Pyper to Utah, Elder Ballard was assigned to the Northern States Mission, where he labored with his usual energy. He was appointed president of the Southern Illinois Conference, in which capacity he served until honorably released to return home in December, 1898. In 1899, he assisted in organizing the Logan Knitting Factory, one of the leading factories of the State. He also assisted in organizing the Logan Commercial Club which was later united with the Booster's Club under the name of Commercial-Boosters Club. He served two terms as president and director of that organization, which now has a membership of about five hundred of Cache county's prominent business men. During the same year he was set apart as one of the presidents of the 40th quorum of Seventy, which position he filled with signal honor. In January, 1899, he held a week's discussion with one of the ministers of the Reorganized Church upon the question of succession, and succeeded in establishing in the hearts of the hearers the fact that the authority of the Priesthood is with the Church of Jesus Christ of Latter-day Saints. Brother Ballard was ordained a High Priest, April 23, 1900, by Apostle Francis M. Lyman, and by him set apart as a counselor to the Bishop of the Logan Second ward, where he labored untiringly until 1906, when he was called as an alternate High Councilor in the Cache Stake of Zion, in which position he was afforded an opportunity of enlarging upon his usefulness because of a larger field in which to labor. At this time he had become a recognized speaker of exceptional ability, and his services were sought after by Bishops and presidents of auxiliary associations in his own and adjoining Stakes of Zion. During the winter of 1902-1903 he was called upon a short mission to Boise, Idaho, and assisted President Joseph W. McMurrin in organizing the scattered saints into a branch, which they successfully accomplished to the joy and comfort of many who had been long deprived of the blessings of an organization. Many public meetings were held which resulted in bringing several into the fold of the Redeemer. This small beginning later resulted in the organization of the Boise Stake of Zion. Notwithstanding his strenuous religi-

ous and business activities, he found time to serve in a civil way as a city councilman, and as a member of the civic organizations of the city and county. For three years he served upon the Stake Board of Young Men's Mutual Improvement Association and Religion Classes; acted for many years as chorister of the Logan Second Ward, and was chairman of the Cache Stake Tabernacle choir for seventeen years, and assisted in installing a $15,000 pipe organ. While engaged primarily in Stake work he always found time to assist in a Ward capacity, for he was a devoted teacher in the Sunday school and president of the Y. M. M. I. A. for several years. Being called to preside over the Northwestern States Mission he was set apart for this very responsible position April 6, 1909. During his ten years of presidency, he presided over hundreds of young men and women missionaries, all of whom loved him with exceptional devotion. Thousands of saints also regard him as a man of God, devoted to the uplift of humanity. His friends are legion in the Northwest and are numbered among the leading busines and professional men. Many chapels were built under his direction, and the spiritual and financial condition of the saints improved. Elder Ballard was ordained an Apostle, Jan. 7, 1919, by President Heber J. Grant to fill a vacancy caused by the reorganization of the First Presidency. The appointment of Elder Ballard as a member of the Council of Twelve, in harmony with the revelation to his mother before his birth, is further evidence of the beautiful harmony that comes through the operations of the Spirit of God through his humble and devoted children. His appointment gave universal satisfaction, and he entered upon his new duties with the love and affection of the saints everywhere. Brother and Sister Ballard are the parents of eight children, seven of whom are living, four boys and three girls. Since 1919 they have made their home in Salt Lake City.

BURTON, Robert T., first counselor to Presiding Bishop Wm. B. Preston (continued from Vol. 1:238), died Nov. 11, 1907, in Salt Lake City, Utah, leaving an honorable name and a large family.

FJELDSTED, Christian Daniel, one of the First Seven Presidents of Seventies. (Continued from Vol. 1:203.) President Fjeldsted labored dilligently in the interest of the Scandinavian saints and made several trips to Europe in the interest of the Scandinavian Mission. He assisted the late President Anthon L. Skanchy in selecting a site for the building of a new meeting house in Copenhagen, Denmark, and was present when that edifice was dedicated July 4, 1902. He was also present when a new mission house was dedicated in Christiania, Norway, July 24, 1903, and was in Stockholm, Sweden, Oct. 23, 1904, when a mission house recently purchased by the Church and partly reconstructed in that city was dedicated. After that Bro. Fjeldsted was placed in charge of the Scandinavian Mission, succeeding Anthon L. Skanchy in that position Dec. 6, 1904. He presided until July, 1905, when he was succeeded by Jens M. Christensen, and returned to Utah. Soon after his return home, Brother Fjeldsted's health began to fail, and he died in Salt Lake City Dec. 23, 1905, after an operation. At the time of his demise he was one of the veteran members of the Church, having been converted to the restored gospel soon after the arrival of the first Latter-day Saint Elders in Scandinavia.

GRANT, Heber Jeddy, the seventh President of the Church of Jesus Christ of Latter-day Saints. (Continued from Vol. 1:147.) Throughout the thirty-seven years of his service as one of the Council of the Twelve

Apostles, Elder Heber J. Grant was persistent and untiring in the duties of his special ministry, as his record of travel and visitations among both Stakes and missions demonstrates. Pursuant to action by the First Presidency and the Twelve on Feb. 14, 1901, immediate steps were taken to open a mission in Japan, and Elder Grant was chosen for the work—a work specifically belonging to the Apostleship. As president of the then prospective but now actual and prosperous Japan Mission he left home July 24, 1901, accompanied by three other Elders, bound for the new field. Notwithstanding the difficulties and



obstacles incident to such an undertaking as that of introducing the message of the restored Church of Jesus Christ to a non-Christian nation, President Grant was instrumental in opening the door for the preaching of the gospel in the Orient. He returned to Utah in September, 1903, leaving the mission in good condition, as was apparent at that time and as subsequent growth and development confirm. On Jan. 1, 1904, he succeeded the late Elder Francis M. Lyman as the head of the European Mission, and so remained until Dec. 5, 1906, when he relinquished the office to Elder Charles W. Penrose of the Council of the Twelve, and soon thereafter returned home. A feature of President Grant's administration in the European Mission was his personal and close supervision of the several conferences and branches, in both the British Isles and the continental countries. His long experience in directing the labors of others, in business and Church activities, aided him in keeping missionaries and local workers at their best, and his example of untiring effort was a means of developing efficiency and earnest service in both officers and members. A great sorrow befell him on May 25, 1908, when his beloved wife, Emily Wells Grant, who had accompanied him to Europe, died in Salt Lake City. Following the death of President Francis M. Lyman, Elder Grant, as the senior member of the Council of the Twelve, became the president of that body on Nov. 23, 1916. In January, 1918, he was made chairman of the State committee in charge of the Liberty Loan campaign; and in this, as in other executive activities incident to the World War, he exercised to the full his usual vigor and aggressiveness, and did much to secure for Utah its deserved recognition for loyalty and patriotism, as exhibited by the works that count. Throughout the long years of stress and struggle for prohibition of the liquor traffic, President Grant was a leading and inspiring figure. He was an ardent and efficient worker for the success of the 18th Amendment to the national Constitution, and enjoys the well-earned satisfaction of having seen both state and nation-wide prohibition realized. On Nov. 23, 1918, four days after the death of President Joseph F. Smith, Heber J. Grant became President of the Church of Jesus Christ of Latter-day Saints, by action of the Council of the Apostles. By his choice and nomination, supported by unanimous vote of the

Council, Anthon H. Lund and Charles W. Penrose were made counselors in the First Presidency, each succeeding himself in the position held under the former administration. Owing to the prevalence of influenza and the consequent ban on large assemblies, the General Conference of the Church, which in usual order would have been held in April, 1919, was deferred until June 1st following, and on that day the First Presidency, constituted as above specified, was sustained by vote of the Church in conference assembled. Among President Grant's natural qualifications for leadership are genius as an organizer and marked capability as a director of men. In the early months of his administration he placed competent presiding officers at the heads of several auxiliary associations, and created a Church Commission on Education, thus lessening the arduous duties of the First Presidency by placing responsibility for detailed operation upon others. Now, in the very prime of his life as gaged by physical, mental and spiritual vigor, he travels much among the Stakes and missions; and no branch or Ward is insignificant in his estimation. Indeed he manifests genuine delight in the opportunity of visiting any small or outlying unit of the Church, which, perhaps, had gone long without the personal ministration of one of the General Authorities. On Nov. 13, 1919, President Grant, accompanied by a small party of other Church officials, left home for the Hawaiian Islands, where, on the 27th day of that month, he officiated in dedicating the newly erected Temple at Laie, and thus inaugurated on the isles of the Pacific the administration of sacred ordinances for the salvation of the dead. The return journey of the little company was completed Dec. 17, 1919. In the "Juvenile Instructor" of January, 1919, appears a symposium of tributes to the character and qualifications of President Grant, written by prominent officers in the Church, who from their long and close association with him were able to speak with assurance; and the "Improvement Era" of the same date contains a valuable contribution on the "Reorganization of the First Presidency." President Grant's gentleness of disposition, combined with unshakable firmness for the right; his sympathy, as shown by works, for those afflicted or in distress, together with his readiness for self-sacrifice whatever the personal deprivation; his unquestionable patriotism for his country and loyal support of its government; his devotion to the gospel of Jesus Christ, and to the Church which is the earthly embodiment thereof; the equable union of mercy and justice in his nature; his material support and encouraging patronage of authors, artists, poets, musicians, and others of genius, whose splendid endowments without such aid would possibly languish and die —these and many other attributes of true greatness are attested in published encomiums by men who knew him best. No one, believer or skeptic, who has heard President Grant voice his personal testimony of the divinity of the Lord Jesus Christ as the foreordained Redeemer and Savior of the race, and of the actuality of divine appointment and guidance in the life work of Joseph Smith as verily a Prophet of the Living God, can ever expel from his mind the effect of that soulful avowal. The assurance of reality in the restoration of the gospel in this dispensation, as was of old predicted, is ingrained in the heart, mind and soul of Heber J. Grant. Fearlessly he proclaims that solemn truth to the world. He is verily a living witness for God.

HART, Charles Henry, one of the First Seven Presidents of Seventies, was born July 5, 1866, in Bloomington, Bear Lake county, Idaho, the son of James H. Hart and Sabina Scheib. He is the oldest son of his mother's

nine children, six of whom are still (1920) living. His father served with President John Taylor in opening up the French Mission, assisted in Church immigration and newspaper work in St. Louis, Mo., in the early fifties, was for several years Church immigration agent in New York City, and was first counselor to President Wm. Budge, of the Bear Lake Stake, for many years. The mother of Charles H. was born and educated in London and came to Utah with her parents in



1852. She died March 1, 1919, at the age of 80 years. The subject of this sketch moved with his father's family to Provo, Utah, when a boy, and was there baptized by his father. After a few years' residence in Provo and Salt Lake City, the family moved back to Bear Lake valley. There he engaged in the various duties incident to the conditions growing out of the settlement of a new country, being employed in farming, in canyon work, in freighting during the summer season, and in attending the district school during the winter months. At the age of fourteen he entered a printing office and remained there for over two years, learning such branches of the printer's art as are common to a country newspaper office. After attending high school, he became a student in the Normal department of the University of Utah, from which he was graduated with the class of 1887 with valedictorian honors. He then entered the University of Michigan, in which he pursued his law course, winning his LL. B. degree in 1889. Following graduation he returned to the west and entered upon the practice of law at Paris, Idaho, where he remained for a year. He then removed to Logan, Utah, where he continued in the practice of his profession, and his marked ability and devotion to the interests of his clients won him quick recognition in a large practice. He was elected to the office of county attorney and later was chosen a member of the last Territorial council. He was then elected a member of the constitutional convention which framed the organic law of Utah, and he took part in preparing the State constitution, his knowledge of law being of immense benefit in this direction. Afterward he was elected judge of the First Judicial District of the State and served upon the bench for nine years, his record as judge being in harmony with his record as a citizen and a lawyer, characteristic by marked devotion to duty and by a masterful grasp of every problem presented for solution. While officiating upon the district bench he was called upon to serve as a member of the Supreme Court of the State many times. Later he formed a partnership with Hon. Frank K. Nebeker, under the firm name of Hart & Nebeker, at Logan, Utah, and was there successfully engaged in practice until called upon to fill a mission. Brother Hart was ordained a Deacon in early life, and later an Elder. He was ordained a Seventy by John Henry Smith, Aug. 10, 1890. When the Mutual Improvement Associations were organized, he became associated therewith, and took an active part therein for many years,

serving as secretary of the local organization where he lived and also as a counselor to the Stake superintendent of the Bear Lake Stake, at a time when the associations of that Stake numbered fifty-seven. In 1898 he was set apart as a president of the sixty-fourth quorum of Seventy, and was acting in that capacity when called to be a member of the First Council of Seventies of the Church, held in April, 1906. Elder Hart has been interested in Sunday School work from his boyhood, teaching classes in various departments, but particularly in the theological department, and was also superintendent and teacher of the parents' class of the Logan Fifth Ward Sunday School at the time he was called to his present position among the Seventies. He succeeded to fill the vacancy caused by the death of the late Christian D. Fjeldsted, and was set apart by President Joseph F. Smith, April 9, 1906. Since then he has been a most earnest and effective worker in advancing the interests of the Church. He is a member of the General Sunday School Board, which has charge of a Sunday School membership of one hundred and ninety thousand, and he is also a member of the General Board of the Young Men's Mutual Improvement Association, an organization comprising about fifty thousand members. He was appointed by Governor Bamberger as a member of the Mormon Battalion Monument Commission, in which office he serves without compensation. In October, 1889, Brother Hart married Adelia Greenhalgh, daughter of Peter and Sarah Greenhalgh, early English converts to the Church, who settled at Willow Creek (now Willard), Box Elder county, Utah, and later in Bear Lake county, Idaho, at the time of the early settlement of those places. Mrs. Hart bore her husband ten children, namely, Lucile (now Mrs. W. D. Pack and a violinist of marked proficiency), Leona (now Mrs. Willard Ashton and an accomplished pianist), Genevieve (now Mrs. Raymond Wilcox and a high school teacher of public expression), Charles J. (who filled a mission to the Northwestern States and afterwards served in the U. S. army), Harold H. (now filling a mission in the Northeastern States), Paul Eugene, Dean Eldon, Melvin G., Raymond G. and Phyllis. The mother died in Salt Lake City in March, 1913, and in June, 1915, President Hart married LaLene Hendricks of Logan, Utah, a daughter of B. A. and Mary Hendricks of Lewiston, Utah.

IVINS, Anthony Woodward, a member of the Council of Twelve Apostles, was born Sept. 16, 1852, at Toms River, Ocean county, New Jersey, the son of Israel Ivins and Anna Lowrie



Ivins. He came to Utah with his parents in 1853 and to southern Utah in 1861. He was baptized in November, 1860, by Joseph Pollard; ordained a Deacon, and subsequently a Teacher, serving faithfully in both these offices until he was 13 years of age, when he was ordained an Elder. Later he was ordained a Seventy by Joseph Young and acted as a counselor in the first Mutual Im-

provement Association in St. George; he was chosen as president of the St. George Fourth Ward, Y. M. M. I. A., in 1879. Later, when the associations of the four St. George Wards were consolidated into one, Bro. Ivins was chosen as president of the amalgamated association. Later he acted as Stake president of Y. M. M. I. A. In 1875-1876 he filled a mission to Arizona, New Mexico and Mexico, in company with Daniel W. Jones, Helaman Pratt, Jas. Z. Stewart, Robert H. Smith, Ammon M. Tenney and Wiley C. Jones. The expedition was sent out by President Brigham Young and was under the direction of Daniel W. Jones. It went instructed to explore and report on the country for colonization purposes, visit the various Indian tribes, establish friendly relations between the Indians and whites, and preach the gospel to the people. The party visited the Navajos, Hopis (Moquis), Apaches, Pimas, Maricopas and Papagos. It penetrated Mexico to the city of Chihuahua, went west into the Sierra Madre country, and explored the Casas Grandes district, where the "Mormon" colonies of Mexico later were established. Two thousand five hundred copies of extracts from the Book of Mormon were distributed on the trip. In 1878 Bro. Ivins filled a mission to the Navajo and Pueblo Indians of Arizona and New Mexico, Erastus B. Snow being his companion. In 1881 he was chosen a member of the High Council of the St. George Stake, at which time he was ordained a High Priest by John D. T. McAllister. In 1882, at the April conference, he was called to the City of Mexico to do missionary work among the Mexican people. He returned home in April, 1884, having presided for one year over the Mexican Mission. In 1888 he was chosen to act as first counselor to Daniel D. McArthur, in the presidency of the St. George Stake, in which capacity he continued to act until he was called by President Wilford Woodruff in 1895 to go to Mexico and take charge of the interests of the Church in that country. He moved his family to Mexico in 1896, having gone there himself the previous year, and he was appointed president of the Juarez Stake of Zion, at the time the Stake was organized by Apostle Francis M. Lyman, in December, 1895. While presiding in Mexico he also acted as vice president and general manager of the Mexican Colonization and Agricultural Company, under which the "Mormon" colonies in Mexico were established, and was president of the Dublan Mercantile Company, the largest mercantile house in that part of Mexico. He was chosen and sustained as a member of the Council of Twelve Apostles at the general conference held in October, 1907, and was ordained an Apostle, Oct. 6, 1907, by President Joseph F. Smith. The first civil service performed by Bro. Ivins was that of special policeman in St. George precinct. He saw service in the Indian wars which prevailed in southern Utah, was constable of the St. George precinct, city attorney and mayor, deputy sheriff of Washington county, prosecuting attorney, and for six years, assessor and collector of the county. He also served as a representative to the Territorial Legislature in 1894, and as a member of the constitutional convention in 1895. Elder Ivins secured the first government appropriation for the Shebit Indians and moved them from the Shebit Mountains (where they had become a menace to the white settlers) and purchased, and established them on their present reservation on the Santa Clara River. He was the first government agent to these Indians, in which capacity he served for two years; he resigned this position in order to accept the nomination to the legislature. Before going to Mexico Bro. Ivins engaged successfully in farming and stock business, both privately and as manager of the Mojave

Land & Cattle Company, and the Kaibab Cattle Company, both of which were incorporated companies and owned the largest herds and ranches in what is now known as the Arizona Strip, which lies north of the Grand Canyon of the Colorado and south of the Utah line. Since returning from Mexico, Elder Ivins has been occupied with Church duties and been identified with various colonization and irrigation schemes and other enterprises of a secular nature. Among these may be mentioned that he took a leading part in the Enterprise Reservoir and Canal Company, which company has built a splendid reservoir at the head of Shoal Creek, in Washington county, Utah. Elder Ivins is now general superintendent of the Y. M. M. I. A. for the whole Church, is president of the Board of Trustees of the Utah Agricultural College, vice president of Zion's Saving Bank & Trust Company, and director in the Deseret Savings Bank and Utah State National Bank. In 1878 Elder Ivins married Elizabeth A. Snow (daughter of Erastus Snow and Elizabeth Ashby), who was born March 24, 1854, in Salt Lake City. She has borne her husband nine children, of whom eight are still living. Following are the names of Bro. Ivins' children: Anthony W., Antoine R., Anna L., Florence, Leah, Heber Grant, Stanley S., Augusta and Fulvia. Since the return from Mexico in 1898 the family have resided in Salt Lake City. Elder Ivins is known throughout the Church as an interesting and logical speaker, a successful business man and a wise counselor. Since his early youth he has been before the public in many different capacities, both of an ecclesiastical and secular nature. He is a thorough scholar and a fluent speaker of the Spanish language and a staunch friend of the Mexican saints. (See also Vol. 1, p. 311.)

JENSON, Andrew, assistant Church Historian. (Continued from Vol. 1: 261.) In 1901 Elder Jenson published Volume I of the L. D. S. Biographical Encyclopedia, the first book of its kind ever published in the Church. He also assisted President Anthon H. Lund in revising the Danish translation of the Book of Mormon and the Pearl of Great Price, and in 1902 he was sent on a special mission to Scandinavia to supervise the printing of the revised edition of the Book of Mormon in the Danish language. During this time he attended the dedication of a new meeting house in Co-



penhagen, Denmark, July 4, 1902. After his return to Utah in 1903 he traveled extensively in many Stakes of Zion in the interest of Church history. In February, 1904, he was summoned to Washington, D. C., as a witness in the Smoot case before the Senate Committee on Privileges and Elections and had occasion to explain in somewhat detail the organizations of the Church. Later the same year (1904) he was called on another special mission to Scandi,-navia, this time to supervise the printing of a new edition of the History of Joseph Smith in the Danish language. He attended the dedication of a mission house in Stockholm, Sweden, Oct. 23, 1904, and returned

home in 1905. The following four years he spent traveling in the Stakes of Zion, gathering historical data. In 1909 he was called to preside over the Scandinavian Mission and left home to fill that mission in January, 1909. During his sojourn in Scandinavia this time he traveled extensively in Denmark, Sweden and Norway and delivered illustrated lectures on "Mormonism" in many of the principal cities of Denmark and Norway; he also visited in Germany, Holland, Belgium, France and Great Britain with members of his family. While presiding in Denmark and Norway he published large editions of the Book of Mormon and the Pearl of Great Price in Danish and returned home by way of Russia, Siberia, Japan and Hawaii, thus circumnavigating the globe a second time. Since his return home from that mission in July, 1912, he has been busily engaged at the Historian's office, dictating to stenographers and putting into readable shape the vast manuscript material which he has gathered in many lands and climes during the past thirty years. In 1913 he published a second volume of the L. D. S. Biographical Encyclopedia and the third or concluding volume of that work of reference is now in the hands of the printer. Up to the present time Elder Andrew Jenson has traveled about 300,000 miles in the interest of Church history.

LUND, Anthon Henrik, first counselor to President Heber J. Grant. (Continuation from Vol. 1:161.) For an extended account of the truly remarkable career of President Anthon H. Lund the reader is referred to the sketch published in Volume I of this work, which gives the biography in outline to the year 1900, when he was appointed superintendent of the Church Religion Classes and Church Historian. In 1901, Elder Lund was called to the office of second counselor in the First Presidency, and, at the departure of President John R. Winder from this sphere of action, he was appointed first counselor, a position he now (June, 1920) holds. For almost twenty years, then, he has been connected with the First Presidency of the Church. It is needless to say that he has discharged every duty devolving upon him in this calling, as in every other that has come



to him, with great ability and never wavering fidelity. Part of the time, particularly during the last illness of our beloved President Joseph F. Smith, the burden of the office was carried entirely by the two counselors. In 1911, President Lund was made acting president of the Salt Lake Temple, and in 1918, at the death of President Joseph F. Smith, he became president of that sacred building, and also president of the Council of the Twelve Apostles. President Lund has traveled extensively. In 1909 he and his wife and daughter visited Denmark, Norway, Sweden, Germany, Holland, Belgium, France and England, and in 1919 he accompanied President Heber J. Grant, Elder Rudger Clawson, Bishop Charles

W. Nibley, Elder Stephen L. Richards and Elder Arthur Winter to the Hawaiian Islands, where the Temple at Laie was dedicated Nov. 27, 1919. President Lund, in addition to his ecclesiastical offices, holds several positions of industrial and commercial importance, and in every place his sound, well matured judgment, his integrity, and his faithful adherence to the principles of the gospel of Jesus Christ are felt as a powerful influence which is highly esteemed and valued by his associates. (J. M. Sjödahl.)

LUND, August William, Assistant Church Historian, was born Aug. 10, 1886, at Ephraim, Sanpete county, Utah, the son of Anthon H. Lund and Sarah Ann Peterson. He was baptized Sept. 25, 1894, by John L.



Bench, moved with his parents to Salt Lake City in 1898 and graduated from the public schools, after which he became a student of the L. D. S. University and the University of Utah, graduating from both of these institutions. He was ordained to the Aaronic priesthood when quite young and presided over a Deacons' quorum and later acted as first counselor in the presidency of a Teachers' quorum in the Seventeenth Ward, Salt Lake City, and also as librarian of the Seventeenth Ward Sunday School. He was ordained an Elder Sept. 13, 1906, by his father, and in 1906-1908 he filled a mission to Great Britain, laboring as a missionary in the Newcastle conference, part of the time as clerk of said conference. In 1909-1910 he acted as second counselor in the presidency of the Y. M. M. I. A. of the Eighteenth Ward, and in 1911-1912 as first assistant superintendent of the Eighteenth Ward Sunday School. From January, 1911, to February, 1912, he acted as president of the first quorum of Elders in the Ensign Stake, and from 1912 to 1914 he was first counselor in the presidency of the Sugar House Y. M. M. I. A. In fact, from the time he was 13 years of age, Bro. Lund has been an active worker in the Church. In 1908 (September 17th), he married Josephine Brown (daughter of Geo. H. Brown and Harriet Bates), who was born Oct. 3, 1886, in Salt Lake City. This marriage has been blessed with three children, namely, Kenneth, Gwendolyn and Ruth. Bro. Lund commenced work at the Historian's office Sept. 21, 1908, and at the general conference of the Church held in April, 1911, he was sustained as one of the assistant Church historians. He was ordained a Seventy Feb. 3, 1913, by Patriarch James McGhie and became a member of the 140th quorum of Seventy. When the Sugar House Ward of the Granite Stake was divided, in 1914, he was chosen as second counselor to Bishop Wm. L. Hansen and ordained a High Priest and set apart to that position by Francis M. Lyman, Feb. 24, 1914. At a Stake conference held Aug. 26, 1917, he was chosen and sustained as a High Councilor in the Granite Stake, which position he still holds. Elder Lund's special position in the Historian's office is that of librarian, having charge of the magnificent reference library and valuable collection

of Church manuscripts. His genial manner and large amount of information render him very efficient in the entertainment of the many visitors, both members of the Church and tourists, who visit the Historian's office daily.

LYMAN, Francis Marion, President of the Council of Twelve Apostles. (Continued from Vol. 1:136.) In 1901 Apostle Francis M. Lyman was called by the First Presidency to preside over the European Mission. During his presidency he introduced a number of reforms in the missionary labors in Great Britain, as well as on the continent of Europe. In the spring of 1902 he visited Palestine and offered up a solemn prayer on the Mount of Olives. On the same trip he also visited Italy, Egypt, Asia Minor, Turkey in Europe, etc. On July 4, 1902, he dedicated a mission house in Copenhagen, Denmark. A year later (July 24, 1903), he dedicated a new mission house in Christiania, Norway. In August following he visited Finland and Russia. At the general conference of the Church, held in Salt Lake City in October, 1903, he succeeded the late Brigham Young, jun., as president of the quorum of the Twelve Apostles. In the beginning of 1904 he returned to America, being succeeded in the presidency of the European Mission by Heber J. Grant. Soon after his return home, he was summoned to Washington, D. C., as a witness in the Smoot investigation before the Senate Committee on Privileges and Elections, where he was subjected to severe cross-questioning. In 1905 he accompanied President Joseph F. Smith and company to the Eastern States and took part in the dedicatory services of the Joseph Smith Memorial Monument Dec. 23, 1905. The following years President Lyman was busily engaged in visiting the different Stakes of Zion, organizing and reorganizing new Stakes and Wards, dedicating meeting houses, etc. President Lyman died at his residence in Salt Lake City, Nov. 18, 1916. "The Deseret Evening News" of that day, commenting on his demise, says: "Lamenting the sudden death and mourning at the bier of one whom he had sent away in peace, an ancient king exclaimed unto those round about him, 'Know ye not that there is a prince and a great man fallen this day in Israel?' With similar emotions and in similar terms may the word go forth to latter-day Israel in announcing the death of President Francis Marion Lyman. Truly he was a mighty man and a chieftain among the host. To tens of thousands who had not even heard that he was ill, the news this morning of his demise will come as a terrible and benumbing shock. So quickly has the 'grim reaper' done his work, that within the space of three days the splendid physique was changed from vigorous pulsing health into cold and lifeless clay. A great community is plunged in grief and a hushed solemnity broods over all, disturbed only by the sobs and sorrow of the multitude who feel themselves bereaved. Francis Marion Lyman was of heroic size in every sense. His rugged massiveness of build was fit embodiment of his granite-like firmness and strength of character, and his bigness of heart. Yet he had the gentleness, the humility and the sympathy of a child. A man of dynamic energy and incessant industry, he was never too busy to stop and throw his arm around a young man, especially a son of one with whom he had had previous acquaintance, asking kindly concerning his welfare and giving a word of advice. Himself a strict disciplinarian as to his own habits, he was charitable to the weaknesses of others; if he seemed stern, it was only because he was grieved by any form of backsliding, and because he could not look upon evil with patience or toleration; at any rate, he required no

code of conduct from others that he was unwilling to observe himself. He was a true exemplar, unyielding in his convictions, void of hypocrisy or guile, the soul of loyalty and honor, and open and candid as the day. These qualities made him the trusted and beloved leader that he was—a thoughtful father among the people, a wise counselor, a generous and sincere friend. * * * President Lyman's belief and testimony was—and it is shared by hundreds of thousands in these Rocky Mountain valleys who knew and loved him—that in passing death's portal he would merely go from one stage of experience—from one room, as it were, in the illimitable mansion of eternity—to another. That which we, who are left behind, mourn as death, is by those who on the other side await the released spirit, hailed in a sense as birth. Where we may weep, they will rejoice—our seeming loss is their gain. Into a goodly company President Lyman has accordingly entered—loved ones and friends who will welcome him as joyously as loved ones and friends here part from him with tears But he has left the precious legacy of an honored name, a well-spent life, and an undying example of righteousness. The simplest phrase is his best epitaph—he was 'God's noblest work, an honest man'."

LYMAN, Richard Roswell, a member of the Council of Twelve Apostles, was born Nov. 23, 1870, at Fillmore, Millard county, Utah, the son of Francis M. Lyman and Clara Caroline Callister. His father was president of the Council of the Twelve for thirteen years and a member of that Council thirty-six years. Amasa M. Lyman, the grandfather of Richard R. Lyman, was a member of the Council of the Twelve for twenty-eight years. On his mother's side, Richard R. Lyman belongs to the fifth generation of members of the Church. His great grandfather, John Smith, the Prophet's uncle, was one of the presiding Patriarchs of the Church. The mother of this Patriarch also belonged to the Church. Richard R. Lyman's grandmother, on his mother's side, was Caroline Smith Callister, the only sister of the late George A. Smith, who was a counselor to President Brigham Young. Of Richard R. Lyman it is said that during his childhood he never smiled and



that while as a little fellow he would jump with delight, he was a strapping boy before he was induced to laugh. In April, 1878, at the age of seven years, he moved with his father's family to Tooele, Tooele county, Utah, where his father had been called to preside over the Tooele Stake of Zion. In a school house at Fillmore, with his face turned toward the south, Richard R. began to study geography. During his twenty-five or thirty years' experience as a teacher, and in his association with school teachers, he endeavored to impress the importance of having students who are beginning the study of geography and the use of maps do so facing the north. When he went to the school taught by William Foster, in the little adobe school house in Tooele, slabs with the

round side up were used for the recitation benches; and when home-made wooden benches with backs were brought into the school room for recitation benches, the school children looked upon them as a great luxury. Richard R. Lyman was baptized July 29, 1879, and soon afterwards ordained a Deacon. For many years after that, he did duty as a Deacon in the Tooele Ward. At the age of eight (in the summer of 1879), Richard R. was placed in charge of his father's fine driving team and Concord buggy. While he was not big enough to hitch the team to the buggy, the team being unusually full of life, he took pride, under his father's direction and encouragement, in keeping the horses, harness, buggy and barn in clean and first class condition. In 1881-1882 he drove team for both his father and President Heber J. Grant, who had succeeded his father as president of the Tooele Stake. It always afforded the boy great joy to meet President Grant at the Tooele station or at Lake Point with his fine team, and he will never forget with what relish he ate candy and raisins with President Grant, as they rode together from the station or went about Tooele county on Stake business. While President Grant was in Salt Lake City attending to his personal business Richard R. Lyman, then about eleven years old, used to stay at the home of Pres. Grant's wife, Lucy Stringham Grant, to render what protection he could to her and her two baby daughters, Rachel and Lucy. The family prayers of that good woman as she knelt with her two little girls and the boy (Richard R. Lyman) made a wonderful impression upon the boy's mind. With a mother so saint-like and prayerful he says it is no surprise that the two little girls have developed into such model mothers and influential leaders among the young women of the Church. In the fall of 1882, at the age of twelve, Richard R. was sent to Provo to attend school in the Brigham Young Academy. He was a student in that institution when the fire occurred which made it necessary to move the educational institution into another part of the city. Richard R. spent two summers working at the "Mill" located near E T City, on the shore of Great Salt Lake. Here he milked many cows, assisted in hauling logs for lumber, out of the mountains, etc. Here also he learned to swim and ride horses, when they were swimming. While thus riding and herding in Tooele county Richard R. nearly always carried with him the New Testament, which was given to him by his mother, with instructions to read it frequently. In accordance with this instruction he read and re-read the life and works of the Great Master. The policy of President Francis M. Lyman was to put his boys to work while they were young, being much more anxious about the kind of training the boys received than the amount of money they were paid. For two years Richard R. worked at the ranch of Hyrum E. Booth, near Grantsville, and he regards the training given him and hard work he was required to do by Hyrum E. Booth and his industrious wife and family as one of the most valuable trainings that came into his life. An expert gardener from England pruned the trees, planted and cared for the garden and did the irrigating on the two homes belonging to Francis M. Lyman in Tooele. When this work was turned over later to Richard R. as a boy, he followed the example set for him by the English gardener. The weeds were hoed with regularity, and the gravel walks about the home were carefully raked and crowned. He also cared for the trees, the vines, the flowers, the chickens and the cows. Following the example and teachings of his father, Richard R., during most of his boyhood, kept a daily journal, and perhaps the most striking feature contained in this record is the regularity

with which the boy attended Priesthood meetings, Y. M. M. I. A. meetings, Sunday schools and other meetings. In August, 1888, with his sister Mary, he went to the Brigham Young Academy at Provo to study. At that time this educational institution was under the able leadership of Karl G. Maeser. Richard R. was ordained a Teacher by Bishop Thos. Atkin jun. Sept. 16, 1888. While attending school in Provo, Richard R. began a courtship with Miss Amy Brown, which covered continuously a period of eight years. To this girl, whom he married Sept. 9, 1896 (President Joseph F. Smith performing the ceremony), Richard R. always regards himself as greatly indebted for whatever degree of success has come to him in the business world, in the educational field or in Church work. After a summer of hard work at Grantsville, Richard R. and his sister Mary were sent by their father to the Brigham Young College at Logan, which institution then was under the direction of Dr. Joseph M. Tanner. During this school year (1889-1890), Richard R. began his labors as an assistant teacher in the college. While in Logan he took out special certificates in plane and solid geometry, algebra and physiology. The following year, in Provo, his studies covered trigonometry, analytic geometry, theory of teaching, psychology, logic, surveying, physics and rhetoric. During the summer of 1890, Richard R. was employed as a bookkeeper in the combined jewelry and furniture store of T. B. Cardon & Co. at Logan, and during the summer of 1891 he was bookkeeper for the Utah Manufacturing & Building Co. at Mill Creek, near Salt Lake City. Thus far during his school life Richard R. had been required to furnish his own clothing, his own books and his own spending money, while his father had paid his tuition and board. When Richard R. now asked his father for an opportunity to go East to college, the father offered to lend him the necessary means for a period of four years, an offer which the son promptly accepted. Repaying this money and the interest on it at the rate of 10 per cent, required a period of seven years, the principal amounting to nearly $2500. Richard R. was ordained an Elder, Aug. 29, 1891, by Joseph F. Smith and after receiving his endowments in the Logan Temple he went East to study. The policy of Pres. Francis M. Lyman had been to keep his sons either at work or in school practically every day. On his way East, Richard R. spent ten days with his mother at Manassa, Colorado, she and her family being at that time on the "underground." The ten days spent in Manassa are remembered vividly by Richard R. because they were the last ten days he spent with his mother. He separated from the family Sept. 19, 1891, and his mother died Sept. 21, 1892. He remembers with great gratitude how his dear mother prepared underclothing, socks and other necessities to serve him during his four years of college life. While he attended the University at Ann Arbor, primarily for the purpose of studying mathematics with the thought of teaching in the Brigham Young University at Provo, and while he registered in the department of civil engineering, he devoted a great deal of time to the study of literature, history and public speaking. During his sophomore year he was elected president of his class and was elected to the same position a second time during his senior year. Richard R. spent all his vacations in hard work; one was devoted to the study of chemistry at the University at Michigan, while two were devoted to traveling through the State selling school supplies for a business firm at Chicago, and one was spent as assistant mine and railroad surveyor in the Tintic mining district, Utah. The school year 1895-1896 was spent in the Brigham Young University as principal of the High School and head

of the department of mathematics and physics. Beginning in the fall or 1896 and continuing until the spring of 1918, Richard R. Lyman, in the University of Utah, passed through all the grades of instructor, assistant professor, associate professor and full professor in charge of the department of civil engineering. He held a full professorship and was head of the department for eighteen years and he still holds a professorship in the department of civil engineering. With his family Professor Lyman spent the summer of 1902 doing advanced work in the University of Chicago; thence he went to Cornell University where he was given a residence credit of three years. While there, with the class of 1903, he was graduated with the degree of M. C. E. (Master of Civil Engineering). In the spring of 1904 he was elected by the faculty of Cornell University to membership in the society of The Sigma Xi, a scientific organization into which only those who have achieved marked success and have unusual ability in the line of scientific investigation and research are supposed to be received. With the class of 1905 he was graduated with the degree of Ph. D. (Doctor of Philosophy). In one year he was awarded the only scholarship offered by the college of civil engineering and during another the only fellowship offered by that same department. Richard R. Lyman began writing for publication while he was a student at the University of Michigan. He wrote a series of articles on "The University of Michigan, Ann Arbor," for the "Juvenile Instructor," beginning in May, 1894. In addition to writing a good many articles of a non-technical character, he has written scientific articles for the "Engineering Record," the "Engineering News," and for the "Transactions of the American Society of Civil Engineers." For the University of Utah Experiment Station, he has prepared one bulletin entitled "The Construction and Maintenance of Earth Roads," and another on "The Measurement of Flowing Streams." For his article entitled "Measurement of the Flow of Streams by Approved Forms of Weirs with New Formulas and Diagrams," which was published in Vol. LXXVII, page 1189 (1914) of the "Transactions of the American Society of Civil Engineers," he was awarded the "J. James R. Croe's gold medal," for the year 1915. This prize is awarded only for a paper which is "judged worthy of the award of this prize for its merit as a contribution to engineering science." From 1909 to 1918 he served as vice-chairman of the Utah State Road Commission. During this nine years of service the work of the State Road Commission, from a beginning with little funds, so advanced that at the expiration of this time the State Road Commission was expending in the neighborhood of three-fourths of a million dollars annually. The Utah State Road Commission was created in 1909 and Richard R. Lyman was one of its original members and its first vice-chairman, which position he held during the whole nine years. He has served as city engineer of Provo, was transitman on a railroad survey from Springville through Hobble Creek Canyon toward the Uintah reservation for Jesse Knight in 1898, and designed and superintended the construction of waterwork systems in nearly all the towns and smaller cities of Utah and many in Idaho and Wyoming. For years he conducted an office as a civil and consulting engineer. At various times he has served as chief engineer and consulting engineer for the following companies: Melville Irrigation Company, Delta, Utah; Deseret Irrigation Company, Oasis, Utah; Oasis Land & Irrigation Company, with headquarters in Salt Lake City, Utah; Delta Land & Water Company of Salt Lake City, Utah; Utah County Light & Power Company, American Fork, Utah, and Utah Copper Company of Salt Lake City.

He was one of the original directors of the Intermountain Life Insurance Company and is at present serving as vice-president of this company. He is also president of the Giant Racer Company, vice-president of the Ensign Amusement Company, director of the Pleasant Green Water Company, president of the Lyman-Callister Company, and director of Heber J. Grant & Co. Bro. Lyman had experience in the Brigham Young University as a Priest, administering the Sacrament and doing other similar service. From the fall of 1895 to the summer of 1896 he acted as a counselor to Bryant S. Hinckley, superintendent of the Mutual Improvement Associations of the Utah Stake, when the Utah Stake embraced all of Utah county. In 1897 (Sept. 12th), he was ordained a High Priest by President Angus M. Cannon and set apart as superintendent of the Y. M. M. I. A. of Salt Lake Stake, which Stake then included the whole of Salt Lake county. He continued to serve in this capacity until the spring of 1902, when he, with his family, went to the University of Chicago, and later to Cornell University. For several years Bro. Lyman acted as supervisor of the parents' classes of the Ensign Stake. He was ordained an Apostle and set apart as a member of the Council of Twelve Apostles by President Joseph F. Smith April 7, 1918, in the Salt Lake Temple, assisted by Presidents Anthon H. Lund and Charles W. Penrose and the members of the Council of the Twelve. Richard R. Lyman and his wife, Amy B. Lyman, have had two children, namely, Wendell Brown Lyman, born Dec. 18, 1897, in Salt Lake City, and Margaret Lyman, born Sept. 15, 1903, at Ithaca, New York. Amy B. Lyman is the general secretary of the Relief Society of the Church. Wendell B. Lyman was ordained an Elder by his father June 11, 1920, and started on a mission to the Northwestern States June 18, 1920.

McKAY, David Oman, a member of the Council of Twelve Apostles, was born Sept. 8, 1873, in Huntsville, Weber county, Utah, the son of Bishop David McKay, of Huntsville, and Jennette Evans. His father was born in Caithness, Scotland, but, when still a small boy, emigrated with his parents to Utah, where he arrived in the year 1859. He was Bishop of Huntsville for twenty years, and after his removal to Ogden was ordained a Patriarch and chosen as a member of the High Council of the Weber Stake. He



also served in the last Utah territorial legislature and afterwards was elected State senator three times. Jennette Evans, mother of David O., was born in South Wales, Aug. 28, 1850. In the fall of 1859, she arrived with her parents in Ogden, Utah, and resided there until her marriage, in 1867, when she accompanied her husband to Huntsville and made her home there until one year before her death, which occurred Jan. 6, 1905. She was connected with the Relief Society and Y. L. M. I. A. of the Huntsville Ward from the time of their organization, but during her entire life her home and family received such attention, consideration and gentle care that can be bestowed only by an ideal wife and

mother. Thus David O. McKay, in his childhood and youth, was highly favored in having the guidance of exceptionally discreet and loving parents—faithful, consistent Latter-day Saints. In their home the Priesthood of God was always respected. It was a home where the performance of every religious duty was a part of life, where respect and honor for parents and for each other was impressed daily by words and acts and in which the most sacred obligation was the daily devotion to God. With such home influence it is not surprising that the young boy David was early impressed with the efficacy of prayer and that as a youth, when the religious part of his nature began to assert itself, he sought guidance in secret prayer. When riding in the hills he would sometimes dismount, and, kneeling by a serviceberry bush with only his horse for company, would plead with the Lord to give him a testimony of His truth. Sometimes it would be by the creek in his father's meadow, and sometimes in the timber when out in the hills. Thus the influence of his early teaching, the influence of his home, guided his thoughts and actions until the critical period of youth was passed. He was baptized September 8, 1881, by Peter C. Geertsen, of Huntsville, and soon afterwards he was ordained to the Lesser Priesthood. From his early childhood he was an enthusiastic member of the Sunday school and Primary Association. Later he became secretary of the Huntsville Sunday school and Young Men's Mutual Improvement Association. His God-fearing parents watched the development of their eldest son with that anxiety and pride which are felt only by those who truly love, and many a time a kind word and loving arm kept the lad from swerving from that straight path which they knew would lead to respected manhood. David O. received his early education in the Huntsville common schools, and when twenty years old he became principal of the Huntsville school. He went from this position to the University of Utah, where he graduated as president of his class in 1897. While he was enthusiastically planning to enter the teaching profession to repay in a measure what his parents had sacrificed to keep him at school, a call came for him to go to Europe as a missionary. Having previously been ordained an Elder, he was now ordained a Seventy, August 1, 1897, by Seymour B. Young, and set apart for a mission to Great Britain. On his arrival in Liverpool he was appointed to labor in Scotland, where he performed most excellent missionary labors. Having taken advantage of every opportunity offered by the Church and the educational institutions of his State, it is a natural consequence that companions, saints, friends and enemies alike should be deeply impressed by the teaching of this earnest and enthusiastic young missionary. As a result of his two years' work, several families were brought to a knowledge of the truth, and prejudice against the work of the Lord was allayed in the minds of many people who were willing to listen to his testimony. From March, 1898, until August, 1899, he presided over the Scottish conference and returned home Sept. 10, 1899, being specially released to become an instructor in the Weber Stake Academy. One week after his return from Europe he entered said Academy and three years later became the principal of that institution, which position he held until 1908. His influence upon the Academy was indeed remarkable. During his administration a spirit of love and unity permeated the life of the entire school. His ambitions and ideals soon became the goal for which teachers and students were willing to make great sacrifices, and the daily association with him counted for genuine mental and spiritual development. His spirit was felt especially by the careless and wayward students. A pleasant look, a word of encourage-

ment, a hand on the shoulder, a heart-to-heart talk, a confession, followed by continued interest and assistance, resulted almost invariably in a conversion; and scores of boys and girls now grown to manhood and womanhood give him credit for leading them to higher and more useful lives by his noble example and teachings. As president of the Board of Education of the Weber Normal College, to which office he was chosen in 1908, he has still been able to give much encouragement and inspiration; and all connected with the institution hope that his many other duties will not compel the withdrawal of his assistance from the school that is so greatly indebted to him for its growth and development. For six years (1899-1906), Bro. McKay labored as second assistant superintendent of the Sunday Schools of the Weber Stake, and in connection with Supt. Thomas B. Evans and Charles J. Ross he worked energetically and unceasingly for the advancement of the youth. Possibly no other schools of the Church made greater strides toward perfection than did those of Weber Stake at that time. Bro. McKay won the love and respect of all connected with the Sabbath Schools, all his work being characterized by that energy and unselfishness which cannot but win the confidence of associates, and the blessings of the Lord, and as a mark of appreciation, a party was tendered him in Ogden May 16, 1906, by the entire body of officers in this organization, who presented him with a handsome watch fob set with diamonds, and a worthy tribute in a testimonial beautifully engrossed. The recent testimonial of the Weber Stake Sunday Schools in the Ogden Tabernacle, December, 1919, and the presentation of a handsome gold watch and chain, was but another of the many expressions of appreciation that came from the members of the great Sunday School Union. In the beginning of his labors in the Stake superintendency preparation meetings for teachers were established, individual and co-operative outlines of the lesson were prepared, through which each Sunday School lesson became a unit. Subsequently "aim," "illustration" and "application" became household terms. So firmly did he believe, and so enthusiastically did he explain this new class work system that even brothers and sisters who had been teaching in the good old way for many years, became converted and through most strenuous efforts were soon among the strongest supporters of the new method. In 1901 (Jan. 2nd) Bro. McKay married Emma Ray Riggs of Salt Lake City, the daughter of O. H. Riggs and Emma Robbins. She was born June 23, 1877, in Salt Lake City, where she was reared and educated, graduating from the University of Utah with the degree of A. B. in 1898. This marriage has been blessed with six children, namely, David Lawrence, Llewelyn Riggs, Louise Jeanette, Royle Riggs, Emma Ray and Edward Riggs. Sister McKay has been an ideal wife and mother and an inspiration in all the work of her husband. In the rearing of his children we again see in David O. McKay the remarkable teacher, for although his Church work has required much of his time, every possible moment he has been permitted to spend at home has been given to his boys and girls and as a result of this association and training, supplemented by the guiding hand of a wise and loving mother, these young people are marching toward the goal of splendid manhood and beautiful womanhood. The ideals he has held up to teachers in the Sunday School, Religion Class, Primary and Priesthood quorums he has practiced in his home. At the general conference of the Church held in April, 1906, three vacancies were filled in the Council of the Twelve Apostles, caused by the death of Elder Marriner W. Merrill and the resignation of John W. Taylor and Matthias F. Cow-

ley. These vacancies were filled by the appointment of Elders George Franklin Richards, Orson F. Whitney and David O. McKay, who were unanimously sustained by the conference April 8, 1906. Bro. McKay was ordained an Apostle by President Joseph F. Smith April 9, 1906. In 1906 (Oct. 6th), he was sustained as second assistant general Sunday school superintendent, and as first assistant general Sunday school superintendent April 4, 1909. In reporting the reorganization of the general superintendency, many splendid things were said of what Bro. McKay had accomplished in the Sunday school work. Among them the following was recorded in an editorial in the "Juvenile Instructor": "Apostle David O. McKay is well known to the Church at large. His phenominally successful labors in the superintendency of the Weber Stake Sunday schools were watched with interest before he became one of the Lord's special witnesses. His great influence for better Sunday schools since he became second assistant general superintendent of the Deseret Sunday School Union Board, has been felt not only on that board, but also throughout the Stakes of Zion. We are glad to welcome him as our first assistant general superintendent." In February, 1918, Apostle McKay received from the press, "Ancient Apostles," a book written by him for the Deseret Sunday School Union. In this book the Ancient Apostles are made real living men with characteristics, such as men possess today—men about whom young people love to read and from whom the highest ideals may be formed. In 1918 (Nov. 27th), Elder McKay was appointed general superintendent of the Church Sunday schools by the First Presidency and Council of the Twelve. He selected as his assistants Elder Stephen L. Richards and Elder George D. Pyper. The confidence and love that each of these three men has for the other is appreciated by all who know them. At a meeting of the General Board held Jan. 7, 1919, which was attended also by the First Presidency, the names of the new general superintendency were presented by President Heber J. Grant and unanimously sustained by the board. Elder Edward P. Kimball, writing of the reorganization, says: "Elder David O. McKay is signally honored by this call to preside over the Sunday schools of the Church in all the world. He is the first general superintendent who has not been in the First Presidency of the Church while acting in this capacity. His appointment comes as a merited recognition of the faithfulness and zeal which he has displayed during his long association with the Sunday schools; and that confidence in his training for the great responsibility of his new calling and in his capabilities in the fidelity to the great Sunday school cause, exhibited by his brethren in placing him at the head of this wonderful work will find an echo in the heart of every Sunday school worker throughout the Church. His name is synonymous with the Sunday school movement, and those who are most intimately acquainted with him know best how close to his heart are the youth of Zion, and how devoutly and indefatigably he has applied himself for their improvement and salvation. Bro. McKay has given his strength to the work ever since he was first appointed a member of the Sunday school board in 1906. His mind is constantly busy with new problems and plans for the growth of the work. While he looks to and into the future, he is no idle dreamer; he has a wonderful capacity for making men see his vision and then of solving the details of his plan which will make this vision a living reality. His sure and unfailing testimony of the gospel of Jesus Christ is exemplified in his every thought, word and deed for the young people of the Church. His kindly, gentlemanly bearing toward every-

one whom he meets is proverbial; his testimony is inspiring, and his example compels admiration." When the Church School Superintendency was reorganized in the spring of 1919, Bro. McKay was appointed commissioner of Church school education, with Stephen L. Richards as first and Richard R. Lyman as second assistant commissioner, and Adam S. Bennion, superintendent. He is at present head of the outline work in the general committee on courses of study for the Priesthood, and chairman of the Church Correlation Committee. Even with all the calls that have been made upon his time in an educational way and by the Church, Bro. McKay has accomplished much real social service work that has resulted in improved conditions in his home city, county and State. He was for several years president of the Ogden Betterment League, an organization formed to improve civic conditions and especially to establish higher standards of morality for young people. In all the campaigns against liquor and vice he has been most energetic. He has been since 1915 also an active member ot the Red Cross Executive Board of Weber county. Since his ordination to the high and holy calling of an Apostle, Elder McKay has labored most zealously and successfully in the interests of the Church. He has traveled very extensively in the different Stakes of Zion, attending quarterly conferences, organizing and re-organizing Stakes and Wards and paying particular attention also to Church schools and to the work done by the auxiliary organizations of the Church. Elder McKay is a popular speaker, his earnestness always making a favorable impression upon his hearers, and being a man of education he wields a great influence among the professors and teachers of Church schools, where his counsels and advise have done much to improve the educational conditions of the Church.

MERRILL, Marriner Wood, a member of the Council of the Twelve Apostles. (Continued from Vol. I: 156.) Apostle Merrill continued his labors in the Logan Temple and traveling in the different Stakes of Zion until Feb. 6, 1906, when he died peaceably at his home in Logan, Cache county, Utah. The "Deseret Evening News" commented editorially upon his demise as follows: "The announcement of the death of Marriner W. Merrill, president of the Logan Temple and one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, will not occasion as much surprise as regret. Brother Merrill has been a sufferer from ill health for a long time. If he had not been blessed with a strong constitution, he would doubtless have succumbed much sooner. But through his faith and that of his family and numerous friends, his life has been prolonged. Elder Merrill has been a prominent character, particularly in the northern part of this State, for many years. He was a Cache Valley pioneer. Of a practical turn of mind and a vigorous worker with the gift of a leader among men, he was a striking figure in movements for the development of that region, and in things spiritual as well as temporal, exhibited qualities that gained for him the respect and regard of the people with whom he associated. As Bishop of Richmond, as president of the Cache Stake before it was divided, as one of the Twelve Apostles and as president of the Logan Temple, he exhibited those qualities that fitted him for the position he was called to fill, and he will be remembered as one of the stalwarts of Israel, always true and steadfast and reliable, and one who could be looked up to and trusted by the Latter-day Saints."

MILLER, Orrin P., first counselor in the presiding bishopric of the Church. (Continued from Vol. 1:307.) In October, 1901, Orrin P. Miller was

chosen as second counselor to Presiding Bishop Wm. B. Preston, to fill the vacancy caused by the promotion of Elder John R. Winder. He took hold of his new office with great zeal, having exhibited marked ability as a president of the Jordan Stake and in handling stock and other property belonging to the Church. He continued as second counselor to Bishop Preston until Dec. 11, 1907, when he was chosen as first counselor to Bishop Charles W. Nibley. This position he held until July 7, 1918, when he died in Salt Lake City. The following was published editorially in the "Deseret Evening News" of July 8, 1918: "The State loses a choice citizen, the Church an efficient leader and servant, and the people a tried and sturdy friend by the death of Bishop Orrin P. Miller. * * * He was of the best type of the native Utahn, unassuming but dependable, quiet but firm, patient but steadfast, an observer and a listener rather than a performer or a talker, but wise in council, conservative in outlook and of excellent sagacity as a man of affairs. Moreover, he was a man of the people, always approachable; and in his high ecclesiastical position as counselor in the Presiding Bishopric, he demonstrated a fine conception of that beautiful part of the Bishop's calling which consists in being 'good to the poor'—than which, we venture to think, there is no better proof of the true Christian, be he leader or layman. While Bishop Miller's virtues were mostly such as would be called homely, they nevertheless sustained successfully many acid public tests; and with his growth in years and prominence, so also grew he in men's confidence and esteem. Correct habits of his life and the lightly-borne physical burdens of matured middle age seemed to give warrant that many years of usefulness were still before him—but this was not to be. To say that no one will be found precisely to fill his place is an obvious truism that can be remarked of any useful man who dies in the harness. And yet human experience is that, much as such men may be needed, other men come forward to fill the gaps and the world wags on as before. No doubt it will always be so; and yet, in an exceptionally literal and sincere sense it can be said of Orrin P. Miller that he will be long and deeply mourned and by many thousands * * * the more fondly remembered because so sorely missed."

MUSSER, Amos Milton, assistant Church historian. (Continued from Vol. 1:381.) Elder Musser, who had been in the Church employ as a clerk at the Historian's Office for many years, was sustained as an assistant Church historian at the April conference held in Salt Lake City April 4, 1902, and held that position until Sept. 24, 1909, when he died in Salt Lake City, 79 years old. The following was published in the "Deseret Evening News" at the time of his demise: "Amos Milton Musser * * * was one of the well-known citizens of this city and a faithful and prominent worker in the Church. He is missed in the Historian's Office, in the Ward and the Stake in which he resided, as well as in the family circle and among his numerous friends and acquaintances. Elder Musser was one of the defenders of Nauvoo during his early youth. With others, his mother, with her children, was driven into Iowa by the mob. In 1851 he started for Utah and at Kanesville he became a member of the Church, of which he has been a faithful and active member ever since. Shortly after his arrival in Utah he was called to go on a mission to Hindostan, and he accepted this call and arrived in Calcutta in 1856. He was absent on this mission for five years and reached home in the fall of 1857, having circumscribed the earth in his travels. Elder Musser never tired of speaking of his experiences during this mission, and the

wonderful manner in which the Lord opened the way for him, traveling, as he did, literally without money. He used to say that at no time did he have to beg for food, clothing or transportation. He opened his heart in prayer to his Father in heaven, and the way was always prepared for him. At home he filled many important positions. From 1858 to 1876 he was traveling Bishop. He was one of the ten incorporators of the Deseret Telegraph Company. In 1873 he was appointed assistant trustee-in-trust for the Church. He filled a mission to the Eastern States, and published several pamphlets which had a wide circulation. Elder Musser had a long and useful life."

NIBLEY, Charles Wilson, presiding Bishop of the Church, was born Feb. 5, 1849, at Hunterfield, a small coal mining town, eight miles south of Edinburgh, Scotland, and is the



fourth child and the second son of James Nibley and Jean Wilson. The father, who was a coal miner, had difficulty in providing for his family, but was ably assisted by his wife, a most energetic, frugal and thrifty woman, who never seemed to tire of working and planning to better the conditions of herself and her family. She possessed, too, a deeply religious nature, and when, in the year 1844, she listened to the teachings of Henry McEwan, an Elder of the Church of Jesus Christ of Latter-day Saints,who spoke on the village green of Hunterfield, she felt a satisfaction in listening to his teachings that she had never before experienced. Both James and Jean Nibley, within a week, were baptized into the Church, and from that time forward they lived in the hope that they might join the main body of the Saints in America. Poverty prevented them from carrying out this wish, until they could save a sufficient sum to enable them to undertake the journey. A branch of the Church was organized at Hunterfield and James Nibley acted as president of the branch until he emigrated to America. The Nibleys finally left Scotland in 1855, crossing the Atlantic in the steerage of a sailing vessel and taking up their abode in Rhode Island, for their money was not sufficient to carry them further. For five years they resided in that State, working in the woolen mills until they could resume their journey to Utah. In the spring of 1860 they started again on their westward journey and reached Florence, Nebraska, which was the outfitting point for Church immigration. Joining a company led by James D. Ross as captain, they reached Great Salt Lake Valley Sept. 3, 1860, and soon afterwards established a home at Wellsville, Cache county, the first winter living in a dugout. Charles W. Nibley was at that time a lad of eleven years. He soon afterwards began providing for his own support, first by gleaning wheat with his mother in the harvest field, then by herding sheep, and from his initial step in the business world he utilized every available opportunity for advancement. Later he secured a clerkship in the village store and also made good use of his limited op-

portunities for the acquirement of whatever was possible in the way of education, with the most meager facilities for any kind of study. Yet, notwithstanding the lack of early educational advantages, he is today a wonderfully well informed man, for by reading and study he has continually increased his knowledge. The Nibleys were among the first settlers of Cache Valley. Charles W. remained in Wellsville until 1865, when he changed his residence to Brigham City, Box Elder county. After locating in Brigham City he clerked for Morris Rosenbaum, one of the Jewish merchants of Utah, who was a member of the Church. In the fall of 1869 Brother Charles W. Nibley, who had been ordained to the Priesthood years before, was called on a short mission to the United States, together with many others. He returned the following spring and soon afterwards went to work for the Central Pacific as station agent; afterwards he was an employee of the Utah Northern Railroad, being with that railroad when it first commenced its career in 1872. For five years he was general freight and ticket agent for the Utah Northern Railroad Company, during which time he made several trips east and west in the interest of the road. While in this service, in 1877, he was called on a mission to England, and labored under the presidency of Joseph F. Smith. He worked in the Liverpool office and had charge of the emigration and general business of the mission. When Joseph F. Smith left England, after the death of President Brigham Young, later in 1877, the affairs of the British Mission were left in charge of Elders Charles W. Nibley and Henry W. Naisbitt until Elder William Budge went to preside over that mission in 1878. Brother Nibley returned to Utah in May, 1879, having charge of a company of emigrating saints. His home was now in Logan, Cache county, where he was chosen as manager and secretary of the United Order Manufacturing and Building Company and was also elected assessor and collector for Cache county. Not only was Elder Nibley prominent in a business and social way in Cache county, but he took an active part in ecclesiastical affairs. For many years he acted as superintendent of Sunday schools in Cache Stake and his labors in other directions were marked by signal success. In the meantime his business adventure drew his attention to the northwest, and it was not long before he was recognized as a factor in the building up of eastern Oregon and western Idaho. In 1889 Elder Nibley, together with other prominent business men of Utah, organized the Oregon Lumber Company of Baker City. He acted as secretary of this company for many years. In 1890 he became one of the organizers of the Sumpter Valley Railroad Company, and for a number of years he occupied a position of leadership in business circles in eastern Oregon. The position of vice president of the Sumpter Valley Railroad Company was also held by Elder Nibley, and afterwards he became president of the Payette Valley Railroad. He was one of the founders and chief officials of the La Grande Sugar Company, afterwards merged into the Amalgamated Sugar Company, and took an active part in the colonization of Grande Ronde Valley, Oregon, and Payette Valley, Idaho. The lumber business in which he was interested was not confined to Oregon, but extended into California. Wherever he was known he was looked upon as an up-to-date, progressive and aggressive man of affairs. Ecclesiastically Elder Nibley was active in Oregon as elsewhere. When the saints residing in eastern Oregon and western Idaho were organized into the Union Stake of Zion, June 9, 1901, Charles W. Nibley was chosen as first counselor to Franklin S. Bramwell, the president of the Stake. In 1906 Elder Nibley and part of his family ac-

companied President Joseph F. Smith on a visit to Europe. In 1907 he was chosen as Presiding Bishop of the Church, being ordained and set apart to that office Dec. 11, 1907, with Orrin P. Miller as first and David A. Smith as second counselors. The long experience which Elder Nibley had had in financial affairs up to that time qualified him specially for that important position, in which it became his duty to handle the revenues of the Church. Under his administration the tithing system of the Church was changed and everything placed on a cash basis. The tithing office scrip, which had been used for so many years, became a thing of the past, and reforms in handling the tithes of the people, both at headquarters and in the many settlements of the Saints where the members paid their tithes and offerings, were materially improved. Early in 1909 Bishop Nibley and a part of his family accompanied President Joseph F. Smith and others on a visit to the Hawaiian Islands. The next year (1910) Bishop Nibley accompanied President Smith on another trip to Europe, during which they visited a number of the conferences of the Holland Mission, the Scandinavian Mission, the Swiss and German Mission and the British Mission. In the summer of 1913, Bishop Nibley accompanied President Joseph F. Smith and others to Canada, on which visit a site for a Temple was dedicated at Cardston, July 27, 1913. Later in the year he accompanied the President to Chicago, where mission homes and chapels, recently purchased and erected by the Church, were dedicated. In November of the same year President Smith, Bishop Nibley and others visited Arizona. In August, 1914, Bishop Nibley accompanied President Joseph F. Smith on a visit to Canada. In the latter part of the same year he accompanied President Smith on an extended tour of the Southern States and California, on which trip the party traveled about 6,000 miles. In 1915 Bishop Nibley accompanied President Smith and others on another visit to the Hawaiian Islands, arriving in Honolulu May 21, 1915. On this visit, on the first day of June, 1915, President Joseph F. Smith selected the Temple site on which a Temple now stands at Laie, on the island of Oahu. Apostle Reed Smoot and Bishop Nibley were present with President Smith when he dedicated that Temple site. On their return journey the party visited Portland, Ore., where a Latter-day Saints chapel was dedicated June 13, 1915. Early in 1916 Bishop Nibley accompanied President Smith and others on another visit to Hawaii, the object of the visit this time being to give instructions in regard to the building of the Temple which was in course of construction there. The party returned to Salt Lake City March 16, 1916. In July, 1916, Bishop Nibley was chosen as a director of the Western Pacific Railroad. Subsequently he accompanied Prest. Joseph F. Smith on several trips to the Pacific Coast. During the great World War he was very active, assisting with Church and private means and his personal influence the different movements inaugurated to assist the allies. He was State chairman of the Red Cross organization and holds that position at the present time. In the spring of 1917 Bishop Nibley accompanied President Smith and others on still another visit to Hawaii. The party left on this trip April 30th, and Bro. Nibley returned May 24, 1917. On a trip to California, in company with President Smith, in December, 1917, Bishop Nibley visited some of the military camps, where Utah boys were training, giving words of encouragement to those who were in the service of their country. At a meeting held May 20, 1918, Bishop Nibley, in behalf of the Church, stated that 205,000 bushels of wheat stored since 1876 (a movement started by President Brigham Young) would be sent to the United States government

to assist in the wheat shortage, the same to be sent to the assistance of the allies. Bishop Nibley was appointed a member of the War Industries Board July 26, 1918. In the latter part of 1919 he accompanied President Heber J. Grant and others to the Hawaiian Islands, on which occasion the Temple erected at Laie, on the island of Oahu, was dedicated. Early in 1920 Bishop Nibley accompanied President Grant and company to Arizona, on which occasion the site for a Temple at Mesa, Maricopa county, was discussed. Bishop Nibley's commercial enterprises have placed him in a conspicuous position as one of the prominent representatives of the lumber and sugar trade of the West. He is a man of marked enterprise who from the beginning of his career has realized that success depends upon the individual, that when one avenue of opportunity seems closed he can carve out other paths to reach the desired goal. The proud American title of "a self-made man" has rightfully been won by him. Starting out in the business world in a most humble capacity, he is now a dominent figure in commercial and business circles; nor has he ever allowed the attainment of wealth to monopolize his time and energy, as he has always rendered a due measure of service to the Church and to the community in the work of general improvement and advancement. Bishop Nibley also figures as one of the popular and forceful speakers of the Church, his sermons always being pregnant with practical and wholesome advice. Bishop Nibley has a large family—nine sons and eight daughters and thirty-four grandchildren.

PENROSE, Charles William, second counselor in the First Presidency of the Church. (Continuation from Vol. 1, page 256.) Elder Penrose labored efficiently as an assistant Church Historian until July, 1904. At a meeting of the First Presidency and the Apostles held in Salt Lake City July 7, 1904, he was chosen an Apostle to fill the vacancy in the quorum of the Twelve caused by the death of Abraham O. Woodruff, and was ordained one of the Twelve Apostles by President Joseph F. Smith. His long experience as a preacher of the gospel qualified him especially for this high and holy calling, and he at once became a tower of strength in the midst of his brethren. In December, 1904, he was summoned to Washington, D. C., and appeared as a witness in the Smoot case, to testify before the Senate Committee on Privileges and Elections. In December 1905, he accompanied President Joseph F. Smith and other Church leaders to Vermont, where he, on Dec. 23, 1905, attended and was one of the speakers at the dedication of the monument erected at Sharon, in honor of the Prophet Joseph Smith. He continued as editor of the "Deseret News" until January, 1907. In 1906 he was called to succeed Heber J. Grant as president of the European Mission. In that position his many talents as a preacher of the gospel and as a writer for the "Millennial Star" his influence was felt not only throughout the British Isles, but all over the continent of Europe, where there were branches of the Church, as he traveled quite extensively on continental Europe as well as in Great Britain. On one of his visits to Denmark he dedicated a chapel and conference house (erected at Aalborg), July 7, 1907. On Sunday, July 26, 1908, he dedicated Deseret, the new Latter-day Saint missionary home in London, England, and on Saturday, March 27, 1909, he dedicated a new L. D. S. chapel recently erected in Oldham, Lancashire, England. Both of these were acquired by the Church under his direction. In July, 1909, in company with President Anthon H. Lund and others, he visited Scandinavia, and together with his wife, Roumania, sailed up the Norwegian coast beyond the Arc-

tic Circle. He there witnessed the midnight sun, and held and preached at an interesting meeting in Vardö, near the northern point of Norway. He was the first Apostle of the Church who ever visited any point of the world north of the Arctic Circle. Afterwards Pres. Penrose visited and held meetings in Germany, Switzerland, Holland, and other continental countries. In the summer of 1910 he returned home, being succeeded in the presidency of the European Mission by Rudger Clawson, June 11, 1910. From December 1, 1906, when President Penrose took charge, to the date of his valedictory, June 9, 1910,



the official report gave the following statistics: "There have been distributed 18,056,257 tracts, 523,216 books, and 3,641 persons have been added to the Church by baptism, in the British Mission alone, while in the other parts of the European Mission there have been at least 7,400,000 tracts distributed, 626,500 books distributed, and over 4,800 baptisms, making in the aggregate about 25,000,000 tracts and 1,149,700 books distributed, and over 8,500 persons baptized. Thousands of investigators who have not yet obeyed the gospel have become believers in its principles, and many of them will also doubtless break the bonds of tradition and social environments, and cast in their lot with the people of God." He sailed from Liverpool late June 11, 1910, and arrived in Salt Lake City early June 21, a remarkable trip of 9½ days, the shortest on record at that time. At the meeting of the First Presidency and Apostles, held Dec. 7, 1911, Pres. Penrose was chosen as second counselor to Pres. Joseph F. Smith, filling the vacancy caused by the death of John Henry Smith. Bro. Penrose held this position until the death of Pres. Smith in November, 1918, since which he has acted as second counselor to Pres. Heber J. Grant. In the latter part of 1914 Elder Penrose accompanied Pres. Joseph F. Smith on a missionary tour through the Southern States, on which he preached in some of the leading cities and towns in Alabama, Georgia, Florida and Louisiana and also in California. Pres. Penrose is one of the ablest and best informed men among all the leaders of the Church. As an expounder of the principles of the gospel he has, perhaps, no equal, and as a writer his "Rays of Living Light" and other productions from his pen have had a wider circulation and been translated in more foreign languages than any other literary production originated in the Church. Notwithstanding his advanced years, Pres. Penrose is remarkably well preserved physically, and his mental powers seem to be as brilliant and active at over 88 years of age as in the days of his youth. His beautiful and inspiring poetical productions are known throughout Israel, and his hymns are sung in all the congregations of the saints, not only in the Anglo-Saxon world, but as translations in many other countries. Bro. Penrose has, perhaps, spent more years in the ministry as a missionary and as a presiding officer, both at home and abroad, than any other man in the Church, since the very beginning of its exist-

ence. His style of preaching and the plain comprehensive language used is always calculated to make a lasting impression upon all who come within the radiance of his voice. True and faithful in all the many callings to which he has been called and the many positions he has filled, he is verily one of the pillars of the Church, whose faithfulness and incessant activity could well be emulated by any and all who desire to serve the Lord and keep His commandments.

PRESTON, William B., presiding Bishop of the Church. (Continued from Vol. 1, page 232.) Bishop Preston resigned his position as presiding Bishop of the Church, owing to ill health, and was succeeded in that office by Charles W. Nibley, Dec. 11, 1907. He died at his home in Salt Lake City Aug. 2, 1908. The following was published in the "Deseret Evening News" at the time of his demise: "Bishop William B. Preston, now called to another sphere of action, was one of the noble band of men who were selected by Providence to lay the foundations and begin the superstructure of this great and glorious State [Utah]. He is one of a band of God-fearing devoted pioneers, whom generations after generations, to the end of time, will call blessed. He accomplished a great work and has gone to receive his reward. Bishop Preston was a man possessed of unusual gifts and talents. Wherever duty called him, he naturally became a leader. As an empire-builder, a law-maker, a missionary, and ecclesiastical or municipal official, at home or abroad, he distinguished himself by wise counsel and solid, enduring work. And, above all, he was faithful to the cause of God, and as loyal to his brethren as to his country. No matter what were the circumstances in which he was placed, his faith was firm, and his love for the brethren (that divine quality without which all others are as naught) burned steadily, without flickering. He was faithful to the end."

REYNOLDS, George, one of the seven presidents of Seventy. (Continued from Vol. 1, page 206.) Elder Reynolds continued his activities in the Church until 1907, when he had a breakdown, due to over work, from which he never fully recovered, and after long suffering passed peacefully to rest, Aug. 9, 1909, surrounded by his family, at his residence, at the corner of Wall and Apricot streets, on Capitol Hill, Salt Lake City. Through his extensive literary work and through his long association, a third of a century or more, with the Sunday school work and other prominent Church activities, Bro. Reynolds was as widely known as any man in Utah and wherever known, was universally esteemed for his honor, integrity and kindness of heart. He was a gifted writer. Besides writing a number of smaller works, he was the author of the "Story of the Book of Mormon," "The Dictionary of the Book of Mormon" and "The Concordance of the Book of Mormon." He was secretary to the First Presidency of the Church during a part of the administration of President Brigham Young and filled the same position for all the First Presidencies up to the time of his demise, being constantly in the employ of the Church. For many years he was superintendent of the Twentieth Ward Sunday School, and at the time of his death was the oldest member of the Deseret Sunday School Union Board, being one of its officers since its inception. For many years he was a member of the general superintendency and its treasurer. He was also deeply interested in the affairs of the State schools. The "Deseret Evening News" of Aug. 10, 1909, commenting upon the life of George Reynolds, says: "Few men in the Church have been more incessantly devoted to the work of the last dispensation than the man

who has just gone to his rest. His connection with the Church dates from his early boyhood and was the result of his individual conviction of the divinity of the message as he heard it declared by the missionaries of the Church of Jesus Christ of Latter-day Saints. Before reaching his teens, he was preaching the gospel on the streets of London and ceased not to proclaim the glad tidings until the final summons of yesterday. To him the gospel was meat and drink, breath and life. . . . Elder George Reynolds has manifested earnestness, sincerity, devotion and power, such as come only through divine inspiration. As a patriarch he passes with honor, leaving a large posterity to emulate his noble example."

RICHARDS, George Franklin, a member of the Council of the Twelve Apostles. (Continued from Vol. I, page 544). By invitation from President Joseph F. Smith, Elder Geo. F. Richards, with wife and youngest child,



accompanied the President and his party (about thirty people all told) on their pilgrimage to Sharon, Vermont, the birthplace of Joseph Smith, the Prophet, and was present on the 100th anniversary of the Prophet's birth (Dec. 23, 1905), when the beautiful granite monument, erected to the memory and honor of the Prophet, was unveiled and dedicated. Returning from this memorable trip the party visited Boston, Palmyra, Manchester, Cleveland, Kirtland, Chicago and Omaha. They also visited several points of historical interest to the Latter-day Saints, such as the home of the Prophet Joseph's parents in Manchester, the Sacred Grove, the Hill Cumorah, the Kirtland Temple, etc. The party left Salt Lake City Dec. 18, 1905, and returned Jan. 1, 1906. While residing in Tooele, Utah, Brother Richards engaged with his sons in the implement and lumber business, as well as farming. Being called to be a member of the quorum of the Twelve Apostles, Brother Richards was sustained in that position at the general conference of the Church held in Salt Lake City, April 8, 1906, and the next day (April 9th) he was ordained an Apostle by Pres. Joseph F. Smith, to fill the vacancy in the quorum of the Twelve occasioned by the death of Elder Marriner W. Merrill. Soon after his ordination to the apostleship, Bro. Richards was chosen as a member of the General Board of the Y. M. M. I. A. and a member of the General Board of the Religion Classes. For several years he also acted as an advisory member of the General Board of Primary Associations. The duties of his calling necessitated his traveling extensively in the Stakes of Zion, from Canada on the north to Old Mexico on the south, and also in the missionary fields in the United States. Thus, in company with Pres. Joseph E. Robinson, he attended the conferences of the California Mission in the fall of 1906, in the spring of 1907, in the fall of 1909 and in the spring of 1915. During the latter part of 1906 and the fore part of 1907 he accompanied Pres. Nephi Pratt through the Northwestern States Mission, attending all of the conferences, and again in June, 1910, he at-

tended the conferences held in the States of Oregon and Washington. In the spring of 1912, in company with President Samuel O. Bennion, he visited all the conferences of the Central States Mission. Having received a call from the First Presidency to preside over the European Mission, he was blessed and set apart for that position Aug. 5, 1916, by President Joseph F. Smith, and the following day, accompanied by his son George, the latter's wife and two smaller children, he left home for England. At that time England, including Canada, had been at war with Germany for two years and sea travel was consequently very dangerous, especially for British and Canadian steamships, but the Church, being under contract to patronize the Canadian Steamship Company's lines, Bro. Richards and those who were with him, sailed from Montreal for Liverpool on the C. S. Co.'s steamer "Corsican," and though the ship was sought after by the German submarines, no harm came to it on the voyage, as it reached Liverpool in safety Aug. 25, 1916. Upon the departure of Pres. Hyrum M. Smith for his home in Utah Sept. 1, 1916, Bro. Richards succeeded him as president of the European Mission. In February, 1919, his son George and family returned home. In March, 1919, President Richards, accompanied by his wife, visited the Netherlands, where they attended meetings in eight of the principal cities of that country. A persistent, but unsuccessful effort was made to obtain permission to visit Switzerland, the Swiss officials refusing to permit it. In June, 1919, Elder Geo. Albert Smith, who had been appointed to succeed Elder Richards as president of the European Mission, arrived in Liverpool with his family and took charge of the mission July 1st. President Richards, having been released to return home, left Liverpool a few days later, crossed the Atlantic in the ship "Melita" and arrived in Salt Lake City July 25, 1919, having been absent nearly three years.

RICHARDS, Stephen L., a member of the Council of Twelve Apostles, was born June 18, 1879, at Mendon, Cache county, Utah, the son of Dr. Stephen Longstroth Richards and Emma Louisa Stayner. He is a grandson of Willard Richards, who was with Joseph the Prophet at the martyrdom in Carthage, Ill., and who was one of the early pioneers of Utah. His mother was a daughter of Arthur



Stayner, a man of business affairs in the early history of the West, and the man to whom the establishment of sugar works in Utah is largely indebted. Elder Richards was baptized when about fourteen years old and was ordained sucessively to the several offices in the Priesthood, except that of a Seventy. From his youth he has taken great interest in Church activities. The scholastic training of Elder Richards is characterized by the unusually large number of schools which he attended. To begin with he came under the splendid tutorship of Camille Cobb, a woman of rare culture. After that he attended the Farmington public school, the Davis Stake Academy, Salt Lake county and

city public schools, the L. D. S. University, the Salt Lake High School and the University of Utah, while his professional training was obtained in the University of Michigan and in the University of Chicago. From the latter institution he received his L. L. B. degree. His principal training and employment has been in the law. One year at the law school of the University at Michigan and two years at the law school at the University of Chicago gave him the foundation work for the success he subsequently attained in his chosen profession. While at the University of Utah he was one of the team of inter-collegiate debaters; he was the first Utah student to be graduated from the department of law at the University of Chicago and was one of the first class ever graduated in law from that institution receiving a cum laude degree. In numerous branches of Church work to which Elder Richards has been called from boyhood until the present time, he has been earnest and devoted. His first official position in the Sabbath school work was that of secretary of the Sugar House Ward Sunday School; later he became a teacher in the same school. He taught also in the schools at Pleasant View and Malad, Idaho, and in the 17th Ward of Salt Lake City. In the Stake Sunday school work he became assistant superintendent of the Salt Lake Stake and later a member of the Granite Stake Sunday School Board. While a resident of Murray, Salt Lake county, he was a member of a building committee and a class leader in the Y. M. M. I. A. Following the death of George Reynolds he was appointed second assistant general superintendent of the Sunday School Union April 6, 1908, having previously (since Oct. 1906) been a member of the board. He was also chosen as a member of the Priesthood Study Committee and of the Board of Control of the Deseret Gymnasium. In business he has served as officer and director in a number of corporations. In Tooele he engaged in farming and in Oneida county, Idaho, in ranching. For some time he also acted as principal of the Malad City public schools and for many years was a successful practising attorney in Salt Lake City, serving also as a member of the law faculty at the University of Utah. Also Religion class work has claimed a portion of his time, and at one time he served as superintendent of Religion Classes in Malad City, Idaho. Whether at home or abroad he kept up a steady and consistent interest in Church work. At Ann Arbor, Michigan, his home was the place where religious meetings were held for the students and members of the Church. While in Chicago he did Sunday school and other Church work with students. In his chosen profession of the law Elder Richards has been exceptionally successful. The law firms of which he has been a member have always been among the foremost of the younger members of the profession. In private practice his work has been in the civil as distinguished from the criminal law procedure. He is one of the safest counselors at the Salt Lake bar and is very conscientious in his professional work. For two terms he served as secretary of the Utah State Bar Association. Of late years much of his time has been taken in directorship work as he has been an officer and director of some of the largest and more important corporations of the State. Capacity, versatility and ease in performing work are among his characteristics. In the midst of his ecclesiastical and secular activities, Stephen L. Richards was chosen as a member of the Council of Twelve Apostles, being nominated by President Joseph F. Smith and unanimously sustained by the First Presidency and Apostles in one of their general meetings. He was ordained an Apostle by President

Joseph F. Smith on Thursday, Jan. 18, 1917. Since his calling to the Apostleship, he has been very active in Church affairs, visiting the different Stakes of Zion and attending to ecclesiastical duties generally. In 1900 (Feb. 21st) Elder Richards married Irene Merrill (daughter of Clarence Merrill and Bathsheba Smith), who was born June 4, 1874, in Fillmore, Utah. This marriage has been blessed with nine children, namely, Lynn Stephen, Irene Louise, Lois Bathsheba, Alice Lula, Helen Merle, Georgia Gill, Joseph Albert, Philip Longstroth and Richard Merrill. The home life of Elder Richards, both before and after marriage, has been most fortunate and happy. He was blessed with an ideal mother and a father of sterling worth who had much to do with his careful training and principles of integrity, truthfulness, honesty, sincerity, kindness, respect for parental authority, devotion to home and the members thereof, and loyalty to God and His work. Elder Richards is a man of pronounced ability, clear judgment and wide experience, his training, education and natural endowments eminently fit him for the high office whereunto he has been called. He possesses a pleasing personality and winning ways, has a strong, abiding, unimpeachable testimony of the divine mission of Jesus Christ, and of the restoration of the gospel of the Master to the Prophet Joseph Smith. At present Elder Richards is chairman of the Board of Control of the Deseret Gymnasium, first assistant superintendent of the Latter-day Saint Sunday schools, first assistant commissioner of the Church Schools, a member of the General Church Board of Education, a member of the General Correlation Committee of the Church, and chairman of the Church Advisory Committee. In secular matters and business Elder Richards figures very prominently, being an officer and director in a number of important business corporations. He also serves as a member of the State Board of Corrections.

SMITH, David Asael, first counselor in the presiding bishopric of the Church, was born May 24, 1879, in Salt Lake City, Utah, the son of President Joseph F. Smith and Julina Lambson. He was baptized May 24, 1887, on his eighth birthday, and as a boy and youth he held successively the three grades of the lesser Priesthood, Deacon, Teacher and Priest. In the first and second quorums named he



acted as second counselor to the president. Later, when he was ordained an Elder he was chosen as second counselor to the president of the sixth quorum of Elders, and still later he acted as second counselor in the presidency of the Liberty Stake Y. M. M. I. A. While residing in the Salt Lake Stake, before the division into four Stakes, in 1904, Elder Smith was a member of the Stake Sunday School Board. For five years he was before the public in an official capacity, two years as chief clerk and two years as chief deputy in the county clerk's office in Salt Lake City. In 1900 (January 24th) David A. Smith married Emily Jenkins (daughter of the late

Bishop Thomas Jenkins and Mahala Elmer), who was born Nov. 17, 1878. This marriage has been blessed with nine children, namely, David Jenkins, Mahala, Asael Jenkins, Alfred Jenkins, Edward Jenkins, Robert Jenkins, Elmer Jenkins, Hyrum Jenkins, and Louise. When Charles W. Nibley, in December, 1907, was chosen as presiding Bishop of the Church, David A. Smith was chosen as his second counselor, being ordained under the hands of the First Presidency, Pres. Anthon H. Lund being mouth. After the death of Orrin P. Miller, Brother Smith was set apart to the position of first counselor, which position he still holds. For a number of years he had charge of the L. D. S. Hospital, and is now supervising trustee and vice president of the board of trustees. He is associated with many important business enterprises in Salt Lake City and elsewhere.

SMITH, George Albert, a member of the Council of Twelve Apostles, was born April 4, 1870, in Salt Lake



City, Utah, the son of John Henry Smith and Sarah Farr. He received his early education in the Salt Lake City public schools, and later entered the Brigham Young Academy at Provo, which institution of learning at that time was presided over by Dr. Karl G. Maeser. When his father left on a mission to Europe, in 1883, "George A.," as he was often called, returned to Salt Lake City and entered the Z. C. M. I. clothing factory. Subsequently he took a position with the Co-op. Wagon and Machine Co., and later took a course at the State University. Graduating from this institution, he returned to the Z. C. M. I., where he worked until June, 1892, when he was called on a mission to the Southern States. After five months in the field, he was transferred to the office at Chattanooga, Tennessee, where he became secretary of the mission, and as such assumed the charge of mission affairs during the absence of J. Golden Kimball. In that capacity, as in all others, he manifested strict devotion to duty and was an earnest worker in the cause of truth. He returned home in July, 1894. Previous to his departure on that mission he was ordained a Seventy by his father, John Henry Smith, and was subsequently chosen as a president of the 3rd quorum of Seventy. After returning from his mission, he took his old position at the Z. C. M. I., where he remained until Feb. 10, 1898, when he became receiver of the United States land office under an appointment made by Pres. McKinley, Jan. 31, 1898. He was reappointed to the same position by Pres. Theodore Roosevelt, March 27, 1902, which position he still held when he was chosen as an Apostle in October, 1903. At that time he held the position of Stake president of Y. M. M. I. A. in the Salt Lake Stake of Zion. In the 17th Ward, Salt Lake City, where he was raised, he was a most active member in the Sunday school, first laboring as a teacher, then as a secretary and later as a superintendent. He also took an active part in the Ward Y. M. M. I. A. in his early youth. And after his

calling to the Apostleship he became a most active member of his quorum, visiting the different Stakes of Zion, assisting in the organization of new Stakes and Wards and attending to Church duties generally. Soon his health began to fail and it became necessary for him to retire for a certain length of time from his official duties for the purpose of regaining strength. Part of this time he spent on the Pacific coast. In 1919 he was called on a mission to Europe to preside over the European Mission, succeeding George F. Richards. At the time of his departure for that mission, a sketch of his life was published in the "Improvement Era" of July, 1919, from which we cull and copy the following: "Some years ago Apostle Smith's health gave way, but before his loss of health, he averaged thirty thousand miles of travel yearly, at the rate of one and one-half meetings per day. He visited the saints throughout the country, magnified his position as an Apostle of the Lord, and gave counsel by precept and example to all with whom he came in contact. He was elected president of the Utah society of 'The Sons of the American Revolution' for 1918, and was re-elected in 1919; was a delegate to the S. A. R. Congress, at New York, New Jersey, Rochester (New York), and Detroit (Michigan). He has visited many of the missions in the United States; and, before he became a member of the Council of Twelve, some of the missions of Europe. George Albert Smith has been active in the politics of Utah. He has a remarkable faculty for the making of friends, his enemies even respecting him. He has been an active Republican, but has never said mean or unkind things of his opponents. This is one of his characteristics. In the preaching of the gospel, he does not tear down a man's house, but builds the gospel structure over him with an open and loving invitation to inhabit it. Bro. Smith was elected vice president of the International Irrigation Congress, at Calgary, Canada, in 1913, re-elected vice president at Sacramento, California, in 1914, and president of this Congress, at El Paso, Texas, in 1915. In 1917 he was elected president of the International Dry-farm Congress, at Peoria, Illinois, and elected president of the combined Irrigation and Farm Congress, now known as the International Farm Congress, at Kansas City, in 1918. In these positions he has made many friends. He has been personally acquainted with Presidents McKinley, Roosevelt and Taft, and with several members of the cabinet, governors, senators and representatives throughout the Union and Canada, and with many business men of prominence with whom he has associated as member and officer in the Irrigation Congress and in the International Farm Congress. George Albert Smith is a typical Latter-day Saint; broad minded, pure as a woman, active in good work, zealous in his calling, reliable, conscientious, honest, clean in language and action, faithful, punctual, considerate of his fellows, high or low, having confidence in God, a man who puts his soul into his work, and who is as nearly completely obedient to the laws of God as man can be upon the earth. His actions in youth never caused his parents one moment of anxiety, and he has kept in mind the name he bears, and honored it, believing truthfully, that no son ever had a better father and mother than he. He is a great admirer of punctuality, and one who knows him may set it down as a truth that if he is not on time for an appointment that he will not be there. In his labors with the young men of the Church, he made a speciality of impressing the value of punctuality upon them. Elder Smith has passed through many wonderful experiences, showing the care of God over him, and has had at least twenty-five remarkably narrow escapes from death which would make

very interesting reading in themselves. The Lord has preserved him, and we are certain that his new calling to preside over the European Mission, will give him great opportunities to accomplish much of the good that is in his heart. His experience in Church, State and national affairs wonderfully adapt him for leadership in the European Mission, during these days of political, economic and religious life and reconstruction."

SMITH, Hyrum Gibbs, presiding Patriarch of the Church, was born July 8, 1879, in South Jordan, Salt Lake county, Utah, the son of Hyrum Fisher Smith and Annie M. Gibbs. He was blessed and named by his grandfather, Patriarch John Smith, Oct. 14, 1879. When about a year old his



parents moved to Snake river, Idaho, to seek and make a new home. Later they located at Portage, Box Elder county, Utah, where his father engaged in farming and horse raising. When Hyrum G. was seven years old the family moved to Hoytsville, Summit county, where he spent fifteen years of his boyhood days upon the farm and range, herding, fishing and swimming in the mountain streams, hunting and riding in the mountain ranges and assisting his father in his ranch business. He graduated from the public schools in 1896 and after being baptized in August, 1891, he attended faithfully to his duties in the lesser Priesthood and the auxiliary organizations. In 1897 he entered the Brigham Young Academy (now University) at Provo, taking a three years' normal course. After that he taught in the public schools of Wasatch, Summit and Utah counties, following this profession successfully for seven years. During this time he was also active in Church work. In 1902 he acted in the superintendency of the Summit Stake Sunday schools and locally was diligent in Religion Class work. He was ordained to the office of an Elder, Seventy and High Priest successively. In 1904 (Aug. 17th) he married Martha Gee (daughter of George W. Gee and Sophina A. Fuller), who was born at Provo April 28, 1883. This marriage has been blessed with six children, namely, Cleone, Eldred Gee, Helen, Miriam, Barden Gee and Hyrum Gee. In October, 1908, Bro. Smith left Utah for Los Angeles to pursue a course in dentistry in the University of Southern California, and was also set apart to do missionary labor as time and opportunity would permit. He acted as superintendent of the Los Angeles branch Sunday school two years and as president of the branch Y. M. M. I. A. one year. In September, 1911, he was appointed to preside over the Los Angeles branch of the Church and was laboring in this capacity when he called to be Presiding Patriarch of the Church, to succeed his grandfather, the late Patriarch John Smith. He was graduated from the University of Southern California June 15, 1911, with high honors in the college of dentistry, receiving a gold medal, offered by the department of operative technique, which was one of four medals offered by the school. After graduating he practiced his

profession with success until May, 1912, when he was chosen as Presiding Patriarch of the Church. He was ordained to this high and holy calling May 9, 1912, by President Joseph F. Smith in the Salt Lake Temple. Brother Smith is a man of pleasing address and pronounced spirituality, whose sympathies go out for young and old in a way that ensures him the sincere love and respect of the people. He is a great-grandson of the martyred Patriarch Hyrum Smith and the fourth direct descendent of the first Patriarch of the Church (Joseph Smith senior).

SMITH, Hyrum Mack, a member of the Council of Twelve Apostles (continued from Vol. I: 772). As a



young Apostle it fell to the lot of Bro. Smith to travel extensively in the Stakes of Zion, assisting the older members of the quorum to organize and re-organize Stakes of Zion, dedicate meeting houses, attend Mutual Improvement conventions, etc., and he grew rapidly to understand the many duties pertaining to his high and holy calling in the Priesthood. In February, 1904, he was summoned to Washington, D. C., together with other prominent officers of the Church, to appear as a witness in the Smoot investigation case before the Senate Committee on Privileges and Elections. In December, 1905, he accompanied President Joseph F. Smith and his party to Vermont and took part in the dedicatory services held Dec. 23, 1905, when a monument was dedicated in honor of the Prophet Joseph Smith. In 1913 he was called to preside over the European Mission and together with his wife and four children he arrived in Liverpool, England, Sept. 30, 1913. When the great world war broke out he was in Germany on a tour of the missions under his direction, and he experienced considerable difficulty in obtaining passage back to England. He met with signal success and capability every exigency of that trying period, directed the movement of the Elders in every mission under his presidency, called them in and modified their work according to the situation; and the work of the Lord, under his guiding hand, went on with as little interruption as possible. Bravely he faced the ordeal with valor and with a courage unflinching. He instilled into the hearts of the missionaries laboring under him, from presidents of missions to the humble traveling Elder, a love of mankind and a burning eagerness to preach the gospel to a war-torn world. His utterances from the pulpit and in conversation were keen disquisitions on the great war. He had studied the causes of the war and was fearless in his denunciation of unrighteousness as a contributing factor; but he was kind and forbearing in his pity for mankind for the plight into which the world had been plunged. On his mission as president, he was ably assisted by his wife, Ida B. Smith, who worked with him untiringly. After filling a most successful mission, Bro. Smith and family returned to America Sept. 15, 1916, and he immediate-

ly resumed his former labors in the Stakes of Zion and continued thus until he was stricken with his last sickness from the effects of which he died in the Latter-day Saints hospital, Salt Lake City, Jan. 23, 1918. His wife, Ida Bowman Smith, after giving birth to a son, died in Salt Lake City Sept. 24, 1918. The following was published in the "Deseret News" at the time of Apostle Smith's demise: "A great sorrow comes to this community, the Church as well as the State, in the death of Hyrum M. Smith, eldest son of President Joseph F. Smith, and himself an Apostle in the Church of Jesus Christ of Latter-day Saints. He was known and beloved throughout the length and breadth of the intermountain country, every part of which he has traversed as an earnest, vigorous, sincere and impressive preacher of righteousness, the uncompromising opponent of evil, a stalwart, worthy native son of Utah, and a patriotic citizen through and through. Few men have lived a purer life, few have so stoutly resisted from boyhood up the blandishments of the world that tempt from the path of rectitude, few could go to face their account with so little to regret or wish otherwise. And yet, to those who knew this excellent man, it would seem that few could be so ill-spared at this time, because there are so few to take his place. His loss will be most keenly felt, and he will be truly mourned. To his revered father, than whom no man ever loved his children more devotedly, this deep bereavement will be especially severe. His mother, his wife and children, his brothers and sisters, his close associates and his host of acquaintances are plunged in a sorrow the measure of which will correspond to the degree of their intimacy with him. The finite mind gropes in vain for a reason why one so good and useful, so valiant and strong, one for whom life seemed to hold so much in store, should thus be torn away in the very prime and vigor of manhood. But though this mystery we may not explain, nor its purport comprehend, to the soul surcharged with grief there comes relief in the assurance that the great Father above will sanctify all sorrow to His children's good, and that He does all things well."

SMITH, John, Presiding Patriarch of the Church (continued from Vol. I, page 183). Patriarch Smith continued his labors as a Patriarch zealously and successfully for the remainder of his life. In December, 1905, he accompanied Pres. Joseph F. Smith and his party to Vermont, taking part in the service when the monument in honor of the Prophet Joseph Smith was dedicated Dec. 23, 1905. Patriarch Smith died at his residence in Salt Lake City, Nov. 6, 1911. From an article published in the "Deseret Evening News" at the time of his demise we re-publish the following: "Again Israel has been called upon to part with one of its beloved leaders, John Smith, presiding Patriarch to the Church. His has been a long useful life. He has become a familiar figure throughout the Church. Thousands of Latter-day Saints value as most precious mementoes the blessings pronounced upon them by the departed servant of the Lord, for they have found, in their fulfillment, an unimpeachable testimony for the truth of the Great Latter-day Work. Patriarch John Smith, like his saintly, martyred father, Hyrum Smith, was faithful to the gospel and to his calling, through trials, persecutions, and hardships of every kind. He never failed to respond to a call made upon him, and he performed every task with due regard for the promptings of conscience. In every position, public or private, military or civil, religious or secular, he labored with zeal and fidelity."

SMITH, John Henry, a member of the Council of Twelve Apostles (con-

tinued from Vol. I:141). John Henry Smith continued his labors in the various Stakes of Zion, assisting in the organization of new Stakes and Wards, ever bringing a good influence to bear upon all those with whom he associated. In 1904 he was summoned to Washington, D. C., as a witness before the Senate Committee on Privileges and Elections in the case of Senator Reed Smoot. In December, 1905, he accompanied Pres. Joseph F. Smith and others to Vermont, taking part in the services when the monument erected in honor of the Prophet Joseph Smith was dedicated. When Pres. Joseph F. Smith (after the death of Counselor John R. Winder), selected a new counselor, John Henry Smith was chosen and set apart as second counselor in April, 1910. The duties pertaining to this high and holy office were faithfully discharged by Brother Smith until the time of his death, which occurred in Salt Lake City Oct. 13, 1911. The "Deseret Evening News," at the time of his demise, commented as follows, in an editorial: "To say that it was a great shock to this community to hear of the sudden departure from this sphere of action of Pres. John Henry Smith is to express but feebly the general sentiment. For the summons came without previous warning. He seemed so robust and strong, so active and full of vitality, and his presence in the midst of his loving family, and in the councils of the Church, seemed to be so much needed, that one naturally hoped and expected for him many more years of usefulness in this life. It is difficult to reconcile oneself to the thought that President John Henry Smith, the tender husband and father, the wise counselor, the genial friend, the delightful pulpit and platform orator, the strong defender of the truth, the faithful witness and messenger of the Master, has left us. But such is the decree of Him whose servant he was. He has gone to mingle with his brethren behind the veil and to continue his work in another sphere, for the redemption of the world. No doubt, he is needed there. He lives though he has departed. * * * President John Henry Smith has done a good work for the Master. He has served faithfully and finished his mission. The crown of victory is his."

SMITH, Joseph Fielding, sixth president of the Church of Jesus Christ of Latter-day Saints (continued from Vol. I, page 66). At the general conference of the Church held in Salt Lake City, Oct. 7, 1901, Joseph F. Smith was sustained as first counselor to President Lorenzo Snow, succeeding George Q. Cannon, who had died April 10, 1901; but three days later, Oct. 13, 1901, President Lorenzo Snow died, and at a meeting of the First Presidency and Twelve Apostles, held Oct. 17, 1901, the First Presidency was re-organized with Joseph F. Smith as president, John R. Winder as first and Anthon H. Lund as second counselor. At a meeting held Nov. 2, 1901, President Smith was chosen as president of the Church Board of Education. As soon as he became president of the Church, Pres. Smith commenced a career of great activity. The building of meeting houses in many different localities received special attention and it is a matter of record that during his administration a greater number of meeting houses, chapels and tabernacles were built, both in the Stakes of Zion and in the missionary fields, than had ever been done before since the Church was organized. In December, 1892, President Smith stated to the Associated Press that the Church did not sanction, authorize or perform marriages contrary to law. This statement was made necessary because of certain false reports which had been circulated to the effect that the Church still sanctioned plural marriages in secret. In February, 1904, President Smith, together with

a number of other Church leaders, were summoned to Washington, D. C., to appear as witnesses in the Smoot investigation case before the Senate Committee on Privileges and Elections, having been subpoenaed by the prosecution. President Smith was kept on the stand for nearly a whole week, subjected to all kinds of questioning, and he astonished the members of the committee and others by his frank and direct answers. At the 74th annual conference of the Church held in Salt Lake City in April, 1904, President Smith declared in a written statement that no plural marriages had been solemnized with the sanction, consent or knowledge of the Church since the manifesto was issued by President Wilford Woodruff, Sept. 24, 1890, and President Smith further announced that all plural marriages "are prohibited" and that anyone who should assume to "solemnize or enter into such marriages "will become subject to excommunication from the Church. In December, 1905, President Smith, accompanied by about thirty others, visited Vermont and dedicated a monument erected to the honor of the Prophet Joseph Smith Dec. 23, 1905, it being the 100th anniversary of the birth of the Prophet. The President's party left Salt Lake City Dec. 18, 1905, and returned Jan. 1, 1906. In May, 1906, President Smith purchased for the Church the old Washington press upon which the first edition of the Book of Mormon was printed in 1830. In July, 1906, President Smith, accompanied by a part of his family and others, left Salt Lake City on a visit to Europe. They crossed the Atlantic ocean on the ship "Vaterland" and during their stay in Europe they visited Great Britain, Belgium, Holland and other countries. After his return President Smith visited many of the Stakes of Zion, attending conferences, dedicating meeting houses and otherwise organizing and directing the affairs of the Church. In February, 1909, with part of his family, Bishop Charles W. Nibley and others, President Smith left Salt Lake City on a visit to the Hawaiian Islands. He arrived in Honolulu Feb. 27, 1909, and after a pleasant visit on the island (where he had filled his first mission as a boy and made a number of subsequent visits), he returned home April 1, 1909. The new Bishop's Building, erected in Salt Lake City, in 1909, was dedicated by President Smith Jan. 20, 1910. In July, 1910, President Smith made another visit to Europe, accompanied by Charles W. Nibley and others. On this visit the President visited Great Britain, Holland, Denmark, Norway, Sweden, Germany and Switzerland, attending conferences and special meetings in the different missions. The President's party, returning to America, arrived in Salt Lake City, Sept. 3, 1910. In July, 1913, President Smith visited Alberta, Canada, where he dedicated a site for a Temple July 27, 1913. In November, 1913, he visited Chicago (Illinois), where he dedicated the Rosland district missionary home and a chapel and mission home on the Logan Square. On their return trip the President and his party visited Far West and Independence (Missouri). Later in the year President Smith visited some of the Stakes in Arizona and dedicated a new Church Academy at Snowflake; he also dedicated two chapels in Mesa, visited the Roosevelt dam, etc. In August, 1914, he made another visit to Canada. In November, 1914, he visited some of the Southern States, attended a conference at Jacksonville, Florida, and returned home by way of California. During the war period President Smith showed great sympathy for the allies and on his initiative the Church invested half a million dollars in Liberty bonds. He also authorized the spending of $1600 to buy an ambulance automobile for use in France. Four of his sons enlisted in the army, one of whom

(Calvin S.) distinguished himself as an officer in the service in France. The others are Andrew K., who served as an interpreter for the German prisoners at Fort Douglas; Samuel, who served in the aviation corps at Berkeley, Calif., and Fielding, who served in the students' training camp at the Presidio, near San Francisco, California. In June, 1915, President Smith made another visit to Hawaii, and during the succeeding three years made several other trips to that land. On one of these visits (in February, 1916) President Smith and Bishop Nibley selected the site for the erection of a Temple, the saints at the previous semi-annual conference held at Salt Lake City having voted unanimously in favor of erecting a Temple in Hawaii. Later the same year President Smith made another visit to the Hawaiian Islands. On June 27, 1918, he attended the dedication of a monument in honor of his father Hyrum Smith in the Salt Lake Cemetery, it being the 74th anniversary of the martyrdom of Joseph and Hyrum Smith in Carthage, Illinois. President Smith celebrated the 80th anniversary of his birth Nov. 13, 1918, although his health at the time was very poor. After that he continued to sink gradually until Nov. 19, 1918, when his spirit took its flight to the Great Beyond. He had presided over the Church seventeen years and gained the love and confidence of the entire community. During his life President Smith married six wives. His first wife was Levira A. C. Smith (daughter of Samuel Harrison Smith and Levira Clark) who was born April 29, 1842, in Nauvoo, Illinois, and was married to Joseph F. Smith April 4, 1859. In 1866 (May 5th) President Smith married Julina Lambson (daughter of Alfred B. Lambson and Melissa J. Bigler), who was born June 18, 1849, in Salt Lake City, Utah. She bore her husband eleven children, namely, Mercy Josephine, Mary Sophronia, Donette, Joseph Fielding, David Asael, Geo. Carlos, Julina Clarissa, Elias Wesley, Emily, Rachel and Edith. In 1868 (March 1st) President Smith married Sarah Ellen Richards (daughter of Willard Richards and Sarah Longstroth), who was born Aug. 24, 1850, in Salt Lake City, Utah. This union was blessed with eleven children, namely, Sarah Ellen, Leonora, Joseph Richards, Heber John, Rhoda, Minerva, Alice, Willard Richards, Franklin Richards, Jeanetta and Asenath. In 1871 (Jan. 1st) President Smith married Edna Lambson (daughter of Alfred B. Lambson and Melissa J. Bigler), who was born March 3, 1851, in Salt Lake City. The children of this marriage were Hyrum Mack, Alvin Fielding, Alfred Jason, Edna Melissa, Albert Jesse, Robert, Emma, Zina, Ruth and Martha. In 1883 (Dec. 6th) President Smith married Alice Kimball (daughter of Heber C. Kimball and Anna Gheen), who was born Sept. 6, 1858, in Salt Lake City, Utah. The issue of this marriage were the following children: Lucy Mack, Andrew Kimball, Jesse Kimball and Fielding Kimball. In 1884 (Jan. 13th) President Smith married Mary Taylor Schwartz (daughter of William Schwartz and Agnes Taylor), who was born April 30, 1865, in Holliday, Salt Lake county, Utah, and who became the mother of the following children: John S., Calvin S., Samuel S., James S., Agnes, Silas S., and Royal S. The "Deseret Evening News" of Nov. 19, 1918, published the following editorial in eulogy of President Joseph F. Smith: "Modern day Israel mourns today the loss of the beloved leader who after seventeen years of splendid presidency and eighty years of glorious life has laid off the burdens of mortality and has gone to mingle with those great ones whose labors are continued on the other side. The people's grief will be sincere and deep, for this was a man whose abounding love for his fellowmen was of the same quality with that affection which he lavished upon

his own family. No trait of his resplendent character was more beautiful and conspicuous than this tender attachment which he ever manifested toward all those who had claim upon it. No man ever held more truly the key to that love which 'is the secret sympathy, the silver link, the silken tie, which heart to heart and mind to mind in body and in soul can bind.' In this parting from him, therefore, there is not only the sense of bereavement for a wise and righteous leader taken away, there is also among tens of thousands the feeling of personal sorrow in the separation from a genuine friend, a compassionate father, a kind and patient brother. These relationships President Smith desired to sustain to his people, and did sustain, in every sense of the word. The first among the six presidents of the Church to have been born within its pale, and to have spent every day of his life under its aegis and influence, he was permitted to hold the high calling of Prophet, seer and revelator longer than any of his predecessors save one. His uncle, the Prophet Joseph Smith, was slain in 1844, soon after the Church had passed the fourteenth anniversary of its organization. From that year until 1877, President Brigham Young held the keys and authority—a period of thirty-three years. President John Taylor held the office ten years, President Woodruff eleven and President Lorenzo Snow three. These were great spirits all. mighty men of God every one; yet President Smith possessed for the position the unique advantage above referred to—he did not have to 'come out of the world' and unlearn any of its traditions and errors; from the hour of his birth he was privileged to bask in the rays of the revealed and restored gospel, of which during the ensuing four score years he was to be so valiant a champion, so excellent an expounder. And the results have justified in every way the hopes that were cherished and the predictions that were made concerning his presidency. The Church has prospered amazingly, both in spiritual and temporal things. Missionary work abroad has gone forward with great vigor, and Zion at home has been strengthened. Evil has not been looked upon with the least degree of allowance, yet charity for the repentant erring has not been withheld. The spirit of union and harmony has been promoted, and the body of the Church has been made a compact, potent force for righteousness, and strong to resist the onslaughts of the adversary. Of President Smith's personality and attributes it is needless to speak. His life has been an open book—his course of conduct has been open to the observation of all men. * * * Of the great results of his life and labors, volumes might be written, for he has left his impress upon the history of this and future generations. He was all in all a man, sterling, staunch, true, a benefactor of his race. His courage, sincerity and faith were magnificent, yet he had the humility of a child, and was not ashamed to shed human tears. He sought to live in near relation with those holy influences which gross mortality does not sense; and we are permitted to know from many of his recent utterances that during the latter part of his life particularly he enjoyed a blessed communion which no man can contemplate without awe but which to a good, pure man is a foretaste of heaven. He has carried off bravely his large part in the battle of life, and has earned the victor's crown. His memory will be blessed forever!"

SMITH, Joseph Fielding, junior, a member of the Council of Twelve Apostles, was born July 19, 1876, in Salt Lake City, Utah, the son of Pres. Joseph F. Smith and Julina Lambson Smith. He was baptized and confirmed by his father July 19, 1884, and four years later was ordained a

Deacon; subsequently he was ordained a Teacher and set apart as president of the Teachers' Quorum in the 16th Ward, and from his early youth became an active Church worker in the 16th Ward, Salt Lake City. He was ordained an Elder Sept. 8, 1897, and a Seventy May 12, 1899, by Joseph F. Smith. The following day (May 13th) he left for Great Britain on a mission. On his arrival in Liverpool, England, he was appointed to labor in the Nottingham conference, where he became known as a successful and



energetic Elder. He returned home in 1901 and in 1903 he was chosen as a president of the 24th quorum of Seventy and acted as instructor of that quorum until the Salt Lake Stake of Zion was organized in March, 1904, when he was ordained a High Priest by Hyrum M. Smith, and set apart as one of the High Councilors of said Stake, which position he held until the time he was called to be an Apostle. In 1898 (April 26th) he married Louie E. Shurtliff, daughter of Lewis W. Shurtliff, of Ogden. She died March 30, 1908, leaving two small children (Josephine and Julina). In November, 1908, Elder Smith married Ethel G. Reynolds (daughter of the late Elder George Reynolds), who has borne him six children, namely, Emily, Naomi, Lois, Joseph F., Amelia, and Lewis Warren. Early in life Elder Smith became very much interested in the genealogical work of the Church and has served as secretary, librarian and treasurer of the Genealogical Society of Utah. He established the "Utah Genealogical and Historical Magazine" with the approval and under the direction of the board of directors, editing the paper during the first year (1910), but had to relinquish the editorial chair on account of other duties after being called into the Council of the Twelve. In the summer of 1902 he visited Massachusetts, gathering the genealogy of the Smith family. On this trip he secured hundreds of names and straightened out the family line from Robert Smith, the earliest ancestor in America. He was also actively engaged while quite young in the Mutual Improvement work of the Church, acting as instructor in the 16th and later in the 17th Ward. In 1898-1899 he acted as an aid in the Y. M. M. I. A. board of the Salt Lake Stake, and became a member of the General Board in 1903. In 1909 he was also chosen as a member of the general board of Religion Classes and is at present first assistant to Rudger Clawson in the general superintendency of the Religion Class organizations of the Church. Since 1906 he has been sustained as an assistant Church Historian. From 1901 to 1910 he served as a home missionary in the Salt Lake Stake of Zion. In 1910, when John Henry Smith was chosen as second counselor in the First Presidency, Joseph Fielding Smith was chosen to fill the vacancy in the Quorum of the Twelve, caused by the promotion of Elder John Henry Smith. He was ordained an Apostle April 7, 1910, by Jos. F. Smith. Since that time Elder Smith has been devoted to the duties of his high and holy calling, traveling extensively in the various Stakes of Zion, preaching the gospel and assist-

ing in ordaining and setting apart the many new officers called from time to time to fill positions in the Church. Since April, 1912, he has been a member of the board of trustees of the Brigham Young University. In 1917 he was chosen as a member of the Church Board of Education and is at present a member of several important committees connected with Church activities. When Pres. Anthon H. Lund was sustained as president of the Salt Lake Temple, he chose Elder Smith as his first assistant, which position he now holds. Joseph Fielding Smith is naturally spiritually minded, has an unbounded faith in the gospel of Jesus Christ and the divine mission of the Prophet Joseph Smith; he is energetic and capable in all his work, is sound on doctrine, and has written a number of doctrinal and historical essays on different topics, all of which show a thoroughness in study and research.

SNOW, Lorenzo, fifth President of the Church. (Continued from Vol. 1:36.) On Monday, January 8, 1900, President Lorenzo Snow issued a proclamation declaring that the Church had positively abandoned polygamy, and that if any member of the Church disobeyed the law, either as to polygamy or unlawful co-habitation, he must bear his own burden and be answerable to the tribunal of the land for his own action pertaining thereto. In May, 1900, President Snow, in behalf of the Church, donated to the Latter-day Saints College a land grant north of the old Deseret News corner in Salt Lake City. This is now the site of the Latter-day Saints University. At a meeting of the Deseret Sunday School Union, held May 9, 1901, President Snow was chosen general superintendent of all the Sunday schools in the Church, to succeed the late George Q. Cannon. For some time in 1901 President Snow's health had been failing and he continued to grow worse until Oct. 10, 1901, when he died at the Beehive house, in Salt Lake City. The "Deseret Evening News" of Oct. 16, 1901, commented upon the demise of President Lorenzo Snow as follows: "Once more the Church of Jesus Christ of Latter-day Saints is in deep mourning. Again its chief Apostle and President has been called to a higher sphere. President Lorenzo Snow is dead. In the eighty-eighth year of his eventful life he has finished his work on earth and closed his mortal career. He has departed in peace. He died in the Lord; he is blessed of heaven; he rests from his labors, and his works do follow him as evidences of his worthiness and his title to a never-fading crown. Our departed leader was a man of mark from the beginning of his membership in the Church of the latter days. There was a place in his heart for the gospel and a place in the ministry for his talents. Of a spiritual nature, yet eminently practical, he was ready to receive the manifestations of the spirit and the revelations of heaven. He received a divine testimony so powerful and overwhelming that, to use his own words, it filled his whole being and quickened him spiritually, intellectually and physically; it never left him. He was as sensible of it to his last hours as on the day when he received it directly from the Lord. This inspiration guided him through all his labors and travels and ministry at home and abroad. His whole life was devoted to the cause of Christ and the salvation of man. Whether out among the nations preaching the gospel, or visiting the branches and Stakes of Zion, or directing the enterprises and temporal works necessary to the development of the community and the advancement of the State, as a legislator, a co-operative leader, an Apostle of the Lord, a counselor in Israel, a President of a Temple and of the Church, and a Prophet of the living God, Lorenzo Snow was equally active and able as a great spirit devoted to the truth, the welfare of humanity

and the glory of the Eternal Father. * * * President Snow, at his first active assumption of the position to which he had been called at the head of the Church, had the strong desire to lift it from the burden of debt which was upon it, in consequence of the troubles through which it had passed. He was inspired to revive among the Saints obedience to the law of tithing, and his travels through the Stakes infused a new spirit among them in relation to it. The response was remarkable. It enabled him to pay off many obligations, to reduce the rates of interest that were being paid, to aid financially many of the interests of Zion, and to see before him the approaching end of the debts of the Church. But his time had come. His departure is a great loss to the people over whom he presided, and they will feel it keenly, but what a welcome he will meet on the other side of the veil! The Prophets, Elders and Saints of the last dispensation, who have 'gone before,' will greet him in Paradise, and rejoice at the aid he will render in the great work now in progress in the spirit world. * * * Our departed President will be ever known in Israel as one of the chosen and anointed sons of God, sent on earth for the work of the last dispensation, who magnified his calling, suffered for the truth's sake, and make a great impress upon this generation."

TALMAGE, James Edward, a member of the Council of the Twelve Apostles, and a resident of Salt Lake City, Utah, was born Sunday Sept. 21, 1862, at Hungerford, Berkshire, England, the son of James Joyce Talmage and his wife, Susannah Preater. He is the first son and second child in a family of eight. He was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints at the place of his birth, June 15, 1873, and on the 18th of the following August was ordained a Deacon in the Ramsbury branch of the London conference. The entire family left England May 24, 1876, landed in New York June 5th, and arrived in Salt Lake City June 14th following. His career in the Church has been upward and onward from the time of his baptism. In Provo, Utah, where the family had established a home, he was ordained a Teacher December 17, 1877, and an Elder June 28, 1880. On September 29, 1884, he was ordained a High Priest, and was set apart as an alternate High Coun-



cilor in the Utah Stake of Zion. On December 7, 1911, he was appointed and sustained to be one of the Apostles, to fill the vacancy caused by the appointment of Elder Charles W. Penrose as second counselor in the First Presidency, and on the following day (Dec. 8th) was ordained an Apostle of the Lord Jesus Christ and was set apart as one of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, under the hands of President Joseph F. Smith, assisted by his counselors and members of the Council of the Twelve. In 1888 (June 14th) he married Mary May Booth (daughter of Richard Thornton Booth and his wife, Elsie Edge Booth), at the Manti Temple, and

from this union there are the following children: Sterling B., born May 21, 1889; Paul B., born Dec. 21, 1891; Zella, born Aug. 3, 1894, died of pneumonia April 27, 1895; Elsie, born Aug. 16, 1896; James Karl, born Aug. 29, 1898; Lucile, born May 29, 1900; Helen May, born Oct. 24, 1902, and John Russell, born Feb. 1, 1911. Bro. Talmage obtained his early schooling in the National and Board schools of his home district in England, and was an Oxford diocesan prize scholar in 1874. He entered the Brigham Young Academy (now University) at Provo, Utah, in 1876, and followed to completion the high school and normal courses, and in his 17th year was a teacher of elementary science and English in the institution named. His early predilection was for the sciences, and in 1882-83 he took a selected course, mainly in chemistry and geology, at Lehigh University, Bethlehem, Pa. Though a special student and not a candidate for a degree, he passed during his single year of residence nearly all the examinations in the four-year course and was later graduated; and in 1883-84 he was engaged in advanced work at Johns Hopkins University, Baltimore, Md. He returned to Utah in the fall of 1884, in response to a summons from the home institution, and served as professor of geology and chemistry, with varied activities in other departments, in the Brigham Young Academy from 1884 to 1888. While still a member of the faculty, he was elected a member of the board of trustees of the Brigham Young Academy. During his residence in Provo, he served successively as city councilman, alderman and justice of the peace. In 1888 he was called to Salt Lake City to take the presidency of the Latter-day Saints College, which position he held until 1893. He was president of and professor of geology in the University of Utah, 1894-97. In the year last named he resigned the presidency, but retained the chair of geology, which had been specially endowed; and ten years later (1907) he resigned the professorship to follow the practical work of mining geology, for which his services were in great demand. In 1891 he received the degree of Bachelor of Science, and in 1912 the honorary degree of Doctor of Science, from his old alma mater, Lehigh University. In 1890 he was given the honorary degree of Doctor of Science and Didactics by the Church of Jesus Christ of Latter-day Saints, and in 1896 was awarded the Doctor of Philosophy degree by Illinois Wesleyan University for non-resident work. Dr. Talmage has been elected to life membership in several learned societies, and for many years has been a Fellow of the Royal Microscopical Society (London), Fellow of the Royal Scottish Geographical Society (Edinburgh), Fellow of the Geological Society (London), Fellow of the Geological Society of America, Fellow of the Royal Society of Edinburgh, Associate of the Philosophical Society of Great Britain, or Victoria Institute, and Fellow of the American Association for the Advancement of Science. Dr. Talmage has traveled extensively, having traversed most of this country and of Europe many times in the course of scientific pursuits. He was a delegate from the Royal Society of Edinburgh to the International Geological Congress held at St. Petersburg (Petrograd)) in 1897, and was a member of the party that crossed the Urals into Siberia. Throughout the period of his professional career as teacher and professor, Dr. Talmage was particularly active and efficient in encouraging scientific study by popular lectures and writings, and for this labor his deep love for science and his exceptional command of language and ability as a public speaker particularly fitted him. Impelled by the same spirit, he took charge of the little Deseret Museum in 1891, and had the satisfaction of seeing the institution become large and influen-

tial. He retained the directorship until 1919, when the Deseret Museum ceased to exist as a unified institution, its collections being segregated to form the L. D. S. University Museum, and the L. D. S. Church Museum, respectively. In his teaching work Dr. Talmage was the first to establish courses in domestic science and agricultural chemistry in the intermountain West. When called to special ministry in the Church he promptly relinquished his profession as a mining geologist and engineer, the practice of which had grown to be extensive and lucrative, and since that time he has devoted himself entirely to ecclesiastical service. Dr. Talmage is the author of many scientific and theological works, among which are: "First Book of Nature" (1888); "Domestic Science" (1891); "Tables for Blowpipe Determination of Minerals" (1899); "The Great Salt Lake, Present and Past" (1900); "The Articles of Faith" (1899), a comprehensive exposition of the doctrines of the Church; "The Great Apostasy" (1909); "The House of the Lord" (1912), a discussion of holy sanctuaries, ancient and modern; "The Story of Mormonism" (1907); lectures delivered at Michigan, Cornell and other universities; "The Philosophical Basis of Mormonism" (1915); "Jesus the Christ" (1915); "The Vitality of Mormonism" (1919), and numerous pamphlets and contributions to periodicals. Bishop Orson F. Whitney, author of the "History of Utah," says of him: "Professionally a scientist and a preceptor, with gifts and powers equalled by few, Dr. Talmage is also a writer and speaker of great ability and skill. He is an absolute master of English, both by pen and tongue, and possesses a musical eloquence of marvelous fluency and precision. His style of oratory, though not stentorian, is wonderfully impressive, and his well stored mind, capacious memory, quick recollection and remarkable readiness of speech render him a beau-ideal instructor, in public or in private."

TAYLOR, John Whitaker. (Continued from Vol. 1:151.) As a younger member of the Council of Twelve Apostles John W. Taylor traveled extensively in the different Stakes of Zion (after presiding for several years over the Colorado Mission), attending Stake conferences and assisting in organizing and re-organizing Stakes and Wards. But as a difference of opinion arose between him and the First Presidency of the Church and the members of his own quorum in regard to the manifesto issued by President Wilford Woodruff concerning plural marriages, Bro. Taylor resigned from his position as one of the Twelve Apostles in April, 1906. After that he retired to private life and spent the remainder of his days attending to necessary labors in providing for his large family. Bro. Taylor died at his home in Forest Dale, Salt Lake county, Utah, Oct. 10, 1916. In an obituary published in the "Deseret Evening News" on the day of his demise the following occurs: "Early in life John W. Taylor developed a marked spirituality and was the recipient of many manifestations of the power of God. His testimonies of the gospel and of the missions of the Savior and the Prophet Joseph Smith were deeply grounded in his soul, and to them he remained firm and unshaken to the end. * * * His inspired discourses will never be forgotten. He will be remembered as one filled with the inspiration of the Holy Ghost; his teachings and testimonies were a source of renewed diligence and encouragement to the Latter-day Saints. He was filled with the spirit of prophecy, and many of his utterances have realized a striking fulfillment. In a temporal capacity he took great interest in the colonization of the unsettled parts of the country, and he was especially interested in the development of the settlements in Can-

ada. The Saints there never weary of telling how much support he gave them by word and deed and how remarkably his predictions concerning the future of that country have been fulfilled. The Taylor Stake of Zion in southern Alberta was named in his honor. He was also highly respected by the non-Mormon business men of Canada and in this country. He also presided over the Colorado Mission with marked ability, and by those who knew him in the mission field he is esteemed as one of the best of missionaries ever known in the Church. His happy disposition, coupled with a vein of humor, and his remarks filled with holy inspiration in public and private, won for him the confidence and respect of all around him. He got out of harmony with the Church and as a result the Council of the Twelve excommunicated him from the Church; but he never became bitter toward the Church. Like his illustrious father, he was a man of deep and strong convictions, 'The Kingdom of God or nothing,' was his motto. He loved righteousness and hated iniquity. His life was clean and pure, his language chaste and elevating. His family and friends who stood by his bedside during his last illness will never forget his beautiful teachings and exhortations, upholding the doctrines of the gospel, the authority of the holy priesthood, exhorting all to keep the commandments of God. He was blessed with a numerous family, all of whom survive him except three of his children. They all have an honorable standing in the Church with good moral characters. They are true, loving and loyal to each other and filled with love, confidence and respect for their honored husband and father."

TEASDALE, George, a member of the Council of Twelve Apostles. (Continued from Vol. 1:144.) Apostle Teasdale, continuing his apostolic labors, assisted in re-organizing the Saints in Utah county, organizing them into three Stakes of Zion, namely, Utah, Alpine and Nebo. He continued traveling in the different Stakes, assisting in the organizing of Wards, etc. Bro. Teasdale died in Salt Lake City June 9, 1907. The "Deseret Evening News" at the time of his demise published the following editorially: "Another faithful servant of the Most High, Elder George Teasdale, of the Apostles' Quorum, has been released from his earthly mission and called to another sphere of action. His was a long and useful life. For a quarter of a century he has occupied the exalted and responsible position of an Apostle of the Lord in the Church of Jesus Christ of Latter-day Saints, and he has been singularly blessed in his labors in the ministry, at home and abroad. Elder Teasdale was a conspicuous type of a spirituality that our religion produces. This was in fact his leading trait of character. Amid the toil and privations entailed by the struggle for material existence in pioneer Utah and pioneer Mexico, he still retained the sweetness of his spirituality, and that was indeed of a high order. The great theme of his discourses was the atonement of our Savior, and the way in which his precious blood cleanses all men who will succeed Him, from their sins. The subtle distinction in point of doctrine, the careful and detailed explanation of some idea in theology, the defense by the cannonade of argument,of an assailed position—these he left to others. He concerned himself mainly with the simple and tender story of the cross. The main thing with him was the work of the Redeemer of the world, and how it can touch the conduct of men. The Lord gave him light to see it. His long and useful life was an example of faithfulness and devotion to his religious ideal, a zeal for the truth tempered by calm judgment and an unyielding adherence to whatever he regarded as the call of duty, con-

science, and God. Elder George Teasdale has gone to his rest and his reward. His life's work is done. He has fought the good faith and won the fight. He died in a full hope of a life beyond this narrow vale and of a glorious resurrection from the dead. To him heaven was as real as earth-life, the existence of God as certain as his own."

THATCHER, Moses, a member of the Council of Twelve Apostles. (Continued from Vol. 1:127.) After losing his position as one of the Twelve Apostles, Brother Thatcher retired to private life, but continued successful in financial affairs. He was summoned to Washington, D. C., to testify before the Senate Committee on Privileges and Elections in the Smoot investigation case, and on that occasion, as on all others, he remained true to his former friends and associates in the Church. He died at his home in Logan, Cache county, Utah, Aug. 21, 1909. The following was published in the "Deseret Evening News" of Aug. 23, 1909: "With the death of Moses Thatcher, one of the prominent and most gifted men of this intermountain region has passed to the great beyond. Thousands of his friends will always hold him in loving remembrance for his splendid work in the missionary field and at home in various offices of responsibility and trust. From the tender age of fifteen years until some years ago, he gave his time and his talents to the work of the Lord, for the propagation of the principles he loved so well and to which he remained faithful to the last. Moses Thatcher's first impressions in connection with the Church date back to the expulsion of the Saints from Nauvoo. He was then but four years of age, but never forgot the cloud that seemed to rest over the wandering people—his people. He never forgot the hardships of the pioneers. He knew what it was to suffer for principles. He knew life in its various phases, from that of a rough mining camp to that of statesman and rulers of nations. And in every position he was successful, for he was earnest and sincere, even if, like every mortal, he at times was mistaken in his judgment. One of the great missions performed by Moses Thatcher was that to Mexico, and the success of it was chiefly due to his wise and well directed efforts. He became the friend of statesmen and gained a hearing by remarkable literary efforts as well as sermons and conversations. His 'Tribute to the Memory of Montezuma' was a truly remarkable article. During this mission Mexico was dedicated to the end that the gospel might spread among her people. In the dedication the Lord was asked to rid the nation of revolutionary elements and the disposition to shed blood; to break the shackles from the bodies and minds of the poor Lamanites, that they might be free in the law of Christ. The Lord was asked that, as the coming of the Spanish conqueror foreshadowed their bondage, so might the gospel foreshadow their deliverance; that, as the first overcame them with the sword, so might the proclamation of divine truth subdue and soften their hearts. The Elders besought the Lord to bestow His blessings upon the State and governmental officials and the people, that intrigues, plottings, and rebellions might cease, and peace and prosperity reign. That the Lord has heard this prayer, inspired by His own Spirit, is evident in the prosperity and progress of the Diaz regime. Of late years Moses Thatcher has not enjoyed good health. He has been a patient sufferer, and his death, no doubt, came as a welcome release."

WELLS, John, second counselor in the Presiding Bishopric of the Church, was born Sept. 16, 1864, in Carlton, Nottinghamshire, England, the son of Thomas Potter Wells and Sarah Cook.

He was reared in Nottingham and there he became a companion and playmate of Elder Arthur W. Winter, who was instrumental in his conversion to the gospel. In August, 1882, he was baptized at Nottingham, England, and subsequently ordained to the Lesser Priesthood, commencing his active duties in the Church within a few days after his baptism. In 1885 he was appointed president of the Nottingham branch, in which calling he labored diligently until his emigration to Zion. He left England with his wife, Almena Thorpe (whom he married in 1886), and a babe, arriving in Salt Lake City July 11,



1889. Shortly after his arrival in Utah he obtained work in the Z. C. M. I. shoe factory, and later in the wrapping desk of that institution. On Feb. 1st, 1890, he entered the office of the Presiding Bishopric as a general office helper, under the direction of Robert S. Campbell, then the chief clerk of that office. When Elder Campbell resigned this position, in the spring of 1898, John Wells was given charge as chief clerk. Since that time many changes have taken place in the method of handling and accounting for the tithes. The old system of central tithing offices, with a Bishop's agent in each of the leading Stakes of the Church was discontinued and the duty of receiving, handling and accounting for the tithes was transferred to the Bishops of the Wards, supervised and directed by the Presiding Bishopric. New methods of handling the tithes were inaugurated, and the tithing system practically placed on a cash basis. New systems of Ward, Stake and Mission books and records were put into operation. These systematic and progressive measures have gradually developed and are now operated in the Stakes, Ward and Missions. In all this rearranging of systems, Elder Wells was the leading spirit. For several years Elder Wells presided over the First Quorum of Elders in the Ensign Stake of Zion, and took an active part in the work of the 18th Ward. For ten years he was connected with Dr. W. H. Groves' Latter-day Saints Hospital, supervising its construction from the first stone which was laid June 28, 1903, until the building was opened Jan. 5, 1905. Thereafter he acted as superintendent of the hospital until August, 1913, when his many other duties became too heavy to continue the supervision of the hospital. In 1913 he was ordained a High Priest. In 1914 he became a member of the High Council of the Ensign Stake of Zion. On November 17, 1916, he was chosen as second counselor to President Richard W. Young of the Ensign Stake and set apart to that office under the hands of President Charles W. Penrose, in which position he acted until July 18, 1918, when he was ordained a Bishop by President Joseph F. Smith and set apart as second counselor to Presiding Bishop Charles W. Nibley. Bishop Wells has been a faithful member of the Church since he joined it, a worker of almost unequalled energy and persistence, reliable, trustworthy and faithful to all the responsibilities his brethren have imposed upon him. Bishop Wells is also a member of the committee on

courses of study for the Priesthood. He is the father of seven children by his wife, Almena Thorpe, namely, Mabel T. (now Mrs. D. W. James, Jr.), Bertha T. (later Mrs. A. M. Palmer, now deceased), Florence T. (now Mrs. Hooper Knowlton), Arthur Thorpe (deceased), Clarice Thorpe, John Thorpe and Lewis Thorpe.

WHITNEY, Orson Ferguson, a member of the Council of Twelve Apostles. (Continued from Vol. I, page 658.) Bishop Orson F. Whitney had presided over the Eighteenth Ward for nearly twenty-eight years, and for seven years had served in the



capacity of an assistant to the Church Historian, when, at the General Conference in April, 1906, he was called to the Apostleship, and became a member of the Council of the Twelve. It was on the ninth day of April that he was ordained an Apostle by President Joseph F. Smith, the ordination taking place in the Salt Lake Temple. While deeply sensible of the high honor conferred upon him, he nevertheless felt keenly the separation from the little flock that had so long sustained him as their shepherd, and when the time came to part, tears of affection and regret were shed on both sides. At the farewell testimonial where he and his counselors (Elders Patrick and Barton) laid down their Ward offices, he entreated his old-time friends and associates to continue greeting him as "Bishop." He afterwards said in the hearing of this writer: "I have never wanted to be called 'Apostle' Whitney; it is exceedingly distasteful to me; that sacred title should not be used thus commonly. I have never desired it; but I have expressed, on more than one occasion, a preference for my old title of 'Bishop,' which I wore so long, and around which so many happy memories cluster. I recognize, of course, that 'Elder' is now my proper designation, on all official occasions; but when meeting socially with old-time friends, or when referred to in a literary connection, I prefer to be called 'Bishop'—for purposes of identification if nothing more. There are many Elder Whitneys in the Church, and I produced most of my literary works as Bishop Whitney." Having severed his connection with the Historian's Office, he entered zealously upon the discharge of his apostolic duties. Since becoming one of the Twelve, he has visited repeatedly all or nearly all of the Stakes of Zion, now numbering about four-score, preaching at the quarterly conferences, ordaining Stake and Ward officers, and otherwise ministering to the people. Wherever he goes, he is warmly welcomed, and his labors are highly appreciated. He has also made extended trips to different parts of the United States and Canada, and has addressed public gatherings in New York, Boston, Washington, Chicago, Portland, San Francisco, and other large cities. During one of these jaunts, for which he was specially set apart by the then President of the Twelve, Francis M. Lyman, he visited scenes memorable for their connection with early Church history, and described them in a series of entertaining letters, addressed to Pres. Joseph F. Smith and pub-

lished in the "Deseret News." .This was in the summer of 1914, the year the great war broke out. Elder Whitney went first to Independence, Missouri, preaching there on the subject of "Zion and Her Redemption." Then, in company with others, he visited the towns of Richmond and Liberty, and the sites of Far West and Haun's Mill. At Liberty he and his party, which included Pres. Samuel O. Bennion of the Central States Mission, were permitted to enter the building that was formerly Liberty jail, where the Prophet Joseph Smith and other Church leaders were imprisoned during the winter of 1838-39, the period that witnessed the expulsion of the Latter-day Saints from Missouri. The basement of the building—the former dungeon—remains very much as it was, but a modern residence has been erected above it. Elder Whitney secured, by purchase, a fragment of the old jail door, also two iron bars of the jail window, and afterwards presented them to President Joseph F. Smith, with the suggestion that they be placed in the Deseret Museum; a suggestion acted upon. With Elder Horace H. Cummings, at that time general superintendent of the Church schools, he next proceeded to Carthage, Illinois, where they inspected the old jail, scene of the martyrdom of the Prophet and Patriarch—a piece of property now owned by the Church and kept up for the accommodation of tourists. Crossing the Mississippi river to Keokuk, Iowa, they steamed up the river to Nauvoo, the dead though still beautiful city that was once the home of the Saints. Elder Whitney went on to Ohio, where he has relatives, and paid a second visit to the Kirtland Temple, first seen by him in the year 1877. In the State of New York he visited for the first time Palmyra, where the original edition of the Book of Mormon was printed; the Smith Farm, the Sacred Grove (scene of the Prophet's first vision), the Hill Cumorah, and Niagara Falls. By way of Toronto and Montreal he made his way to Lake Champlain, and spent a pleasant week at the island home of his friend, Dr. Guy Carlton Lee, founder of the National Society for Broader Education, with which Elder Whitney is connected. The doctor accompanied him to the Joseph Smith Monument. There Elder Whitney held a service with the Saints, before journeying on to Boston, New York, Philadelphia, and Washington. In Boston he met his brother-in-law, Elder Junius F. Wells, and together they took in the sights of the "Hub" and its historic environs, scenes with which Elder Wells was already familiar. Another brother-in-law, Senator Reed Smoot, gave him a hospitable welcome at the nation's capital. He visited both houses of Congress, and was introduced by Senator Smoot and Representative Joseph Howell to various men of prominence. Returning westward, he, accompanied by President German E. Ellsworth, of the Northern States Mission, filled appointments at St. Paul, Minnesota, and Winnipeg, Canada, dedicating a chapel at each place. While in Chicago, Bishop Whitney superintended the publication of a new edition of his poem, "Elias—An Epic of the Ages," probably his greatest literary work. It was first published in 1904 by the Knickerbocker Press of New York City, as an edition de luxe subscribed for by leading men and women of Utah and elsewhere. The edition of 1914 was annotated as a text book for the Church schools. What some regard as his masterpiece, "Love and the Light—An Idyl of the Westland," was issued from the press of the "Deseret News" in 1918. While working on this poem he, in company with Pres. Joseph E. Robinson of the California Mission, traveled from Denver to Los Angeles, holding meetings at many points, and glimpsing en route those great natural wonders, the Petrified Forest and the Grand Canyon of Ari-

zona. Written especially for the young people of Zion, to combat the sinister influence of the so-called "Higher criticism," the Idyl immediately became popular and was placed upon the M. I. A. reading course and introduced into the Church schools. Two other works by this author, namely, "The Making of a State" and "Whitney's Popular History of Utah," each in one volume, have been published, the former in 1908, the latter in 1916. At the present time (1920) Bishop Whitney is preparing for publication in book form his "Saturday Night Thoughts," a series of historical and doctrinal essays which appeared originally in the Saturday issues of the "Deseret News" during the suspension of public religious gatherings, owing to the influenza epidemic of 1918-19. This book is especially designed for Church school students and young missionaries. Its author has been for many years a member of the General Church Board of Education, and is connected in a similar way with the General Board of Religion Classes. Elder Whitney counts among his pleasant memories the privilege of listening to President Taft and President Wilson in the Salt Lake Tabernacle, and afterwards meeting those dignitaries. His fervent prayer for President Wilson, at the General Conference in October, 1919, the President then being seriously ill, will be long remembered by all who heard it. Besides preaching, writing and setting apart and instructing missionaries, Elder Whitney serves upon important committees and sits in council on special cases, whenever such labors are required by the First Presidency. By their appointment be became chairman of the committee that prepared the Church exhibit for the Alaska-Yukon Exposition, held at Seattle in 1909. A unique feature of this exhibit was a pair of small-sized, beautifully finished models, one of the Salt Lake Temple, the other of the Salt Lake Tabernacle, the work of Reister Wright, of Salt Lake City. These models the Church subsequently presented to the Smithsonian Institute, Washington, D. C. Elder Whitney attended the Panama-Pacific Exposition at San Francisco in 1915, and in 1917 was again in California visiting his son, Wendell, of the 145th Field Artillery, at Camp Kearney, near San Diego. While at the training camp he was the guest of Colonel (afterwards General) Richard W. Young. Later in the season he took his wife and daughter to San Diego, spending Christmas and New Years there. His tongue and pen are kept busy teaching and defending the Truth, not only from pulpit and rostrum, but also by correspondence and by means of biographical and other articles emanating from his branch of the Publicity Department of the Church, and appearing in histories, encyclopedias and magazines all over the country. "The Mormons in the History of California," a solicited chapter for Eldredge's History of California, and the article on Utah in the Encyclopedia Americana, are sample of Bishop Whitney's contributions to current literature.

WINDER, John Rex. (Continued from Vol. 1:244.) After the death of President Lorenzo Snow, the First Presidency of the Church was reorganized Oct. 17, 1901, with Joseph F. Smith as president and John R. Winder as first and Anthon H. Lund as second counselor. After his long experience as a financial and military leader, Bro. Winder at once became a wise and able counselor to the president of the Church, being a man of good judgment. As he was somewhat advanced in years, he did not travel very extensively in the Stakes of Zion, but was seen nearly every day at his desk in the office of the First Presidency and in the Salt Lake Temple, of which he was president. He died in Salt Lake City March 27, 1910. The

"Deseret Evening News" of March 28, 1910, commented as follows upon the demise of President John R. Winder: "The retirement of President John R. Winder from this field of earthly action is like the setting of the sun after a glorious day of victory for the right. Few men, we apprehend, have done better what they have set themselves to accomplish in life than the venerable leader whose departure all Israel mourns today. He was an exemplification of that stirring and sacred injunction: 'Whatsoever thy hand findeth to do, do with thy might.' He did not work at anything a little, but with his whole heart. With him, whatever was worth doing, was worth doing well. And his life is a proof of the excellence of the principle that seemed to be his guiding star. He was an optimist—a cheerful, sanguine, fearless and straight-forward man. There was no guile in his words or ways, no deception or subterfuge in any trait of his strong, hearty and wholesome character. This combination of simplicity and strength, cheerfulness and firmness, of modesty and power—these are the marks by which all-around greatness in man is always recognized. He was singularly well balanced, never erratic, never going to extremes. Pure of soul, clean of speech, free from any vice, temperate to abstemiousness, a sound, wholesome body, a clear, vigorous mind, a sweet, generous and sympathetic disposition—this mere enumeration of his well known traits indicates the monument which, with his own labor, he has built for himself in the hearts of the people who knew him. * * * The judgment of President Joseph F. Smith, who knew Bro. Winder as few others could know him, is well worth remembering. They were soldiers together in the memorable Echo Canyon war, in the winter of 1857-1858. They were fellow-members of the city council. While President Winder was assessor and collector for Salt Lake county, while he was a member of the Presiding Bishopric of the Church, and finally as a member of the First Presidency, President Smith would have learned to know him as he really was. His testimony, therefore, given at President Winder's birthday reunion, Dec. 11, 1893, may be taken as conclusive. He remarked that President Winder was 'a superior man, a man of unquestioned integrity, a man of meekness and humility, of gentleness of character, mildness of work and speech, always kind, always affable, always considerate of others, and in every way fitted for every position in which President Smith had ever seen him called to act.' Of similar import was the testimony of President Anthon H. Lund to the effect that in his work in the quorum of the First Presidency, he was 'indeed like a cheering ray of sunshine when he came into the office after quitting work in the Temple.' Similarly, his statements as to President Winder's remarkable strength in performing the duties of his high calling, while then approaching the nineties in the year of his life, serve also to show how God had blessed and honored a faithful servant."

WOODRUFF, Abraham Owen, a member of the Council of the Twelve Apostles. (Continued from Vol. 1: 172.) Elder Owen Woodruff (as he was familiarly known) continued his labors in his high and holy calling, assisting his fellow laborers in the quorum in visiting the settlements of the Saints, leaving among the people a desire to improve, and above all to be united in the bond of brotherly love, for this was invariably the subject of his exhortations, and endeared him to his hearers wherever he went. In May, 1904, in company with his wife, Helen Winters Woodruff, and four children, he went to visit the settlements of the Saints in Mexico, where Sister Woodruff contracted the dread disease smallpox, to which she succumbed June 7, 1904. Brother

Woodruff, who was a most devoted husband, contracted smallpox while waiting upon his wife and followed her into the "Great Beyond" two weeks later, June 20th. The "Deseret Evening News" commented upon the death of Apostle Woodruff editorially as follows: "The sad tiding of the death of Apostle Abraham Owen Woodruff * * * came to the public as a calamity. Following so quickly on the news of his wife's demise, it is as a heavy blow repeated that causes pain and regret which cannot be expressed. When it was learned that the bereaved and devoted husband had contracted the disease (smallpox) which carried off his beloved companion, there were forebodings as to the result. But his naturally fine physique, his unusual steadfast faith, and the skill and attention he received, gave hopes of his speedy recovery. But his great anxiety, constant watching and lack of rest in caring for his dying wife depleted his system and so the disease took him when poorly prepared to resist its encroaches, and it was heart failure that ended his earthly career. He had been removed over the Mexican line into Texas, and in the hospital at El Paso he received that care and treatment that was necessary, and everything possible was done for his relief and recovery. * * * Bro. Woodruff was a bright and valiant soldier in the army of the Lord, ready to respond at every call; devoted to the cause in which he was enlisted for life; able and useful in temporal as well as spiritual things, and calm and judicious in judgment when wise counsel was needed in the settlement of difficulties in newly settled places. He was beloved by the Saints and admired for his purity of life and consistency of conduct. He was a valued member of his quorum, and there will be universal sorrow throughout the Church over the loss that is sustained in his departure. * * * There is mourning in Israel, for a rising star has faded out of Zion's firmanent, and it is in grief that heads are bowed, while we gently whisper, 'the will of the Lord be done.'"

YOUNG, Brigham, junior, president of the Council of Twelve Apostles. (Continued from Vol. 1:121.) Elder Young continued his labors as an Apostle, traveling in the various Stakes of Zion until he was stricken with his last illness. He died in the Sugar House Ward, Salt Lake county, Utah, April 11, 1903. As president of the quorum of Twelve Apostles he was succeeded by Francis M. Lyman. The following is copied from the "Deseret Evening News" of April 13, 1903: "The announcement that Pres. Brigham Young, of the Council of the Twelve Apostles, had passed away, caused a feeling of deep sorrow in the hearts of many thousands of people when the sad news was circulated on Sunday. * * * Our departed friend and brother was well known and esteemed throughout these mountain vales, and among many people in different parts of the earth. He has traveled extensively and ministered in many nations. He has visited every Stake of Zion from Canada to Mexico, and also the different States of the Union and, repeatedly, the British Isles and the countries of continental Europe. His cheerful disposition, his kindly counsels, his unfaltering faith, his fervent spirit, his faithful testimony and his unswerving integrity and devotion to the work in which he followed his illustrious father, who also closely followed the Prophet Joseph Smith, endeared him to his associates in the ministry and to the Latter-day Saints throughout the world. Of intrepid character, he knew no fear. Of exceptionally strong physique, in his young days, he felt no fatigue. Of inspirational mind, he reached the truth more by intuition than by the slow process of logical deduction and he grasped the nature of a question or a situation with a

quickness and a tenacity that sprang from divine impressions to a soul keyed to their reception. His illness for many months prepared his friends for his decease, so that the shock did not come with that violence that a sudden demise causes to the public mind."

YOUNG, Levi Edgar, one of the first seven presidents of Seventies, was born Feb. 2, 1874, in Salt Lake City, Utah, the son of Seymour B. Young and Elizabeth Riter. He was baptized in 1882 by Seymour B. Young and soon afterwards ordained to the lesser Priesthood. For several years he was prominently identified with educational work in the district and Church schools and also at the University of Utah. He was graduated



from that university in 1895. The following two years he was engaged as a teacher in the Lowell school, Salt Lake City. He also taught two years in the L. D. S. College, and later went to the University of Utah, where he became instructor in history for two years. After being ordained a Seventy, June 18, 1897, by Seymour B. Young, he filled a mission to Europe in 1901-1904. He presided over the Swiss and Austrian Mission in 1902-1904. Soon after his return from Germany, in 1907, he married Valeria Brinton (daughter of Bishop David B. Brinton of Big Cottonwood and Susan Huffaker Brinton), who was born Dec. 13, 1878. This marriage has been blessed with three children, namely, Harriet Wollerton, Jane Seymour and Eleanor Brinton. After the death of George Reynolds Bro. Young was chosen and sustained as one of the first seven presidents of Seventies at the general conference held in Salt Lake City in October, 1909. He was set apart to that position Jan. 23, 1910, by Apostle John Henry Smith in New York. Brother Young was educated in the public schools in Salt Lake City and in 1915 received his B. S. degree from the University of Utah. After that he spent two seasons in Harvard University and one year in Columbia, New York, doing graduate work in history. He holds the degree of M. A. from Columbia, and for his doctor's degree in philosophy his theses was the "Economic and social development of Utah under Brigham Young's leadership." He now holds the chair of American History at the University of Utah and is engaged in doing original research work in western American history. He is also spending much time in archeological work within the confines of the State. In 1916 he took charge of an exploring expedition in San Juan county, Utah, returning to Salt Lake City July 26, 1916. Elder Young is president of the Pacific Coast Branch of the American Historical Association (1919-20), is a member of the American Academy of Political and Social Science, the American Historical Association, and the American Anthropological Association.

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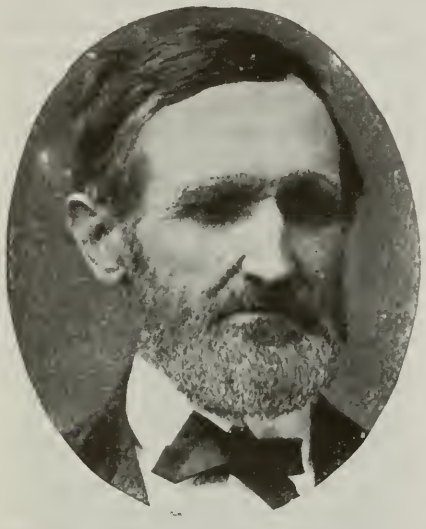
ECCLES, Stewart, an Elder who died while filling a foreign mission, was born Jan. 15, 1852, in Glasgow, Lanarkshire, Scotland, the son of

William Eccles and Sarah Hutchinson. He emigrated with his parents to Utah and was baptized Dec. 3, 1863. In 1894-1896, he filled a mission to Great Britain, and in 1903-1905 he filled a second mission to the same country. While residing in Eden, Weber county, Utah, he was called on a third mission to Great Britain. He was set apart for that mission April 15, 1913, and on his arrival in Liverpool, May 5, 1913, he was assigned to the London conference and appointed to preside over the same. He labored with diligence and success until he took sick and died at Deseret, High Road, South Tottenham, London N., Nov. 3, 1914. Elder Eccles had been ailing for some time, but neither he nor his friends anticipated a fatal termination of the sickness. His remains were shipped to his home in Utah, Nov. 11, 1914, in charge of Elder R. Delbert Rasmussen of Ephraim, Utah, Sister Marintha Eccles, wife of the deceased, who had been a faithful companion and helpmate to him in his missionary labors, returning home on the same ship. Bro. Eccles was a faithful and efficient missionary and a wise counselor to his co-laborers. On account of his ability as a presiding officer, his never failing testimony of the truth and his implicit faith in God, he was a tower of strength in the midst of his brethren. Altogether he spent twelve years of his life in the missionary field, and at home he was also an active and prominent Church worker. Bro. Eccles was a brother of the late David Eccles of Ogden, and a High Priest (64 years old) at the time of his demise.

GREENWOOD, Earl Samuel, the second Bishop of the American Fork Fourth Ward (Alpine Stake), Utah county, Utah, was born July 13, 1880, in American Fork, the son of Samuel Greenwood and Ellen Julian. He was baptized May 25, 1889, by James H. Clark and subsequently ordained to the offices of Deacon, Priest and Elder. Having first obtained a liberal common school educatioin in his native town, he took a three years' normal course in the B. Y. A. at Provo, after which he taught school in American Fork, where he also took an active part in the Ward auxiliary organizations, being a teacher in the Sunday school and secretary of the Y. M. M. I. A. In 1902-1904 he filled a mission to the Southern States, laboring in Virginia and North Carolina, part of the time as president of the North Carolina conference. After his return home from that mission in 1904 he was ordained a Seventy by Robert E. Booth and became a member of the 67th quorum of Seventy. He was also appointed superintendent of the American Fork Fourth Ward Sunday school, which position he held until Oct. 24, 1915, when he was ordained a High Priest and Bishop by Apostle Rudger Clawson and set apart to preside over the American Fork Fourth Ward, succeeding W. B. Smith. This position he still holds. Bishop Greenwood has also served one term (1914-1915) as mayor of American Fork city. During his administration he took a most active part in increasing the water supply of the city and waged a successful campaign in favor of prohibition. He is otherwise a miller by avocation, and since 1904 has been manager of the People's Mill and Elevator Co. (formerly owned by the Chipman Mercantile Co.). In the year 1904 (June 29th) Bishop Greenwood married Jane L. Robinson (daughter of Edward Robinson and Sarah E. Harrington), who was born Sept. 28, 1882, in American Fork. This union has been blessed with four children, namely, Elliott Rulon, Quentin E., Lois and Sherman R.

HARRINGTON, Leonard Ellsworth, the first Bishop of American Fork,

Utah county, Utah, was born Jan. 27, 1816, in New Lisbon, Otsego county, New York, the son of James Harrington and Polly Evans. Becoming a convert to "Mormonism," he was baptized in 1840 and moved to Nauvoo, Illinois, in the summer of 1842. There he took an active part in the building up of that community and was elected justice of the peace in August, 1843, receiving his commission from Governor Thomas Ford. He resigned the office in 1846 on account of leaving the State, migrating to the West. He arrived in the Valley



of the Great Salt Lake in the fall of 1847, crossing the plains in Edward Hunter's company, and made his home in Salt Lake City until the fall of 1850, when he moved to Utah county and became one of the first settlers of American Fork, where he resided the remainder of his days. When the American Fork Ward was organized in 1851, he was chosen and ordained the first Bishop of the new settlement and acted in that capacity until his death. He was also appointed postmaster of American Fork in 1851, which office he held until 1880. In 1851 he was chosen orderly sergeant in the Nauvoo Legion or Utah Militia. In 1852 he was elected a member of the House of Representatives of the Utah legislature and remained a member of that body until 1882, when he was disqualified because of the provisions of the Edmunds law. In July, 1853, he was elected mayor of American Fork, which office he held until 1882. He continued for many years as an active military man, being appointed battalion adjutant in the Nauvoo Legion in 1853. Honored and respected by all, Bishop Harrington died at his home in American Fork June 21, 1883, leaving a large family to mourn his loss. As a member of the Utah legislature he served Utah county and the whole territory with conspicuous ability for no less than twenty-eight years, most of this time acting as chairman of the judiciary committee. He was one of the soundest, most industrious and most progressive of early-day lawmakers, and was a stalwart, sterling citizen in every sense. His lively interest in education is attested by the fact that he was a promoter of Utah's first free school as early as 1866, and after the establishment of the B. Y. Academy at Provo he was chosen as one of its trustees, in which capacity he served until his death. Bishop Harrington was a wise leader of men, fatherly and influential, and his judgment on all questions that arose under pioneer conditions was always of the best and won for him great respect from the other large figures among whom he moved, as well as from the entire community. Before coming to Utah, Bishop Harrington married Lois Russell, who bore her husband six children, namely, Theodore S., Sarah E., Leonard E., Jane, Olive and Henry D. In 1855 he married Mary Jones; her children were Daniel and Mary. In 1858 he married Harriet Noon, whose children were Heber A., Leonard S., Chancey Delos, Harriet and Ida.

HINDLEY, John Robinson, the first Bishop of the American Fork Third

Ward (Alpine Stake), Utah county, Utah, was born Jan. 2, 1863, at American Fork, the son of John Hindley and Jane C. Robinson. He was baptized when eight years old and raised in American Fork. After receiving a common school education, he finished his studies in the B. Y. Academy at Provo. He was ordained successively to the offices of Priest, Elder and Seventy, the latter ordination by Henry Moyle, and he subsequently acted as a president of the 63rd quorum of Seventy. In 1887-1889 he filled a good mission to the Southern States, acting part of the time as president of the East Tennessee conference. Prior to going on this mission he served as a school trustee in American Fork and after his return served several terms in the same capacity. He also presided over the American Fork Ward Y. M. M. I. A. and was a teacher in the Ward Sunday school. He also helped to organize a missionary class which proved very beneficial to the young people of both sexes. Soon after his return from his mission he obtained a position as secretary and bookkeeper in the American Fork Co-op. In 1898-1900 he filled a mission to Great Britain, and presided over the London conference for eighteen months. During his presidency (when he had forty Elders and four lady missionaries laboring under his direction) the conference headquarters were moved from 36 Penton street, Islington, to 97 Farley Road, Stoke Newington. On his return from this second mission he served as salesman and bookkeeper in the Chipman Mercantile Company. When the Alpine Stake was organized in January, 1891, he was ordained a High Priest and set apart as a High Counselor, which position he held until July, 1901, when he was ordained a Bishop by George Teasdale and set apart to preside over the American Fork Third Ward, which position he still holds. Soon after this ordination he took the initiative in the erection of a $9000 brick meeting house, which was dedicated March 17, 1907, by Pres. Joseph F. Smith, and when the Alpine Stake tabernacle was being constructed, he acted as treasurer of the building association. In 1883 (Dec. 13th) Bro. Hindley married Annie Chipman (daughter of William Henry Chipman and Sarah Binns), who was born April 2, 1864, at American Fork. This union has been blessed with five daughters, namely, Sarah C., Edith Irene, Anna, Eliza, and Jean S. Sister Hindley has for a number of years acted as president of the Relief Societies of the Alpine Stake.

MORTENSEN, Lars, an active and prominent Elder in the Church, was born July 25, 1842, at Haarbölle, on the island of Möen, Præstö amt, Denmark, the son of Peter Mortensen and Helene Sandersen. Becoming a convert to "Mormonism," he was baptized Oct. 31, 1855. Early in 1856 he left his native island to emigrate to America. He crossed the Atlantic in the ship "Thornton" and the plains in James G. Willie's handcart company, which arrived in Salt Lake City Nov. 9, 1856. Soon after his arrival in Utah, he proceeded with his par-



ents and brothers and sisters to Parowan, Iron county, becoming a permanent resident of that place. In February, 1859, he was ordained an Elder by Wm. H. Dame and in 1865 (Feb. 22nd) he was ordained a Seventy by Wm. C. McGregor and became a member of the 69th quorum of Seventy. In 1863 (Dec. 29th) he married Cornelia Decker (a daughter of Zachariah B. Decker and Nancy Bean), who was born Jan. 15, 1846. This marriage was blessed with twelve children, namely, Cornelia A., Nancy E., Helena L., Lars H., Alice Gertrude, Minnie M., Arlington P., Rulon E., Martin J., Golda G., Wilford W. and Pearl C. In March, 1876, he married Sarah V. Decker, a sister of his first wife, who bore her husband eight children, namely, Harriet Ella, Sarah, Kate, Alvarez D., Laurence, Hazel, Edwin and Myrtle. In 1866 Bro. Mortensen, responding to call, went to the Missouri river as a Church teamster in Captain Daniel Thompson's ox train. Going on this mission he left his father on his death-bed, whom he never saw again alive. When the United Order was introduced in Parowan in 1874, Bro. Mortensen was chosen as foreman of the north field and also as a director of the United Order Manufacturing Institution. In 1875 he was ordained a High Priest by Wilford Woodruff and set apart as a member of the High Council of the Parowan Stake. From 1877 to 1886 he acted as Sunday school superintendent at Parowan. He also acted for several terms as a member of the Parowan city council and in 1885 he was chosen as second counselor to Bishop Charles Adams of Parowan. During the anti-polygamy persecution in 1886 he found it advisable to leave his Parowan home and removed to Sanford, Conejos county, Colorado, with a part of his family. There he soon afterwards organized the Sanford choir and was chosen as Stake chorister of the San Luis Stake. In 1887 (March 6th) he was set apart as Sunday school superintendent at Sanford and about the same time chosen as a High Councilor in the San Luis Stake, which position he held until his death. Ever since he joined the Church in his native land, Bro. Mortensen was a most ardent and faithful Church worker and was universally known for his honesty and integrity and his love for the young and rising generation. He was always a leading spirit in social and musical matters, composing much band and dance music. He arranged and copied many of the hymns which were used in the earlier days in the towns where he lived, before printed music could be secured. His death was caused by an accident which occurred in a hayfield near Sanford, June 27, 1910. He left two wives, seventeen children and forty grandchildren to mourn the loss of a devoted husband and an affectionate father.

NICOLAYSEN, Morten Andreas Carl, missionary-translator, was born April 22, 1876, at Skive, Jutland,



Denmark, the son of N. Sophus Nicolaysen and Johanne R. A. Fischer. He finished his five-year apprenticeship as a printer in September, 1895,

at F. E. Bording's printing establishment in Copenhagen, where "Skandinaviens Stjerne" had been printed since its first issue in 1851. Here he first came in contact with "Mormon" literature and the Elders of the Church and after studying the Book of Mormon he was convinced of its truth and, applying for baptism, he received that ordinance in the waters of Øresund Dec. 14, 1897. From the beginning he rejoiced exceedingly in the gifts of the everlasting gospel and he soon became actively engaged in Church work in the Copenhagen branch, where he labored as a Sunday school teacher, counselor and president of the local Y. M. M. I. A., district teacher, assistant and superintendent of a large Sunday school, etc. In 1900 (Oct. 21st) he was ordained an Elder by Elder James Thomsen. On recommendation of Assistant Church Historian Andrew Jenson (who was doing special missionary work in Scandinavia), he was called by Mission-president Anthon L. Skanchy in September, 1902, to write and translate for "Skandinaviens Stjerne" and to do other clerical work in the mission office. After nearly three years labor, he was honorably released to emigrate to Zion. Just before leaving his native land he married Thora L. M. Pfeiffer, who had been a faithful and devout member of the Church since her baptism April 13, 1899. About two years after his arrival in Utah Elder Nicolaysen resumed his missionary labors in the interest of the Scandinavian people by writing and translating for the Danish-Norwegian weekly "Bikuben," which occupation he followed for seven years. His writings were usually marked with directness, always having as an aim to bring the reader to an understanding of the truth of the everlasting gospel. He was ordained a Seventy Jan. 15, 1912, by Charles H. Hart, and after leaving the "Bikuben" office in July, 1914, he worked from time to time in the Salt Lake Temple for over half a year, but gradually he went back to the printing profession—the trade of his youth—after following other avocations for fourteen years, and is at present employed at the "Arrow Press," the largest job printing establishment in Salt Lake City. In the different Wards and branches of the Church where he has resided, Bro. Nicolaysen has always been active in Church duties. By faith and perseverance, under numerous difficulties, and by complying with the laws of life and health, he has retained the vigor of youth to a great degree. In a happy matrimony he has been blessed with six children, namely, four sons (Mack, Edward, Carl and John) and two daughters (Irmelin and Lily). Elder Nicolaysen became a life member of the Genealogical Society of Utah April 22, 1912. He was admitted as a citizen of the United States of America July 25, 1917.

PARKIN, John William, president of the High Priests' quorum of the South Davis Stake and a resident of South Bountiful, Davis county, Utah.



was born March 19, 1839, in Loscoe, Derbyshire, England, the son of John Parkin and Elizabeth Wright. Hav-

ing become a convert to "Mormonism" he emigrated to Utah in 1863 and settled in South Bountiful, Davis county. Here he was ordained successively to the offices of Elder, Seventy and High Priest. He led the Ward choir for a long time and acted as Sunday school superintendent for forty years. Besides being president of the High Priests' quorum he was superintendent of religion classes. In August, 1864, he married Eliza Foulds (daughter of James Foulds and Sarah Saxton), who was born Dec. 7, 1839, in Holbrook Moor, England. The children of this marriage were the following: Sarah, Harriet, William J., George, James, Stephen, Eliza Jane, Zipporah, Grace Hannah and Mary Olive. In 1884 (April 24th) he married Elizabeth S. Thurgood (daughter of Thomas Thurgood and Sarah Ann Banks), who was born April 29, 1863, in Camberwell, England. She bore her husband ten children, namely, Sarah Laura, Alice Elizabeth, Thomas E., Rilla Ann, Roland T., Lincoln D., Edith L., Carrie I., Clifford F. and Erma. Bro. Parker died Feb. 16, 1919, at Bountiful as president of the High Priests' quorum of the South Davis Stake.

YOUNG, Clara Decker, one of the three original pioneer women who arrived in Great Salt Lake Valley in July, 1847, wac born July 22, 1828, at Freedom, Cattaraugus county, New York, the daughter of Isaac Decker and Harriet Page Wheeler. She was a delicate child, being afflicted with asthma. Strange as it may seem in the light of the hardships and exposure through which she passed in later life, her parents hardly dared to hope that she would live beyond childhood. When she was three years old she ran under her father's ax, while he was chopping wood, and before he could prevent it the blade was buried in her skull. The father, wild with horrifying emotions, bore his child into the house; she appeared to be dead, but eventually showed some signs of life, and by careful nursing she was able to speak after a lapse of one year. She literally fluttered between life and death for six months. Sister Clara lived with her father's family successively in Ohio, Missouri and Illinois. She possessed her mother's rare courage and presence of mind, and although a child of only ten years of age she passed bravely through all the terrifying scenes of Missouri, and when fifteen years of age she passed through a long siege of sickness. When but sixteen years old she was married to President Brigham Young, May 8, 1843, remained by the side of her husband in the exodus from Nauvoo and at Winter Quarters, and when the pioneer band, led by her great and wise spouse, set out on their momentous journey, in the spring of 1847, she remained bravely by his side in that long and perilous pilgrimage, her brave spirit and stout heart rendering her a valuable adjunct to that immortal company. After arriving in the valley of the Great Salt Lake July 24, 1847, she at once began to do what she could to make a habitable place for herself and husband, and she remained in the Valley while President Young returned to the Missouri river after the rest of his family and to lead the bulk of the emigration to the Valley. The career of Sister Clara D. Young is marked for its generosity, nobility and courage. As a mother she evidenced the deepest regard for the welfare of her children, and she also took charge of other children with the love that only a devoted foster parent could manifest. When at last her noble race was won, hundreds of heads were bowed in profound sorrow. She died Jan. 5, 1889, in Salt Lake City. Mrs. Jeanette Young Easton is her only surviving child. Sister Clara was the last of the three original pioneer women of Utah to pass away from mortality.

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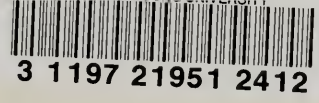
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